VOLUME
3

Krishṇa Yajur Veda

Taittirīya Saṃhitā

R. L. Kash

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कृष्णयजुर्वेदीय
तैत्तिरीय-संहिता

Krishṇa Yajur Veda
Taittirīya Samhitā

Complete Text in Devanāgari with
Transliteration, English Translation & Notes

Volume 3
Kāṇḍa 6 & Kāṇḍa 7

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लेखक Kashyap, R.L
शीर्षक Krishna yajur Veda Taittiriya Samhita: Kanda 6 & Kanda-7

दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

गुरुकुल कांगड़ी विश्वविद्यालय
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वर्ग संख्या........... आगत संख्या 137556

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Stock Verification-2024

कृष्णयजुर्वेदीय

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R. L. Kashyap

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Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore

KRIṢHṆA YAJUR VEDA TAITTIRĪYA SAMHITĀ **Volume -3**

Complete text in Devanāgari with transliteration and English translation of Kāṇḍās 6 & 7

Author: R. L. Kashyap

Pages: X + 373

First Edition: May 2004

R
294.59214
KAS-K.3

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Published by :

Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
63, 13th Main, IV Block, Jayanagar East,
Bangalore - 560011 [India]
Tel/Fax: 080-6556315, Mobile: 31833221
Email: saksivc@vsnl.net, saksivc@zeeaccess.com
Web: http://www.vedah.com

ISBN 81-7994-006-3

Price: Rs. 300.00
US $ 30

Cover Page Design: U.T. Suresh

Cover Page Concept: R.V. Jahagirdar

Printers: Sreeranga Printing & Publishing House, Bangalore - 560019

Dedicated to

The Mother &
Sri Aurobindo

137556

There Knowledge called him to her mystic peaks
Where thought is held in a vast internal sense
And feeling swims across a sea of peace
And vision climbs beyond the reach of Time.

(Sri Aurobindo)
(Savitri II. 15)

चो॒द॒यि॒त्री सू॒नृता॑नां॒ चेत॑न्ती सुमती॒नाम् ।
य॒ज्ञं द॑धे॒ सर॑स्वती ॥

chodayitrī sūnṛtānām chetantī sumatīnām
yajñam dadhe sarasvatī
Impeller of the auspicious truth,
Awakener of all happy or right thoughts,
Sarasvati upholds the yajña.

TS (4.1.11.9), RV (1.3.11)

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श्री श्री विश्वेशतीर्थश्रीपादाः
श्री पेजावराधोक्षज मठः
जगद्गुरु श्रीमध्वाचार्यमहासंस्थानम्
उडुपि - ५७६ १०१, कर्णाटक.

Date : 01-03-04

वेदाः न केवलं भारतीयसंस्कृतेः सनातनधर्मस्य च मूलं, किन्तु सकलमानवानां जीवनविधानस्य चारित्र्यस्य च मार्गदर्शनमपि कुर्वन्ति। वैदिकधर्ममुपजीव्यैव विश्वस्य सर्वेऽपि धर्माः संप्रवृत्ताः। भगवद्गीतायामपि वेदाः विश्ववृक्षस्य पर्णतया समुपवर्णिताः। पत्रविहीनः शुष्कः पादपः निर्जीवतया न फलानि प्रददातुं प्रभवति। एवं वैदिकतत्त्वज्ञानविकलं विश्वमपि चैतन्यरहितं न फलप्रदं भवेत्। अतः वेदप्रतिपादितमानवीयवैदिकमौल्यानां प्रसाराय वेदपरम्परापरित्राणं अवश्यं मानवकुलकल्याणमाकलयतीति "अरविन्दकपालिशास्त्रि वैदिकसाहित्यसंस्थायाः वेदग्रन्थप्रकाशनकार्यं सप्रमोदभरं समभिनन्दामः।

इत्यनेकनारायणस्मरणानि

2. PREFACE AND ACKNOWLEDGEMENTS

I am happy to present this concluding volume (Volume 3) of the three volume translation of the Taittirīya Samhitā of the Krishṇa Yajur Veda. All the three volumes are unique in several ways. For each mantra or subsection, the text is given both in the Devanāgari script and in Roman characters and also the translation. The format is arranged in such a way that the meaning of each word in the mantra can be figured out with relative ease.

This volume has two Kāṇḍās, Kāṇḍa 6 and Kāṇḍa 7. Kāṇḍa 6 consists of only prose (brāhmaṇa) passages with only 2 rik mantrās and no yajus mantra. Even though the matter is dry, a careful reading of this Kāṇḍa should convince the reader of that errors in the perception of Veda circulated both in the popular press and some scholars. For instance 'Why should we use symbolism in understanding the Veda mantrās'. The Brāhmaṇa passages themselves use a variety of symbolism and mention in some places that yajña should be regarded as an action in the subtle body. Obviously the brāhmaṇa passages give substantial place for the rites, such as two-night rite, four-night rite up to the fortynine-night rite. This Kāṇḍa emphasizes the basic idea that 'rik is the word which brings with it the illumination; the Yajus is the word which guides the sacrificial action in accordance with the rik'. TS (6.5.10) states that, 'what is done with rik is firm; what is done with Yajus is flimsy''. In spite of this statement in the Veda itself, the great commentator Sāyaṇa, with his alligance to Yajur Veda, states, ''Yajus is the foundation of all mantrās like the wall; rik or sāman are like paintings on this wall'', i.e., without the wall there is no painting. Sāyaṇa does not give any justification from the Veda for his claim.

Still one cannot but be impressed by the erudition of this great scholar. Without his commentary, English translation of TS would have been impossible.

Kāṇḍa 7 has 5 Prapāṭhakās. One half of all the Prapāṭhakās are prose passages. The other half of all of them deals with some aspects of Ashvamedha sacrifice. The last anuvāka of the Kāṇḍa 7 and also of the TS has many lines common with the first Brāhmaṇa of the Bṛhadāraṇyaka Upanishad, even though it belongs to the Shukla school. This anuvāka emphasizes the idea that Ashva here is not a mere four legged animal, but is the primordial Life-force which is the symbol for the entire manifestation. The associated essay on Ashvamedha given in Part I here complements the essay on Ashvamedha in Part I of Volume 2.

A careful reading of Kāṇḍa 6 and the brāhmaṇa passages of Kāṇḍa 7 will necessarily raise many questions in the reader's mind, both regarding the outer yajña and its subtle counterpart within us. I have no expertise in the outer yajña. I have given only brief notes on aspects of inner yajña such as the symbolism of yūpa, the sacrificial altar. A detailed handling of the relevant questions would have resulted in a heftier volume which is beyond my present plan of publication.

Now the complete text of KYTS has been published by us as a separate book. Hence we have not given the Devanāgari version of Kāṇḍa 6 and Kāṇḍa 7 as a separate part as we did in Volumes 1 and 2.

For the translation of the entire Kāṇḍa 6 and part of Kāṇḍa 7, the Sanskrit commentary of the Sri Sāyaṇāchārya and that of Sri Bhatta Bhāskara and the English translation by B. Keith have been very useful. The material in the notes of the last part of (7.5.25) is from 'Upanishads' by Sri Aurobindo, whose copy right rests with Sri Aurobindo Ashram Trust. The section on 'Stoma chants' is based on the information in volume 29 of the Rig Veda Samhitā in Kannada language and script edited by Venkata Rao (All the 35 volumes of this series have been sponsored by the Late Maharāja of Mysore, Sri Jayachamarajendra Wodeyar.). My thanks for all the relevant authors for using the material.

My thanks to the staff of SAKSIVC for preparing this typescript with its many revisions and to Balakrishna of Sreeranga Printers and Publishers for the beautiful print of this book.

Bangalore R. L. Kashyap
April 24, 2004

3. FORMAT AND USERS

We envision three types of users. The users of the first type use the book for recitation only, i.e., the Devanāgari part. The members of the second group do not know Devanāgari script, but want to read the translation and transliteration. The members of the third group want as much information as they can get.

Recall that TS contains both the mantrās, which are of prime importance to us, and the explanatory Brāhmaṇa passages, which are much less important.

A mantra in an anuvāka is either *yajus,* a relatively long rhythmic passage or a *ṛk* mantra which is a clearly marked doublet. A Brāhmaṇa passage in an anuvāka is a long ordinary prose passage with a single sentence and no punctuation.

Users of Translation and Transliteration (Part II)

Every mantra is divided into several lines, each line having four to six words. Below every line of the mantra in Devanāgari script is its Roman transliteration. To increase readability, a long word is divided into shorter chunks using *pada pāṭha* or other methods.

Below the transliteration is the English translation of that line. In the translation itself we include the Samskṛt word in italics in parenthesis wherever necessary.

There are some minor inconsistencies. ṛk, rik, Ṛk, Rik refers to the same thing. Both Ādityās and Ādityas indicate the plural of Āditya. Similar is the plural of words like Angirasa.

4. ABBREVIATIONS

Brh. U:	Bṛhadāraṇyaka Upanishad
HMF:	*Hymns to the Mystic Fire* by Sri Aurobindo
MW:	Monier Williams (dictionary)
Ritualists:	These persons believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning. This school is known as *Pūrva Mīmāmsa,* whose leader, Jaimini, is dated 500 BCE. Jaimini mentioned only a few of the mantrās of Rig Veda in his work.
RK:	A ṛk mantra in one of the various metres.
RVS:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	mantra 10 of Sūkta 6 of Maṇḍala 4 of RVS
S:	Sāyaṇa Āchārya (1315-1387 CE)
SA:	Sri Aurobindo (1872-1950 CE)
Shat. Br.:	Shatapatha Brāhmaṇa
SV:	*The Secret of the Veda* by Sri Aurobindo
SYV:	Shukla Yajur Veda Samhitā
Tai. U:	Taittirīya Upanishad
TS:	Taittirīya Samhitā
TS (1.4.7):	Anuvāka 7, in Prapāṭhaka 4, of Kāṇḍa 1 in TS.
U:	Upaniṣhad
(v):	Variant of the Rig Veda verse
VS :	Vājasaneyi Samhitā
VS (15.7):	Mantra 7 in adhyāya 15 of VS
Wilson:	H.H. Wilson's translation of the Rig Veda dated 1850 CE. Wilson closely follows Sāyaṇa.

5. NOTE ON TRANSLITERATION

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskṛt च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'ṣha'.

Devanagari	Symbol	Examples
Short Vowels		
अ	a	cut, but, run Never as English a
इ	i	pit, sit, fit
उ	u	put, full
Long vowels:		
आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon
Other vowels:		
ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	ṛ	comment below
Consonants:		
क्	k	kick, kite, cut
ग्	g	gut, gig, go

च्	ch	chug, church
ज्	j	jug, jig, jar
ट्	ṭ	tub, tiger
ड्	ḍ	deed , dog
त्	t	math, thin
द्	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र्	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	ṣh	ship, sheet, dish
श	sh	comment below
ह्	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख्; gh घ्; chh छ्; jh झ्; th थ्;
dh ध्; ṭh ठ्; ḍh ढ्; ph फ्; bh भ्;
ng (ङ्) as in sing.

Special cases

jñ (ञ्) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Ṛgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskṛt *visarga* symbol: pronounced with exhalation.

For instance: कः is kaḥ, च: is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different, following from the vowel previous to the symbol ':'.

'ṁ' is pronounced as half 'm'.

ऽ is a conjunction that indicates 'अ';

Example:

māऽmṛtāt माऽमृतात् = मा + अमृतात्

Part I: Overviews

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I. Kāṇḍa 6: Overview

Kāṇḍa 6 has six Prapāṭhakās, each Prapāṭhaka has eleven anuvākās; thus Kāṇḍa 6 has in all sixty-six anuvākās.

The special feature of Kāṇḍa 6 is that it is entirely made up of *brāhmaṇa* (expository prose) passages without even a single (original) mantra. Recall that mantra is a metrical verse endowed with insight and wisdom which is revealed to a riṣhi who has done extensive askesis (*tapas*) and thus he is ready to receive the revelation. Literally he/she hears the revelation; hence the mantrās are called as *shruti.* By definition, mantra is not a creation of the human mind.

The *brāhmaṇa* passages, on the other hand, are authored by human beings who are knowledgeable about the performance of rites. Each Kāṇḍa is associated with one person who is called as a Kāndarshi. Note these persons are not riṣhis since no mantra from the high planes of consciousness were revealed to them. Brāhmaṇa literally means an explanatory or expository passage. Note that text of an entire anuvāka is one long sentence without any punctuation. Hence the meaning of the anuvāka is not easy to grasp even though it has no profundities. The mantrās on the other hand are brief and their contents are luminous.

The contents of this Kāṇḍa may appear dry and otiose. However even a casual reading of this Kāṇḍa will bestow two benefits to the reader.

(i) Every Hindu is told that he should perform the rites and observances strictly according to the Shāstra. But what is Shāstra? Traditionalists will tell you that by Shāstra is meant the Veda books including the mantra samhita and brāhmaṇa. However the mantra samhitās like the Rig Veda Samhita or the mantra portion of TS have very little to do with observances. The Brāhmaṇa books like Shatapatha Brāhmaṇa, Taittirīya Brāhmaṇa or the Brāhmaṇa passages of TS in this book give only very few details of the rite. So strictly speaking Veda books do not shed light on the details of the rites. So where do we go to know the details of the rites? We have to go to the so called Sūtra literature like the Āpastambha Sūtra, or the Shulbha Shāstrās or Dharma Shāstrās like these of Manu. It should be emphasised that these books are not revelations to the riṣhis; they are all authored by knowledgeable persons, not riṣhis. Obviously these books are products of their age; the standards of conduct mentioned there are not necessarily valid for all times. Manudharma Shāstra makes this point specific. It calls upon the wise persons of each age to lay down the norms of conduct valid for that time and place.

(ii) The Brāhmaṇa books are of very little help in understanding the deeper meanings of the mantrās. Perusal of this book indicates that the brāhmaṇa passages give brief explanations of the only some phrases of some mantrās; they do not give detailed explanation of all the mantrās. Even the explanation given is from the ritualist viewpoint. Thus for understanding the spiritual and psychological meanings of a Veda mantra, the brāhmaṇa passages here in this book or the brāhmaṇa books give only occasional help.

Ancient authorities note that the contents of the *Brāhmaṇa* can be one or more of the following types:

(A) Brief explanations of the mantrās or explanation of phrases of mantrās from a ritualistic viewpoint

(B) Indications for carrying out some aspects of the rituals including the relevant queries raised by theologians.

(C) Myths and legends dealing with the Gods or metres etc.; the legends are clear symbolic overtones

(D) Symbolism of the yajña and its various implements like the sacrificial post (yajña), the high altar (*uttara vedi*) etc

(E) Principles and beliefs of the society

Every Prapāṭhaka discusses several topics among A-E. There is no central theme in each Prapāṭhaka. The title assigned by us to each anuvāka gives a brief list of the topics in it.

We give below a brief overview of the topics (A) - (E) in the six Prapāṭhakās.

(A): Explanation of Mantrās

This Kāṇḍa gives very brief explanations of some phrases of the mantrās in the Prapāṭhakās 2 through 4 of Kāṇḍa 1 of TS. For instance, all the anuvākās of the first Prapāṭhaka of Kāṇḍa 6 (excepting anuvākās 5 and 6) have some explanation of the mantrās in 1.2, i.e., Prapāṭhaka 2 of Kāṇḍa 1.

(B): Explanation of rites

We will quote only a few aspects and refer the reader to the details in the various anuvākās.

B1: "If he should offer hospitality (to the metres which are the retinue of king Soma) after unyoking both the oxen, he would break up the sacrifice. If he should offer before he has unyoked both, it would be as if hospitality is offered to one who has not arrived. One ox is unyoked, the other is not; then he offers hospitality" (TS 6.2.1).

This is a typical passage which gives the reasons for carrying out the actions in the prescribed manner.

B2: "The wife (of the sacrificer) holds on (to the cart); for the wife is the mistress of the household; certainly he offers what is approved by the wife". (TS 6.2.1)

B3: Fivefold nature of yajña (ritualists' view): fried grains (*dhana*), mush (*karambha*), rice grains (*parivapa*), cake (*puroḍāsha*), clotted milk (*payasya*), (6.5.11)

B4: Consequences of going to sleep after consecration: (6.1.4)

B5: Theologians questions: In 19 anuvākās of Kāṇḍa 6 and seven anuvākās of Kāṇḍa 7, theologians (*brahmavādinaḥ*) raise questions regarding the performance of rites, the alternatives and the results. All these questions are answered in a rational manner. For a list of the queries, see the index entry for theologians.

(C): Myths and legends

C1: Kadru-Suparṇa legend

Students of Hindu mythology are quite familiar with the names of Kadru and Vinatā. The particular myth occurs in the Adi Parva of Mahābhārata and also in Skanda Purāṇa and other Purāṇa books. In this myth both Kadru and Vinatā are wives of the sage Kashyapa. Kadru who is regarded as the mother of Nāgās (or snakes) cheats Vinatā in the wager using the Nāgās. To redeem herself from bondage, Vinatā requests her son Garuda to get the Soma from heaven. Kadru-Vinatā dispute is portrayed as one between the Gods and Asurās. Rig Veda or Yajur Veda has no word *'nāga'*. The word *'anāgasaḥ'* occurs several times in RV with the meaning of 'sinless'.

The tale of Kadru-Suparṇi in Veda (TS or SB) is quite different from that in the Mahābhārata or Purāṇa.

The myth of Kadru-Suparṇi given in (TS 6.1.6) is similar to that in Shatapatha Brāhmaṇa (SB 3.6.2). The name Vinatā does not occur either in TS or SB. Again there is no cheating involved here. Again here, Suparṇi is helped by her sons, the metres like Gāyatri, Anuṣhṭubh etc. Garuda is not mentioned. Neither is Kadru mentioned as the mother of Nāgās.

The legend in (TS 6.1.6) is very brief and is given here.

"Kadru and Suparṇi had a dispute for the stake of each other's form. Kadru defeated Suparṇi. Kadru told Suparṇi, 'get your release by getting the Soma in the third heaven and giving it to me'. Suparṇi requests her children, the metres, to do accordingly the saying, 'for this do parents rear the children'. Among the metres, the relatively lengthy metres like Jagati (having 4 pādās of 14 syllables (*akṣhara*) each) and Triṣhṭubh (4 pādās of 13 syllables) were unsuccessful and hence each lost 2 syllables in a pāda. But Gāyatri of four syllables flew up and returned with the unborn one (*aja*). The unborn one (*aja*) won the Soma for Suparṇi. In addition, Gāyatri gained 4 syllables.''

(In the RV mantrās, Jagati metre has 48 akṣharās (syllables) and Triṣhṭubh has 44. Gāyatri has 24 syllables made of 3 pādās, each of 8 syllables.)

The account in SB (Shatapatha Brāhmaṇa) is a little more elaborate. Here also Vinatā or Garuda are not mentioned. The whole misunderstanding between the Kadru and Suparṇi is said to be caused by Gods so that using this misunderstanding they could get the Soma from heaven.

The wager is; 'how far can each one see ahead'. Specifically 'what is there in the yonder shore'? Kadru states, 'there is a white horse with its hair hanging down, and the wind tosses it'. Suparṇi, (perhaps deluded by the Gods) states there is the altar on the yonder share'. Kadru tells Suparṇi to fly and check the truth. (She has enough trust in Suparṇi). Suparṇi after returning states, 'that you (Kadru) have won'. Then the metres of Suparṇi fetched the Soma.

The symbolism of the Kadru-Suparṇi tale is interesting. The part *dru* in Kadru indicates the tree. Thus Kadru is the goddess of all the trees and all earthly growths. She wants all the plants and trees to be full of delight. Recall that *vana* in Veda stands both for wood and also delight. The cosmic power associated with delight is Soma. Kadru wants the Soma for all the growths of earth. But she herself is limited in form. She cannot fly. Hence the assistance of Suparṇi is needed, since Suparṇi is one having auspicious wings. Soma, the essence of delight, does not come without effort. The effort of the chants makes the Soma to come to Suparṇi. Thus Suparṇi gets the Soma with the help of her children, the metres or chhandas.

In TS, there is a continuation of the same anecdote: ''When the Soma was borne away, the Gandharva Vishvasu stole it. The Gods said, 'The Gandharvas love women, let us redeem it (Soma) with a woman'. They made speech into a one year old girl and with her redeemed it.''

The symbolism of the Gandharva episode can be stated as follows: Soma is the delight of existence; Gandharvas are dedicated to sense-pleasures only. Gandharvas want to steal the Soma. But they do not know its true value. They easily exchange Soma for some other pleasure, as stated in a subsequent paragraph.

Then there is a another continuation in TS which is not in the Purāṇās.

"She (vāk) adopted the form of a red being (deer, *rohit*) and ran away from the Gandharvās. The Gods said, 'she has run away from you, she comes not to us; let us summon her. The Gandharvas uttered a mantra (*brahma*); the Gods sang, she went to the Gods as they sang. Therefore woman love him who sings".

C2: Legends of the ṛk and Sāman mantrās

(i) Prajāpati created the sacrifice (yajña); After its creation, it went away. It crushed the yajus (mantra), crushed the sāman (mantra). The rik mantra raised the yajña. Hence the name *utgrahaṇam* for the offering. (6.1.2)

(ii) Ṛk and Sāman are the two horses of Indra.

(iii) The Ṛk and Sāman were unwilling to remain with the Gods for the sacrifice. They took the form of a being with black and white colours (*kṛshṇo rūpam*), departed and went away. The Gods reflected, 'he who welcomes them will become all this world. They called to them, they (ṛk and sāman) returned. (6.1.3)

C3: Gods and Asurās

Gods are the beings of Light who want to share their wealth of knowledge and bliss with human beings. Asurās are the beings endowed with great strength (*asu*) who are opposed to the aims of Gods. They want to hoard the dynamical energies and the knowledge making them inaccessible to human beings.

The Asurās are the angels of might and force and violent struggle, just as an undisciplined fury of self-indulgence is the characteristic of their kindred, Rākṣhasās. The self-will of asura is capable of discipline, but always huge and impetuous even in discipline, always based on a colossal egoism. The conflicts between the Gods and Asurās occur both within the subtle body of human beings and also in the cosmic planes. They are not physical battles, i.e., battles on a physical plane. However there are also battles between two groups of human beings who are allied to Gods and Asurās respectively. Such battles are not in TS. Note the great Asura Vṛtra hides the dynamical energies (including rain) from the human beings. The conflict between Indra and Vṛtra is also mentioned several times (6.5.1), (6.5.5). See also the index.

We mention here only a few confrontations between the Gods and Asurās. This Kāṇḍa has many more.

(i) The Gods and Asurās were in conflict. The Gods fell out among themselves. They separated into five groups. The Gods reflected, 'our foes, the asurās, are profiting since we are quarrelling. Let us remove the unfriendly from us and combine together the groups dear to us; he shall depart who is the first to be hostile to us'. (6.2.2)

(ii) The Gods and Asurās were in conflict. The Gods in fear entered Agni; therefore they say, 'Agni is All-Gods'. The Gods thus overcome the asurās. (6.2.2)

(iii) The three citadels of asurās:

The Asurās had three citadels; the closest one was of iron, then there was one of silver, then one of gold. The Gods could not conquer them; they sought to conquer them by siege; therefore they say--both those who know thus and those who do not--'By siege they conquer great citadels.' They made ready an arrow, with Agni as the point, Soma as the socket, and Vishṇu as the shining shaft (*tejanam*). They said, 'Who shall shoot it?' 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asurās away from these worlds. (6.2.3)

(iv) The Asurās indeed at first owned the earth, the Gods had so much as one seated can espy. The Gods said, 'May we also have a share in the earth?' 'How much shall we give you?' 'Give us as much as this Salāvṛkī can thrice run round.' Indra taking the form of a Salāvṛkī (animal) thrice ran round on all sides of the earth. So they won the earth, and in that they won it, therefore vedi has its name. (6.2.4)

vedi is the altar for the rite. Here it means the earth as it was won over (*vedyam*); In RV, vedi is called as the centre of knowledge or manifestation.

(v) Gods defeated the asurās through the *adabhya* or the inviolable (6.6.9)

(vi) Battle between Indra and Vṛtra (leader of Asurās): see (6.5.1), (6.5.5)

C4: 'The Head of the Yajña is cut-off'

This enigmatic phrase is in (TS 6.4.9). The head, either for a human being or an organization, represents the organ or part which coordinates the activities of all other parts. It understands the goal for that entity and methods of achieving that goal. 'Head of yajña is cut-off', means that the secrets and ideals associated with the yajña were lost; what remained was the outer shell involving the routine performance of the rites without understanding their meaning.

An appeal is made to the twin gods of bliss, Ashwins, to restore the head. Ashvins are regarded as the healers or Divine physicians. Recall that Ashvins replaced the head of the sage Dadhyan which was cut-off by Indra. This task is not merely mechanical. The text itself gives a clue to the symbolism behind the task. TS (6.4.9) states that the skill of Ashvins is in three parts namely a third in Agni, a third in the divine energies or waters, and the remaining third is the *mantra* or *brahma.*

The symbolism of these three parts have to be properly understood. Agni represents the cosmic power of will. A sick person must really want to become healthy. He must develop the necessary will-power. Many persons love being ill because of the attention they are getting from others. The second feature of Ashvins' healing is the recognition of the role played by the dynamical energies called as waters. We have to open ourselves to these energies. Then the health returns. All prāṇic-healing methods invoke the universal prāṇa to do the healing. The third feature is the role of the mantrās. These sounds or chants have a great healing power for those who have faith (*shraddha)*.

Let us understand the relevance of these three features to yajña. The secret of the yajña was lost (i.e., the head of yajña is cut-off) because of three reasons:

a) The deeper meaning of Agni was not appreciated. Agni was regarded as a mere fire. The yajamāna must pray to Agni and develop the necessary will-power to understand the deeper meaning of all the aspects of yajña and the benefits to be obtained by its performance.

b) The role of divine energies or waters was not appreciated. The priests assumed that all that has to be done is a meticulous performance of the rites. The priests did not understand the results of the rite whether physical or psychological come from the cosmic powers and their energies.

c) The deeper meaning of mantra was not appreciated. It was assumed that what is needed was the chant; the understanding of the secret meaning was not regarded as important.

Ashvins correct the performance of yajña in all the three ways. Thus they symbolically restore the head of yajña.

C5: Death of Agni's elder brothers and Agni hiding among trees: see (6.2.8)

(D): Symbolism

There are numerous references to symbolism. See phrases such as 'high altar is lioness (6.2.7, 6.2.8)', 'Prajāpati is mind (6.6.10)', 'Soma is the eye of sacrificer (6.1.5)' etc.

We give only a few instances.

D1: Human body and yajña

The sounding-holes are the prāṇa, the pressing-stones the teeth, the Āhavaniya Fire the mouth, the high altar the nose, the Sadas (the hall) the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach; therefore they press (the juice) with the pressing-stones on the offering-holder over the skin, sacrifice in the Āhavanīya Fire, retire towards the west, and consume (the Soma) in the Sadas (hall).

He who knows the milking of the Virāj in the mouth of the sacrifice milks her; the Virāj is this (cow), the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her. (6.2.11)

D2: Udumbara wood is strength (6.2.10).

D3: Yūpa: (Sacrificial post): Yūpa is the symbol of sacrificer (6.3.4); yūpa indicates the way to heaven (6.3.4). Riṣhi sets up the yūpa to discern the world of heaven (*yup:* to indicate).

"You are farther than the near one, and nearer than the farther me", (TS 1.3.5.2), (6.3.3).

D4: Pashu is the sacrificer (6.3.5)

D5: Discerning the yajña: Gods, after reciting the kindling verses, could not discern the sacrifice; Prajāpati silently performed the offering of mental clarity (*ghrta*); then the Gods could discern the yajña.

D6: Elimination of Soma

Soma is a cosmic power and he cannot be eliminated. What is being said is a parable. Soma is the delight needed by all the Gods. 'Can we manage without Soma' is the Gods' question. They go through this exercise and finally understand the importance of Soma. (6.4.7)

D7: Rik and Sāman plough the sacrifice (6.6.7)

(E): Aspects of the Society

E1: The shape of a fire altar is in the form of a parallelogram. The parallel sides are 24 and 36 units, distance between them is 30. (6.2.4)

E2: Hunger is the foe of man, (6.1.3)

E3: Svāhā explanation: (6.1.2)

E4: Yajña is Viṣhṇu (6.1.4), (6.1.7), (6.2.9)

E5: Love in the knowledge which cannot be killed (6.1.11)

E6: Meditation: One meditates in mind; one expresses in speech (6.1.7)

E7: Threefold debt of a person: (6.3.10): A brahman on birth is born with threefold debt, of pupilship (*brahmacharya*) to the riṣhis, debt of the sacrifice (yajña) to the Gods and debt of offspring (*praja*) to Pitṛs. (6.3.10)

E8: Physicians: Ashvins are impure since they are physicians (6.4.9). Ashvins replace the head of yajña which was cut off. Skill of physicians is in three places namely: Agni, waters and mantra.

E9: Removal of a king: King may be removed by a king; a vaishya by a vaishya; a shūdra by a shūdra, (6.4.7).

E10: āgrayāṇa: it is the self of Gods, (6.4.11); āgrayaṇa is self-yajña, (6.5.10).

E11: Ladder to heaven: Sacrificer is the ladder to heaven (6.5.3); it is the bridge to the world of light, (6.6.3).

E12: Prajāpati is mind (6.6.10).

E13: Time of Sun half-set is auspicious (6.6.11).

E14: Digging earth is cruel (6.3.4).

E15: Use of **namaste** (6.3.8).

E16: Rik and yajus mantra: comparison: What is done by the ṛk mantra is firm; what is done by yajus or sāman is fragile or loose (6.5.10).

E17: Trees mentioned in **Kāṇḍa 6:**

(i) Pippala or Ashwattha, (the holy fig tree), (araḷi in Kannada)

(ii) Plakṣha or Prakṣha; related to (i)

(iii) Udumbara, (Ficus geomereta), (cotton tree), (atti in Kannada)

(iv) Vaṭa or nyagroda, (Banyan tree), (Āla in Kannada)

(v) Kārshmarī (Gmelina Arborea) (Shīvane tree in Kannada)

(vi) Pippalī (long pepper)

(vii) Ashvavāla (horseman) (Saccharum Spontaneum)

(viii) Pūtudrava (butea frondosa) (6.2.8)

E18: Prāṇa: The life-energy and its components apāna, vyāna, udāna and samāna are mentioned in several places (6.4.4), (6.4.5) etc.

E19: Tapas (askesis) is giving gifts (6.1.6).

II. Kāṇḍa 7: Overview

The Kāṇḍa 7 is made up of 5 Prapāṭhakās, each having several anuvākās ranging in number from 20 to 25. The total number of anuvākās is 107. The first half of every Prapāṭhaka has an explanation of rites and also some anecdotes (the so-called Brāhmaṇa passages). This part is in prose. The remaining part of each Prapāṭhaka has mantrās. Thus the number of anuvākās in prose dealing with the explanation of rituals is 51. The remaining 56 anuvākās have mantrās including 13 RV mantrās and some Brāhmaṇa (prose) passages also and they are regarded as related to the famous Ashvamedha yajña. Note that the mantrās of the eleven anuvākās in Prapāṭhaka 2 (7.2.11-7.2.22) deal with lists of integers ending in the large number called *parardha* (ten raised to the power of twelve). The connection of these lists of mantrās to Ashvamedha yajña is tenuous.

The last anuvāka of the Kāṇḍa 7, (7.5.25), deals with the sacrificial horse described as a symbol of the entire manifestation. This anuvāka has several lines which are identical to those in the first chapter of Bṛhadāraṇyaka Upanishad. Recall that the last chapter (40th chapter) of the Shukla Yajur Veda mantra Samhitā is identical to the Īṣha Upanishad.

It is impossible to give an overview in a few pages. I will present some highlights only in the form of two essays, one dealing with rites and the second with the Ashvamedha yajña.

The rites: (51 anuvākās)

A substantial part of these anuvākās deals with some details of certain rites named as two nights rite, three nights rite etc., indicating the duration of the particular rite. The longest rite is called the forty-nine nights rite. Thus in all, 48 rites of this type are mentioned. This book does not give the ritualistic details. The attention is on the origin of rite (i.e., how it first started), the relevant metres like Anushṭubh, the relevant Sāman chantings like Bṛhat and Rathanthara, special subsidiary rites like Atirātra, Jyotiṣhṭoma etc., and the benefits obtained by performing this rite. Note also that the various rites are not mentioned in order. For instance ten nights rite is in (7.4.5). But the twelve nights rite is in (7.3.2). Sometimes the same rite is mentioned in several anuvākās.

The two-nights rite is mentioned in (7.1.4). It mentions two persons, Havishmant and Havishkṛt. They participated in a certain sacrificial session, but could not go to heaven (*suvargya loka*). 'They found this two-nights rite, sacrificed with it and went to heaven'. The anuvāka declares that he who knowing thus offers this rite goes to the world of heaven.

The four-nights rite in (7.1.8) is associated with the name of rishi Atri. With this rite he won the four powers, brilliance (*tejas*), strength (*indriyam*), splendour (*brahmavarchas*) and food (*anna,* i.e., all the inputs to all the organs such as mouth, ear, nose etc.). (7.1.8) declares also that four sons were born to him, a good Hotṛ, a good Udgatṛ, a good Adhvaryu and a good Councillor (*susabha*).

Jamadagni also saw this four-nights rite and prospered (7.1.9). Hence the two descendents of Jamadagni are not seen as aging prematurely.

(7.1.10) describes the five-nights rite which yields eloquence to the performer of the rite.

By means of a rite of ten nights, Prajāpati created offspring; similarly sacrificers can also create offspring (7.4.5).

In (7.3.2) the following question is posed by theologians (*brahmavādin*):

"What does the sacrificer obtain day by day in the twelve-nights rite?" The answer is:

first night: brilliance (*tejas*) and power

second: Prāṇa and food

third: the three worlds

fourth: four-footed beings

fifth: Pañgkti metre with its five elements

sixth: the six seasons

seventh: Shakvari (metre) with its seven feet

eighth: Gāyatri with its eight syllables (akṣhara)

ninth: Trivṛt Stoma (a type of Sāma chant)

tenth: Virāj metre with its ten syllables

eleventh: Triṣhṭubh with its eleven syllables

twelve: Jagatī metre with its twelve syllables

Rite of fifteen nights: "Indra was on a level with the Gods, he was not distinguished from them. He ran up to Prajāpati who gave him the rite of fifteen nights. Then he became distinguished from the other gods. Those who perform this rite become superior to their (evil) enemy." (7.3.7)

(7.4.1) mentions the 24 nights rite using which Bṛhaspati became the leader of Gods (*purodha*). A sacrificer who knows this avoids misfortune, evil and death and reaches the conclave of Gods.

In (7.4.3), earth is said to be bare without plants. It (earth) saw the thirty-nights rite. By placing this rite within itself, it was propagated with trees and plants. Thereby it achieved victory and greatness.

Gods could not attain Prajāpati. They saw this rite of thirty-two nights. They gained Prajāpati by his own metre (anuṣhtubh) and went to the world of heaven (7.4.4).

Riṣhi Vasiṣhṭha, with his sons slain, desired children. He found the rite of forty-nine nights. Performing this rite, he obtained children and defeated Saudāsas.

The Inner yajña being performed in our subtle body is mentioned clearly in (7.4.9). "They kindle themselves with consecration (*dīkṣha*); approaching the fire, they become mature. They remove the unnecessary growths." In the inner yajña, self is the sacrificial gift (*dakṣhiṇa*). Taking the self as the gift, they go to the world of heaven.

(7.5.1): it is said *gāvaḥ* perform sattra. Obviously *gāvaḥ* is not the animal cow. It represents a men of knowledge who perform the subtle yajña.

In many anuvākās there is a reference to the three lights namely *jyoti, gau* and *āyus*. They are supposed to be associated with this world, the intermediate world and heaven. (7.5.1) declares they are connected with the three metres, Gāyatri, Triṣhṭubh and Jagatī.

(7.3.10) declares that the yonder Sun was in this world. The Gods removed him from this world of heaven using certain rites and chants.

"Once the Sun did not shine. The twenty-one night rite was performed to restore the Sun." The twenty-one things are 12 months, 5 seasons, 3 worlds and the Sun. (7.3.10)

Gods obtained both the mantra-power and the power over matter by the use of rite of twenty nights. (7.3.9)

General observations or maxims:

"Neither a horse chariot or mule can in one moment encompass this earth; but mind can encompass this earth and overcome it." (7.3.1)

"The rik verses are limited, sāmans are limited, but of the Brahman there is no end." (7.3.1)

"Devotees make a bridge to heaven." (7.5.8)

"Eight goddesses: Iḍa (revelation), Ranti (ecstasy), Aditi (infinity), Sarasvati (inspiration), Priyā (love), Preyasī (lover), Mahī (vastness), Viṣhruti (divine hearing)." (7.1.6)

Shatamāna mantra: (7.5.9):

shatāyuḥ purushaḥ shatendriya ayushyeva indriye prati tiṣhṭhanti"

"Man is a hundred years of age and of a hundredfold strength; certainly they find support in age and strength . . . .

Certainly they win the highest form of speech (*paramām eva vācham*)''.

"The task of performing yajña is compared to swimming in an ocean. It declares that metres serves as the paths to the Gods.'' (7.5.1)

Rig Veda Mantrās:

It has 13 Rig Veda mantrās.

RV (6.69.8) in TS (7.1.6)
RV (10.9.1-3) in TS (7.4.19)
RV (4.39.6) in TS (7.4.19)
RV (7.32.26) in TS (7.5.6)*
RV (10.121.3) in TS (7.5.16)*
RV (10.121.2) in TS (7.5.17)*
RV (1.6.1-36) in TS (7.4.20)*
RV (1.164.34) in TS (7.4.19)*
RV (1.164.35) in TS (7.4.19)*

Among these mantrās, seven have appeared in earlier Kāṇḍās of TS. Only the mantrās marked with * sign are new.

RV (7.32.26):

"O Indra, develop the will (*kratu*) in us as a father to his sons;
Guide us on our path, O one who is much invoked;
May we attain the light while living.''

Note the presence of the idea of bhakti or devotion to a personal god featured strongly in later scriptures like Bhāgavatam.

Symbolism:

As an example, we quote (7.2.9). The theologians ask: "why is atirātra (rite) first used and only later is Agniṣhṭoma''. The reply is; "Two atirātrās are the eyes of yajña; two Agniṣhṭhoma are the pupils. Having first inserted the eyes, they place the pupils in them.''

Creation:

The myth of creation by Prajāpati is mentioned in (7.1.5). It occurs previously in (TS 5.6.4.4) and (TS 5.7.5.4). The narrative here in (7.1.5) is different from the earlier ones.

The Gods, said to Prajāpati, 'Let us have offspring'. Prajāpati replied, 'As I have created you by *tapas,* so you seek offspring by *tapas'.*

Power of Matter and Mantra:

The Virāj (metre) dividing itself stayed among the Gods with its brahma-power. The other half of Virāj stayed among the Asurās with the power of matter (*anna*). The Gods desired, 'may we acquire both the mantra-power and the power of matter (*anna*)'. They saw this rite of twenty nights. Using this, they acquired both the powers and became resplendent and givers of food. (7.3.9)

Review of Ashvamedha in Kāṇḍa 7

(Overview of 56 anuvākās)

These 56 anuvākās are traditionally regarded as dealing with Horse-Sacrifice or Ashvamedha. A careful reading of the last anuvāka of this Kāṇḍa 7 makes it abundantly clear that *ashva* is not a mere four-legged animal, but the great force prāṇa, the Life-energy which provides the dynamism for entire manifestation. We will give here the summary of all the anuvākās in each Prapāṭhaka of this Kāṇḍa 7.

Prapāṭhaka 1: The ten anuvākās (7.1.11-7.1.20) are regarded as dealing with Ashvamedha. The anuvāka (7.1.11) declares in the beginning that, "the ancient seers in their discoveries of knowledge (*vidatha*) seized the cords of *ṛta,* the Truth-in-movement." Prāṇa or Ashva provides the dynamism for the unravelling of the movements of Truth. Adoring this Ashva, it declares that 'you are the world, you are the restrainer, you are for both the being (*sat*) and non-being (*asat*), you are for all plants and creatures'.

As Sri Aurobindo states, 'there is never anything merely poetic or ornamental in the language of Veda or Upanishads'. Hence instead of declaring all these epithets as poetic fancies given to the animal horse, we should regard these epithets as attempts at describing the Cosmic Force or the Great Power Prāṇa which is really beyond detailed description.

The anuvāka (7.1.12) declares, "you (life-force) are all-pervading through the mother (of all), you are the Lord through the Father (of all)". It gives several epithets for this power such as, '*atya* (runner), *sapti* (racer), *vṛsha* (the stallion who showers all energies).

The second part of this anuvāka assigns several epithets to this *Ashva* or *Prāṇa* like joy along with the call of the auspicious sound *svāhā.*

(7.1.13) gives various movements of the Prāṇa. (7.1.14) and (7.1.16) mention the some of the deities associated with the movement such as Agni, Indra, Mitra and Varuṇa. (7.1.16) mentions various worlds and seasons and the *svāhā* call for them.

(7.1.17) and (7.1.19) mention several states of consciousness, some dealing with ordinary senses like neighing, snorting, hunger, smelling, being bound and free, disease, etc; there are also states of consciousness dealing with freedom and with mystical sounds like *'īm'.*

(7.1.20) declares that this force (Prāṇa) is the shadow of Gods and is the name of immortality. It plays happily with the rays of Sun like a mighty steed. The brief review of these 10 anuvākās clearly indicate that we are dealing with a mighty force, not an ordinary animal.

Prapāṭhaka 2: It has several lists of integers, some dealing only with even integers, some with odd integers, some with very large integers like *parārdha.* These lists have no relevance if we consider Ashva as a mere animal. But when we view Ashva as a great force these lists of numbers indicate its numerous powers, each integer standing for a specific power.

Prapāṭhaka 3: Prāpāṭhakās (7.3.11) - (7.3.20) deal with Ashvamedha. (7.3.11) mentions the mantrās as being uttered by *sava* (the creator force) in the first person (*aham*). *Sav* is the root of the name *Savitṛ,* the supreme creator in the Veda. *Sava* occurs in RV (8.102.6) and other mantrās. This Sava (*sava-aham*) declares, 'I, the creator, summon the various priests, the Gods and the power of tapas for the performance of yajña. I summon the forces of maturity (*pakva*) endowed with impulsion; I arrange the good deeds, the successors and the knowledge.''

It continues, 'I call on your behalf the deities Agni, Indra, Soma and Sarasvati, Vishṇu and others. I arrange for the blessings and the Light'.

(7.3.12) mentions that progress is possible in all aspects only through surrender (*nama*). We should surrender to the Gods like Agni, surrender to father, son, grandson, and surrender to the beings in all the planes like *bhuḥ, bhuvar* etc. (7.3.13) emphasizes that material abundance flows to the person as a result of surrender. The surrender opens as it were the gates which let in the abundance.

The surrender mentioned above is the surrender to the Supreme Person, the Brahman. Everything is Brahman, *''sarvam khalu idam brahma''*. The surrender is also not partial, but integral. We surrender our physical aspects, the aspects of Prāṇa, the aspects of mind etc., without reservation. In such a case an intimacy is established between such a person (say X) and the Supreme. Then suppose the father of X, say Y, is unethical or immoral. Whatever may be the behaviour of Y with others, the words coming out of Y's mouth addressed to X will not ask him to be unethical or immoral. Thus surrender here is not a superficial obedience to a father or son. It is a mystical connection to the Supreme.

(7.3.16) mentions the svāhā call to all the parts of the body like jaws, teeths, lips, brain etc. Note that life-force manifests its power in different ways in these organs. (7.3.17) and (7.3.18) mention several types of animals, their forms and colours to illustrate how the prāṇa (Life-force) manifests in them.

(7.3.19) - (7.3.20) mentions a variety of plants, fruits and leaves their arrangement.

Prapāṭhaka 4: The anuvākās (7.4.12) - (7.4.22) deal with rite of Ashvamedha. The outer rite of Ashvamedha involving the use of a horse is well known and it occurs in the epics also. It is well known that the mantrās from the Rig Veda and Yajur Veda, specifically the mantrās of these 56 anuvākās in Kāṇḍa 7 are recited in the rite. The whole purpose of the rite is to invoke both the cosmic life-force for the benefit of the entire kingdom and also for the specific benefits of the royal family.

The horse is used as a symbol of this cosmic life-force. At the end of the rite, this horse is set free to roam freely without having to do any work. The release of the horse (without its killing) is mentioned in the last anuvāka of this Prapāṭhaka (7.4.22).

''vimuktāya namaḥ pramuktāya namaḥ svāhā''

''Svāhā to the one set free and to the one let go (out of sight).''

All the anuvākās of this Prapāṭhaka support the performance of rite without any violence.

This release of the victim without being killed is called as *paryagnikarana.*

Recall that yajña is also a journey; we climb from one state of consciousness to another.

Note that the use of phrase, 'may the horse go to heaven' does not mean it is killed. Horse here is the life force; it has come here on being invoked. After its service is over, it returns to its original place namely heaven.

Even today on the tenth day of the funeral ceremony of a Hindu, the sheath (or soul) of dead person is said to reside temporarily in a certain living person X. After the ceremony is over, the injunction is, 'he should not be seen by others'. It does not mean he is killed. What happens is that the person X leaves the place of the ceremony secretly and he returns to his native village at night without being seen by persons participating in the funeral ceremony. The same is true for horse also; it is allowed to roam about in another village.

(7.4.12) is the prayer for the manifestation of the Life-powers in the yajamāna. (7.4.13) deals with the various types of dynamical energies or waters which felicitate the work of the Life-energy. (7.4.15) contains the mantrās to Indra, the lord of the Divine Mind. The work of life-energy is done under the direction of Indra, i.e., Prāṇa is led by Indra. (7.4.16) is a homage for Varuṇa, the Lord of the infinity, so that the range of the life-power may be far and wide without any limit. (7.4.17) gives the four mantrās of Rig Veda dealing with the manifestation of knowledge and delight and their harmony. (7.4.18) expresses the symbolism behind the yajña-rite by means of riddles. For instance the question is posed, 'what is the farthest end of earth'. The answer is, 'They call the *vedi* as the farthest limit'. Usually *vedi* is translated as the fire-altar. But recall that the word *vedi* is derived from the Veda, the knowledge without bounds. Hence *vedi* is called as the farthest limit.

The anuvāka (7.4.19) is very interesting. The ritualist commentators like Mahidhara and several Indologists believe that it is full of vulgarity. However if we bother to study the text line by line, its meaning is very clear. Recall that in the outer rite, the horse is a symbol for the life-force. One of the purposes for doing Ashvamedha is for the royal couple to get a son who has all the royal qualities like courage, activity etc., needed for his task. The queen is giving her specifications for the type of a son, the future ruler, she wants, and the qualities, she does not want in her son.

In mantra 2, she states that she has her abode in the higher world and that her expectations are also high. In mantra 1 she declares that she does not want to be led by a king (even if he is her son) who is indolent and has no might. She declares to the Life-force, 'you are the supporter of all and the immortal one. You have to give a king who along with his citizens can maintain the essence of the four aims of life namely *dharma, artha, kāma* and *mokṣha* and have the essence of four powers of matter, life, mind and supermind.'' She wants the life-force to give a king, 'who can lift up or encourage his citizens full of promise like men taking the load up the hill'. 'He should not encourage careless persons who depend on other citizens for their living, like the deer which eats grass grown by others. He should protect the mild persons who go about their business like little birds. Let him place them in appropriate occupations'.

'We (the father and mother) are dedicated to progress. The king has enlightened his subjects with his deep and luminous might.'

The queen ends her prayer with the mantra to the Dadhikravan steed, 'May he endow our bodies with all perfect felicities; may he lengthen our life-span'. She prays to the divine energies or waters to energise her and felicitate the coming of the good king. The RV mantrās (10.9.1-3) or (TS 4.5.3) are used.

In (7.4.20) there is the anointing of the horse symbolising the life-force. The RV (1.6.3) is used, ''you manifest knowledge (*ketu*) in one who has no knowledge (*aketu*); you manifest form in one who has no form (*apesha*). You are born with the rays of knowledge''.

(7.4.21) is a prayer to the Life-force to permeate or energise the various parts of the body (of both the royal couple and the subjects). Finally in (7.4.22) the horse is released with the chanting of mantrās.

Prapāṭhaka 5: The last anuvāka (7.5.25) is the description of the primordial force of manifestation imaged as a steed. Its epithets speak for themselves. It describes a mighty force which is described as *haya* for Gods, *vājī* for Gandharva, *arva* for Titans and *Ashva* for men. It says that, 'the primeval ocean was its birth place (*yoni*) and the ocean was his brother (*bandhu*)'. The associated verses are discussed at some length in the (7.5.25) and hence the same subject matter will not be repeated. Whatever we are speaking, it cannot be an ordinary animal which can be killed by human beings.

(7.5.12) describes the offering of the characteristics of animals identified by their organs. For instance, a mantra states, 'svāhā to that which has a nose', 'svāha to that which is noseless'. Finally it states, 'svāhā to all'.

(7.5.13) identifies the powers who yoke us to the cosmic powers. 'Let Viṣhṇu yoke you for the prosperity of the yajña'. The prayer is that we shall be yoked to you. (Life-force) for the departure of all miseries.

(7.5.16) - (7.5.18) give two Rig Veda mantrās from the famous Hiraṇyagarbha sūkta RV (10.121). It declares, 'we worship *ka* with offering'. Recall that Chhāndogya Upanishad (4.10.4) states that *kam* is the Supreme Brahman. The other verses have several interesting epithets for Life-force.

(7.5.18) is a prayer for the birth of persons with certain outstanding powers like spiritual glory, having great skill as a car-fighter or archer or that of an orator addressing an assembly.

(7.5.19) states: "The steed has come to the earth, it has made Agni, Vāyu, Āditya as its allies; O Steed, I grasp you; carry me towards bliss and felicity (*svasti*)." Clearly this steed is not an animal, but the supreme power whose allies are Agni, Āditya and Vāyu.

(7.5.20) - (7.5.23) contain prayers to the Life-force for establishing harmony in all aspects of life ranging over all space and time. "May the worlds, midworld and heaven be easy of access. May there be rain at the required places and time. May the days, months and seasons be auspicious."

In (7.5.23), the sacrificer offers obeisance or surrender to the deities so that each deity can establish the relevant power in his/her realm. First he prays to Agni to establish harmony in earth. Note that these worlds refer to the cosmic worlds, but also their counterparts within a human being. Then he prays to Vāyu to establish harmony in midworld etc. Then he prays for harmony between rik and sāman. Then he prays for harmony between king and subjects, chariot and horses etc.

The anuvāka (7.5.24) begins with a mantra RV (1.35.2) to Savitṛ requesting him to make the paths easy to travel. These ancient paths are dustless and extended.

Reference has already been made to the last anuvāka (7.5.25).

III. Stoma Chants

This word Stoma appears in numerous places in the brāhmaṇa passages of both Kāṇḍa 6 and 7. Stoma is the generic name for the chant of several rik mantrās, i.e., mantrās with a specific metre. There are nine types of stomas with names such as *trivṛt* stoma, *pañchadasha* stoma etc., to be given later.

The core of a stoma in general is a group of three different rik mantrās addressed to the same deity. Label these three as a, b and c.

A *paryāya* is an ordered set of riks with no specific limit on the number of its members. It obeys two conditions, (i) it must contain the core set of 3 riks (ii) it cannot have any rik which is not in this core set. The simplest *paryāya* has only 3 members with no repetition. With the 3 core riks we can have only 6 of these simple *paryāyas* namely (a,b,c), (a,c,b), (b,c,a), (b,a,c), (c,b,a), (c,a,b).

A *paryāya* with 5 riks can be:

(a,a,a,b,c), (a,b,b,b,c), (a,b,c,c,c) etc. we can have *paryayās* of 5,7,9, . . . members.

A *vishṭuti* is a group of *paryāyas.* The different stomas have different number of *vishṭuti* in them.

We give below the names of the 9 types of stomas. The name of the stoma is characterised by the number of riks in a *vishṭuti.* For instance *panchadasha* stoma has 15 riks per *vishṭuti,* as the name suggests.

We give below the table with the name, number of riks per *vishṭuti* and the number of *vishṭuti;* the total number of riks in it given in column 4 is obtained by multiplying the numbers in columns 2 and 3. We repeat that the all these riks are repetition of the three riks in the core.

Apparently the seers were familiar with the elementary theory of mathematical permutation such as the number of *paryāyas* involving 5 riks, that with 7 riks etc.

trivṛt stoma	9	3	27
pañchadasha stoma	15	3	45
saptadasha stoma	17	7	119
ekavimsha stoma	21	4	84
triṇava stoma	27	2	54
trayastrimsha stoma	33	5	165
chaturvimsha stoma	24	1	24
chatur-chatvārimsha stoma	44	3	132
aṣhṭā-chatvārimsha stoma	48	2	96

Column 2: # riks per *vishṭuti*
3: # *vishṭuti*
4: # riks in stoma

trivṛt means three repeated equalling 9. *triṇava* means three times nine equalling 27.

Sri Aurobindo translates a stoma as, ‘an affirming laud’, because of the affirmation implied by the repetition of the same rik several times. In teaching we repeat something to affirm it.

For instance a *trayastrimsha* stoma has 165 riks derived from three basic riks.

Note that Agniṣhṭoma, the triplet Jyotiṣhṭoma, Goṣhṭoma and Āyuṣhṭoma (mentioned often as *jyoti, gau* and *āyus)* are all rites and they do not belong to the family of chants called stoma mentioned above. Agniṣhṭoma is a part of the rite called as Jyotiṣhṭoma. Agniṣhṭoma also refers to a set of mantrās recited at the end of the Somayāga. Shatapatha Br. (5.1.3.1) identifies Agni with Agniṣhṭoma. Tri-aha or Tryaha (three lights or days) mentioned in several places refers to this triplet. It represents the stages in the journey of man, *jyoti* standing for earth, *gau* for midworld and *ayus* for heaven.

PART II: TEXT, TRANSLITERATION, TRANSLATION & NOTES

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(6.1): Prapāṭhaka 1

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6.1.1 (anuvāka 1) (B)

[Symbolism of hall and directions; symbolism of the enveloping robe; symbolic purification; prāṇa; darbha grass; explanation of TS (1.2.1.12-15)]

प्रा॒चीन॑वꣳशं करोति देवमनु॒ष्या॑ दिशो॒
व्य॑भजन्त॒ प्राची॑ दे॒वा द॑क्षि॒णा पि॒तर॑:
प्र॒तीची॑ मनु॒ष्या॑ उदी॑चीꣳ रु॒द्रा

prāchīnavamsham karoti devamanuṣhyā disho vyabhajanta prāchīm devā dakṣhiṇā pitaraḥ pratīchīm manuṣhyā udīchīm rudrā

He makes a hall with beams pointing east. The gods and men divided the quarters, the gods (obtained) the eastern, the Pitṛs the southern, men the western, the Rudrās the northern.

[Hall is the inner subtle body. The quarters are the parts of the inner space. East, west etc., have different meanings in the yogic parlance. East is the inner space in front; west is the backside; left is the north and right side is the south.]

यत् प्रा॒चीन॑वꣳशं क॒रोति॑ देवलो॒कमे॒व तद्यज॑मान उ॒पाव॑र्तते॒ परि॑ श्रयत्य॒न्तर्हि॑तो॒ हि दे॑वलो॒को म॑नुष्यलो॒कान्नास्माल्लो॒कात् स्वै॑तव्यमि॒वेत्या॑हु॒ः को हि तद्वे॑द॒ य॒द्यमुष्मिँ॑ल्लो॒केऽस्ति॑ वा॒ न वेति॑ दि॒क्ष्व॑ती- का॒शान् क॑रोत्यु॒ (१) भयो॑र्लो॒कयो॑र॒भिजि॑त्यै

yat prāchīnavamsham karotī devalokameva tat yajamāna upāvartate pari shrayati antarhito hi devaloko manuṣhyalokāt na asmāt lokāt svetavyam iva ityāhuḥ ko hi tadveda yadi amuṣhmin loke asti vā na veti dikṣhu atīkāshān karoti ubhayoḥ lokayor abhījityai

By making a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men. 'It is not easy', they say, 'to go from this world; for who knows if he is in yonder world or not'. He makes at the corners apertures for the winning of both worlds.

[When a person meditates on the region near the heart in the inner space, he is in the region of Gods.]

केशश्म॒श्रु व॑पते न॒खानि॒ नि कृ॑न्तते मृ॒ता वा ए॒षा त्वग॑मे॒ध्या यत् कै॑शश्म॒श्रु मृ॒तामे॒व त्वच॑ममे॒ध्याम॑प॒हत्य॑ य॒ज्ञियो॑ भू॒त्वा मेध॒मुपै॒ति

kesha shmashru vapate nakhāni ni kṛntate mṛtā vā eṣhā tvak amedhyā yat kesha shmashru mṛtām eva tvacham amedhyām apahatya yajñiyo bhūtvā medham upaiti

He shaves his hair and beard, he trims his nails. The hair and the beard are dead and the skin is impure; by thus destroying the dead (hair) and the impure skin he becomes fit for the yajña and approaches the wisdom (*medham*).

अङ्गि॑रसः सु॒व॒र्गं लो॒कं यन्तो॒ऽप्सु दीक्षात॒पसी॒ प्रावै॑शयन्न॒प्सु स्ना॑ति सा॒क्षादे॒व दीक्षात॒पसी॒ अव॑ रुन्धे ती॒र्थे॑ स्ना॑ति ती॒र्थे॑ हि ते तां प्रावै॑शयन् ती॒र्थे॑ स्ना॑ति (२)

angirasaḥ suvargam lokam yanto apsu dīkṣhātapasī prāveshayan apsu snāti sākṣhādeva dīkṣhātapasī avarundhe tīrthe snāti tīrthe hi te tām prāveshayan tīrthe snāti

The Añgirasās going to the world of heaven placed discernment (*dīkṣhā*) and askesis (tapas) in the waters. He bathes in the waters; certainly visibly he secures consecration and askesis. He bathes at a ford (shallow waters; *tīrtha*), for at a ford they place (consecration and askesis); he bathes at a ford.

[This verse explains the importance of holy bathing places, *tīrtha.*]

ती॒र्थमे॒व स॑मा॒नानां॑ भव॒त्यपो॑ऽश्नात्यन्तर॒त
ए॒व मेध्यो॑ भवति॒ वास॑सा दीक्षयति सौ॒म्यं॑ वै
क्षौमं॑ दे॒वत॑या॒ सोम॑मे॒ष दे॒वता॒मुपै॑ति॒ यो
दीक्ष॑ते॒ सोम॑स्य त॒नूर॑सि त॒नुवं॑ मे पा॒हीत्या॑ह॒

tīrthameva samānānām bhavati apaḥ ashnāti antarata eva medhyo bhavati vāsasā dīkṣhayati saumyam vai kṣhaumam devatayā somam eṣha devatām upaiti yo dīkṣhate somasya tanūr asi tanuvam me pāhi (TS 1.2.1.9) ityāha

Certainly he becomes a purifier (*tīrtha*) for his colleagues. He sips water; certainly he becomes pure within. He consecrates himself with a garment; the linen garment (*kṣhaumam*) has Soma for its deity. He who consecrates himself approaches Soma as his deity. He says, 'You are the body of Soma; guard my body,' (TS 1.2.1.9).

स्वामे॒व दे॒वता॒मुपै॒त्यथो॑ आ॒शिषं॑मे॒वैतामा
शास्ते॒ऽग्नेस्तू॑षा॒धानं॑ वा॒योर्वा॑त॒पानं॑ पितृ॒णां
नी॒विरोष॑धीनां प्रघा॒त (३) आदि॒त्यानां॑
प्राचीनता॒नो विश्वे॑षां दे॒वाना॒मोतु॒र्नक्ष॑त्राणा-
मतीका॒शास्तद्वा ए॒तत् स॑र्वदे॒वत्यं॑ यद्वासो॒
यद्वास॑सा दी॒क्षय॑ति॒ सर्वा॑भिरे॒वैनं॑
दे॒वता॑भिर्दीक्षयति

svāmeva devatām upaiti atho āshiṣham evaitām āshāste agneḥ tūṣhādhānam vāyor vātapānam pitṛṇām nīvir oṣhadhīnām praghāta ādityānām prāchīnatāno vishveṣhām devānām otur nakṣhatrāṇām atīkāshāḥ tadvā etat sarvadevatyam yat vāso yat vāsasā dīkṣhayati sarvābhīḥ evainam devatābhir dīkṣhayati

He approaches his own deity; certainly also he invokes this blessing. (Of the robe) the place having the border belongs to Agni, the wind-guard (part of garment) (*vātapānam*) to Vāyu, the fringe (of garment) to the Pitṛs, the fore-edge to the plants, the warp to the Ādityās, the woof to the All-gods, the meshes to the Nakṣhatrās. The robe (*vāso*) is thus connected with all the gods; in that he consecrates him with the robe, certainly with all the gods he consecrates him.

[Even today a meditator covers himself with a robe. The symbolism of the robe is brought out here. Thus all the cosmic powers like Agni, Pitṛ etc., envelop the person doing the yajña.]

ब॒हिःप्रा॑णो॒ वै म॑नु॒ष्य॑स्तस्याश॑नं
प्रा॒णोऽश्नाति॒ सप्रा॑ण ए॒व दीक्षत॒ आशि॑तो
भवति॒ यावा॑ने॒वास्य॑ प्रा॒णस्तेन॑ स॒ह मेध॒मुपै॑ति

bahiḥ prāṇo vai manuṣhyaḥ tasya ashanam prāṇo ashnāti saprāṇa eva dīkṣhata āshito bhavati yāvān evāsya prāṇaḥ tena saha medham upaiti

Man has prāṇa (life-energy) without; his eating is his prāṇa, he eats; certainly he consecrates himself with prāṇa. He becomes satiated. As great as is his prāṇa, with it he approaches the sacrifice.

घृ॒तं दे॒वाना॒ं मस्तु॑ पितृ॒णां निष्प॑क्वं
मनु॒ष्या॑णा॒ं तद्वा (४) ए॒तत् स॑र्वदेव॒त्यं॑
यन्नव॑नीत॒ं यन्नव॑नीतेनाभ्य॒ङ्क्ते सर्वा॑ ए॒व
दे॒वता॑: प्रीणाति॒ प्रच्यु॑तो॒ वा
ए॒षो॑ऽस्माल्लो॒कादग॑तो देवलो॒कं यो दी॑क्षि॒तो॑
ऽन्त॒रे॒व नव॑नीत॒ं तस्मा॒न्नव॑नीतेना॒भ्य॑ङ्क्ते
ऽनुलो॒मं यजु॑षा॒ व्यावृ॑त्त्या॒

ghṛtam devānām mastu pitṛṇām niṣhpakvam manuṣhyāṇām tadvā etat sarva devatyam yat navanītam yat navanītena abhyangkte sarvā eva devatāḥ prīṇāti prachyuto vā eṣho asmān lokāt agato devalokam yo dīkṣhito antareva navanītam tasmāt navanītena abhyangkte anulomam yajuṣhā vyāvṛtyā

Light (*ghṛta*) pertains to the gods, delight (*mastu*) to the Pitṛs, mature thought (*nishpakvam*) to men, guidance (*navanīta*) is connected with the all the gods; certainly in anointing with guidance he satisfies all the gods. The man who is consecrated has left this world and yet not gone to the world of the gods; paths of guidance (*navanīta*) are as it were midway; therefore he anoints the hair with *navanītam,* with a Yajus for destruction of his human limitations (*anulomam*).

[For ritualists, *ghṛta* is ghee; *mastu,* sour-cream or curds; *nishpakvam* is well-seasoned butter; *navanītam* is fresh butter. The esoteric meanings given here are based on the broad principles enunciated by Sri Aurobindo. For instance, *nītam* is derived from the verbal root *nī* standing for 'guide'. For more details on the proper derivation of the meanings of words, see the section, 'Semantics of Rig Veda' in the book, 'Secrets of Rig Veda' by R.L. Kashyap published by SAKSIVC, in 2003.]

इन्द्रो॑ वृ॒त्रम॑ह॒न् तस्य॑ क॒नीनि॑का॒ परा॑ऽपत॒त्
तदाञ्जनमभव॒द्यदा॒ङ्क्ते चक्षु॑रे॒व भ्रातृ॑व्यस्य वृ॒ङ्क्ते॒
दक्षि॑ण॒ं पूर्व॑माऽङ्क्ते॑ (५) स॒व्यꣳ हि पूर्वं॑
मनु॒ष्या॑ आ॒ञ्जते॒ न नि धा॑वते॒ नीव॒ हि
म॑नु॒ष्या॑ धाव॑न्ते॒ पञ्च॒ कृत्व॒ आऽङ्क्ते॒ पञ्चा॑क्षरा
प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्धे॒
परि॑मित॒माऽङ्क्तेऽप॑रिमित॒ꣳ हि म॑नु॒ष्या॑
आ॒ञ्जते॒ सतू॑ल॒याऽऽङ्क्तेऽप॑तूलया॒ हि म॑नु॒ष्या॑
आ॒ञ्जते॒ व्यावृ॑त्त्यै॒ यदप॑तूलयाऽऽञ्जी॒त वज्र॑ इव
स्या॒त् सतू॑ल॒याऽऽ ऽङ्क्ते॑ मि॒त्रत्वाय (६)

indro vṛtram ahann tasya kanīnikā parā apatat tat āñjanam abhavat yat āngkte chakṣhureva bhrātṛvyasya vṛngkte dakṣhiṇam pūrvam ā angkte savyam hi pūrvam manuṣhyā āñjate na nidhāvate ni iva hi manuṣhyā dhāvante pañcha kṛtva ā angkte panchākṣharā pangktiḥ pāngkto yajño yajñam eva avarundhe parimitam ā angkte aparimitam hi manuṣhyā āñjate satūlayā ā angkte apatūlayā hi manuṣhyā āñjate vyāvṛttyai yat apatūlayā āñjīta vajra iva syāt satūlayā ā angkte mitratvāya

Indra slew Vṛtra; his eyeball fell away; it became collyrium (*anjanam*). When he anoints, certainly he takes away the eye of his enemy. He anoints his right eye first, for men anoint the left first. He does not rub (the ointment) on. Five times he anoints; the Pañgkti has five syllables, the sacrifice is fivefold; certainly he obtains the sacrifice. He anoints a limited number of times, for men anoint an unlimited number of times. He anoints with (a stalk) which has a tuft, for men anoint with (a stalk) which has no tuft; (certainly he anoints them) for discrimination. If he were to anoint with (a stalk) having no tuft, he would be as it were a thunderbolt (*vajra*). He anoints with one which has a tuft for obtaining friendship.

इन्द्रो वृ॒त्रम॑ह॒न्त्सो॑ऽ१॒पो॒ऽ१भ्य॑म्रियत॒ तासा॒ं
यन्मेध्यं᳚ य॒ज्ञिय॒ꣳ सदे॑व॒मासी॒त्
तदपोद॑क्राम॒त् ते द॒र्भा अ॑भव॒न् यद्द॑र्भपुञ्जी॒लैः
प॒वय॑ति॒ या ए॒व मेध्या॑ य॒ज्ञिया॒ः सदे॑वा॒
आप॒स्ताभि॑रे॒वैनं᳚ पवयति॒ द्वाभ्यां᳚
पवयत्यहोरा॒त्राभ्या॑मे॒वैनं᳚ पवयति त्रि॒भिः
प॑वयति॒ त्रय॑ इ॒मे लो॒का ए॒भिरे॒वैनं᳚ लो॒कैः
प॑वयति प॒ञ्चभि॑ः (७) पवयति॒ पञ्चा॑क्षरा
प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो य॒ज्ञायै॒वैनं᳚ पवयति
ष॒ड्भिः प॑वयति॒ षड्वा ऋ॒तव॑ ऋ॒तुभि॑रे॒वैनं᳚
पवयति स॒प्तभि॑ः पवयति स॒प्त छन्दा॑ꣳसि॒
छन्दो॑भिरे॒वैनं᳚ पवयति न॒वभि॑ः पवयति॒ न॒व वै
पुरु॑षे प्रा॒णाः सप्रा॑णमे॒वैनं᳚
पवय॒त्येक॑विꣳशत्या पवयति॒ दश॒ हस्त्या॑
अ॒ङ्गुल॑यो॒ दश॒ पद्या॑ आ॒त्मैक॑वि॒ꣳशो
यावा॑ने॒व पुरु॑ष॒स्तमप॑रिवर्गम् (८) प॑वयति

indro vṛtram ahan so apo abhi amriyata tāsām yat medhyam yajñiyam sadevam āsīt tat apa udakrāmat te darbhā abhavan yat darbhapuñjīlaiḥ pavayati yā eva medhyā yajñiyāḥ sadevā āpaḥ tābhir evainam pavayati dvābhyām pavayati ahorātrābhyām evainam pavayati tribhiḥ pavayati traya ime lokā ebhir evainam lokaiḥ pavayati pañchabhiḥ pavayati pañchākṣharā pangktiḥ pāngkto yajño yajñāya evainam pavayati ṣhaḍbhiḥ pavayati ṣhaḍvā ṛtava ṛtubhir evainam pavayati saptabhiḥ pavayati sapta chhandāmsi chhandobhir evainam pavayati navabhiḥ pavayati nava vai puruṣhe prāṇāḥ saprāṇam evainam pavayati ekavimshatyā pavayati dasha hastyā angulayo dasha padyā ātmā ekavimsho yāvāneva puruṣhaḥ tam aparivargam pavayati

Indra slew Vṛtra, he died upon the waters. Of the water, what was fit for sacrifice, pure, and divine, that went out of the waters, and became Darbha grass. In that he purifies (the sacrificer) with bunches of Darbha grass, certainly he purifies (him) with two (stalks); certainly he purifies him by the days and nights. He purifies (him) with three (stalks); three are these worlds; certainly he purifies him by these worlds. He purifies (him) with five stalks; the Paṅgkti has five syllables, the sacrifice is fivefold; certainly he purifies him by the sacrifice. He purifies (him) with six (stalks); six are the seasons; certainly he purifies him by the seasons. He purifies (him) with seven (stalks); seven are the metres; certainly he purifies him by the metres. He purifies (him) with nine (stalks); nine are the breaths in man; certainly he purifies him along with his breaths. He purifies (him) with twenty-one (stalks); there are ten fingers and ten toes, and the body is the twenty-first; he thus completely purifies the man. .

[The explanation of the fivefold nature of yajña is given at the end of (TS 6.5.11) in this book.]

चि॒त्पति॑स्त्वा पुना॒त्वित्या॑ह॒ मनो॒ वै
चि॒त्पति॒र्मन॑सै॒वैनं॑ पवयति वा॒क्पति॑स्त्वा
पुना॒त्वित्या॑ह वा॒चैवैनं॑ पवयति दे॒वस्त्वा॑
सवि॒ता पु॑ना॒त्वित्या॑ह सवि॒तृप्र॑सूत ए॒वैनं॑
पवयति॒ तस्यं॑ ते पवित्रपते प॒वित्रे॑ण॒ यस्मै॒
कं पु॒ने तच्छं॑केय॒मित्या॑हा॒ऽऽशिषं॑मे॒वैतामा
शा॑स्ते ॥ 1

chitpatiḥ tvā punātu (TS 1.2.1.12) ityāha mano vai chitpatiḥ manasā evainam pavayati vākpatiḥ tvā punātu (TS 1.2.1.13) ityāha vāchā evainam pavayati devaḥ tvā savitā punātu (TS 1.2.1.14) ityāha savitṛprasūta evainam pavayati tasya te pavitrapate pavitreṇa 'yasmai kam pune tat shakeyam' (TS 1.2.1.15) ityāhā āshiṣham evaitām ā shāste

He says, 'Let the lord of consciousness (*chit*) (thought) purify you' (TS 1.2.1.12), the mind is the lord of thought; certainly by the mind he purifies him. He says, 'Let the lord of speech purify you (TS 1.2.1.13)'; certainly by speech he purifies him. He says, 'Let the god Savitṛ purify you' (TS 1.2.1.14); impelled by Savitṛ, he purifies him. He says, 'O Lord of the purity, may I have strength to purify (my) happiness (*kam*) using your purifier (powers)', (TS 1.2.1.15). Certainly does he invoke this blessing (*āshisham*).

6.1.2 (anuvāka 2) (B)

[Pangkti; yajña crushed yajus, ṛk raised it; explanation of TS (1.2.2.5,6); explanation of svāha; waters; the rik is connected with all the Gods; the number of akṣhara in metres; men live on incomplete speech]

यावं॑न्तो॒ वै दे॒वा य॒ज्ञायापुं॑नत॒ त ए॒वाभं॑व॒न् य
ए॒वं वि॒द्वान् य॒ज्ञायं॑ पुनी॒ते भवं॑त्ये॒व ब॒हिः
पं॑वयि॒त्वाऽन्तः प्र पा॑दयति मनुष्यलो॒क ए॒वैनं॑
पवयि॒त्वा पू॒तं दै॑वलो॒कं प्र णं॑य॒त्यदी॑क्षित॒

ए॒क॒याऽऽहु॒त्येत्या॑हुः स्रु॒वेण॒ चत॑स्रो जुहोति
दीक्षित॒त्वाय॑ स्रु॒चा प॑ञ्च॒मीं पञ्चा॑क्षरा प॒ङ्क्तिः
पाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्ध॒

yāvanto vai devā yajnāya apunata ta eva abhavann ya evam vidvān yajñāya punīte bhavati eva bahiḥ pavayitvā antaḥ prapādayati manuṣhyaloka evainam pavayitvā pūtam devalokam pra ṇayati adīkṣhita ekayā āhutya ityāhuḥ sruveṇa chatasro juhoti dīkṣhita-tvāya sruchā pañchamīm pañcha-akṣharā pangktiḥ pāngkto yajño yajñam eva avarundha

All the gods who purified themselves for the sacrifice waxed great. Having purified him without he makes him go within. Certainly having purified him in the world of men, he leads him forward purified to the world of the gods. It is said: 'He is not consecrated by one offering (*āhūtyā*)'; certainly he offers four with the dipping-ladle; the Pañgkti has five syllables, the sacrifice is fivefold; certainly he wins the sacrifice.

आकू॑त्यै प्र॒यु॒जे॒ऽग्नये॒ (१) स्वाहेत्या॒हा-
ऽऽकू॑त्या॒ हि पुरु॑षो य॒ज्ञम॒भि प्र॑यु॒ङ्क्ते यजे॒येति॑
मे॒धायै॒ मन॑से॒ऽग्नये॒ स्वाहेत्या॑ह मे॒धया॒ हि
मन॑सा॒ पुरु॑षो य॒ज्ञम॑भि॒गच्छ॑ति॒ सर॑स्वत्यै
पू॒ष्णेऽग्नये॒ स्वाहेत्या॑ह॒ वाग्वै सर॑स्वती
पृथि॒वी पू॒षा वा॒चैव पृ॑थि॒व्या य॒ज्ञं प्र यु॑ङ्क्त॒

ākūtyai prayuje agnaye svāhā (TS 1.2.2.1) ityāha akūtyā hi puruṣho yajñam abhi prayuṅgkte yajeya iti medhāyai manase agnaye svāhā (TS 1.2.2.2) ityāha medhayā hi manasā puruṣho yajñam abhigachchhati sarasvatyai pūṣhṇe agnaye svāhā (TS 1.2.2.4) ityāha vāgvai sarasvatī pṛthivī pūṣhā vāchā eva pṛthivyā yajñam pra yūngkta

'To the aspiration, to the impelling power Agni (for doing yajña), Svāhā!' (TS 1.2.2.1), he says, for with aspiration does a man plan and perform the sacrifice. 'To wisdom, to mind, to Agni, svāhā!' (TS 1.2.2.2) he says, for by wisdom and thought man approaches the sacrifice. 'To Sarasvatī, to Pūṣhan, to Agni, svāhā!' (TS 1.2.2.4) he says. Sarasvatī is speech, Pūṣhan the earth; certainly with speech and the earth he performs the sacrifice.

[*svāha:* (I) offer wholeheartedly without any reservations: *su* (*suṣhṭu,*) + *ā* (completely) + *hā* (give)]

आपो॑ देवीर्बृ॑हतीर्वि॑श्वशम्भुव॒ इत्या॑ह॒ या वै
वर्ष्या॒स्ता (२) आपो॑ दे॒वीर्बृ॑ह॒तीर्वि॒श्वश॑म्भुवो॒
यदे॒तद्यजु॒र्न ब्रू॒याद्दि॒व्या आपोऽशा॑न्ता इ॒मं
लो॒कमा ग॑च्छेयु॒रापो॑ देवीर्बृ॑हतीर्वि॑श्वशम्भुव॒
इत्या॑हा॒स्मा ए॒वैना॑ लो॒काय॑ शमयति॒
तस्मा॑च्छा॒न्ता इ॒मं लो॒कमा ग॑च्छन्ति॒

āpo devīr bṛhatīr vīshva-shambhuva (TS 1.2.2.5) ityāha yā vai varṣhyāḥ tā āpo devīr bṛhatīr vishva-shambhuvo yat etat yajur na brūyāt divyā āpo ashāntā imam lokam āgachchheyur

āpo devīr bṛhatīr vishva-shambhuva ityāha asmā evainā lokāya shamayati tasmāt shāntā imam lokam āgachchhanti

'O you divine waters, vast, who confer happiness on all' (TS 1.2.2.5), he says. The waters of the downpour are the divine, vast and happiness-bestowing waters'. If he did not utter that yajus mantra, the divine waters would descend on this world in a condition without peace. He says, 'O you divine, vast, happiness-bestowing waters'. Certainly he makes them to bestow happiness for this world; accordingly, being full of peace, they approach this world.

द्यावा॑पृथि॒वी इत्या॑ह॒ द्यावा॑पृथि॒व्योर्हि॑ य॒ज्ञ
उ॒र्व॑न्तरि॑क्ष॒मित्या॑हा॒न्तरि॑क्षे॒ हि य॒ज्ञो
बृ॑ह॒स्पति॑र्नो॑ ह॒विषा॑ वृधा॒त्वि (३) त्या॑ह॒ ब्रह्म॒
वै दे॒वानां॑ बृह॒स्पति॒र्ब्रह्म॑णै॒वास्मै॑ य॒ज्ञमव॑ रुन्धे॒
यद्ब्रू॒याद्वि॑धे॒रिति॑ यज्ञस्था॒णुमृ॑च्छेद्वृधा॒त्वित्या॑ह
यज्ञस्था॒णुमे॒व परि॑ वृणक्ति

dyāvā-pṛthivī ityāha dyāvā-pṛthivyor hi yajña uru antarikṣham (TS 1.2.2.5) ityāha antarikṣhe hi yajño bṛhaspatir no haviṣhā vṛdhātu (TS 1.2.2.5) ityāha brahma vai devānām bṛhaspatir brahmaṇā evāsmai yajñam avarundhe yat brūyāt vidher iti yajña-sthāṇum ṛchchhet vṛdhātu ityāha yajña-sthāṇum eva parivṛṇakti

'Heaven and earth' (TS 1.2.2.5), he says, for the sacrifice is in heaven and earth. 'Wide midworld' (TS 1.2.2.5), he says, for the sacrifice is in the midworld. 'May Bṛhaspati rejoice in our offerings' (TS 1.2.2.5), he says. Bṛhaspati is the mantra-power (Brahma) of the gods; certainly by the mantra-power he wins this sacrifice for him. If he were to say '*vidheḥ*' then he would stumble on the sacrificial post; he says '*vṛdhātu*'; certainly he avoids the sacrificial post.

प्र॒जाप॑तिर्य॒ज्ञम॑सृजत॒ सो᳚ऽस्मात् सृ॒ष्टः
परा॑ङै॒त् स प्र यजु॒रव्लीना॒त् प्र साम॒
तमृगुद॑यच्छ॒द्यदृ॒गुद॑यच्छ॒त् तदौद्ग्रह॒णस्यौ॑-
द्ग्रहण॒त्वमृचा (४) जुहोति य॒ज्ञस्योद्य॑त्या
अनु॒ष्टुप्छन्द॑सा॒मुद॑यच्छ॒दित्या॑हु॒स्तस्मा॑-
द॒नुष्टुभा॑ जुहोति य॒ज्ञस्योद्य॑त्यै॒ द्वाद॑श
वात्सब॒न्धान्युद॑यच्छ॒न्नित्या॑हु॒स्तस्मा॑द्
द्वा॒दशभि॑र्वात्सब॒न्धविदो᳚ दीक्षयन्ति॒ सा वा
ए॒षर्ग॑नु॒ष्टुग्वाग॑नु॒ष्टुग्यदे॒तय॒र्चा दी॒क्षय॑ति
वा॒चैवैन॒ꣳ सर्व॑या दीक्षयति॒

prajāpatir yajñam asṛjata so asmāt sṛṣhṭaḥ parāng ait sa pra yajur avlīnāt pra sāma tam ṛk udayachchhat yat ṛk udayachchhat tat audgrahaṇasya audgrahaṇatvam ṛchā juhoti yajñasya udyatyā anuṣhṭup chhandasām udayachchhat ityāhuḥ tasmāt anuṣhṭubhā juhoti yajñasya udyatyai dvādasha vātsabandhāni udayachchhan ityāhuḥ tasmāt dvādashabhir vātsabandha-vido dīkṣhayanti sā vā eṣha ṛk anuṣhṭuk

vāk anushṭuk yat etayā ṛchā dīkṣhayati vāchā evainam sarvayā dīkṣhayati

Prajāpati created the sacrifice. After its creation, it went away. It crushed the Yajus, it crushed the Sāman; the rik raised it; in that the rik raised (it) (the yajus), hence the elevating offering has the name (*utgrahaṇam*). With a rik he sacrifices to support the sacrifice. They say, 'It was the Anushṭubh among the metres which supported it'. Therefore he sacrifices with an Anushṭub to support the sacrifice. 'The twelve Agni-supports (*vatsabandha*) supported it', they say. Therefore those who know the 'Agni-supports', consecrate with the twelve. This rik is an Anusṭubh; the Anushṭubh is speech; in that he consecrates him with this rik, he consecrates him with the whole of speech.

[*vatsa:* child, usually refers to Agni.

vatsabandha: Agni-supports; the supports provided by Agni]

विश्वे॑ दे॒वस्य॑ ने॒तुरित्या॑ह सावि॒त्र्ये॑तेन॒ मर्तो॑ वृणीत स॒ख्य (५) मित्या॑ह पितृदे॒वत्ये॑तेन॒ विश्वे॑ रा॒य इ॑षु॒ध्यसीत्या॑ह वैश्वदे॒व्ये॑तेनं॑ द्यु॒म्नं वृ॑णीत पु॒ष्यस॒ इत्या॑ह पौ॒ष्ण्ये॑तेन॒ सा वा ए॒षर्क्सर्व॑दे॒वत्या॑ यदे॒तय॒र्चा दी॒क्षय॑ति॒ सर्वा॑भिरे॒वैनं॑ दे॒वता॑भिर्दीक्षयति

vishvedevasya netuḥ (TS 1.2.2.6) ityāha sāvitrī-etena marto vṛṇīta sakhyam ityāha pitṛdevatyā etena vishve rāya iṣhudhyasi (TS 1.2.2.6) ityāha vaishvadevī etena dyumnam vṛṇīta puṣhyasa (TS 1.2.2.6) ityāha pauṣhṇī etena sā vā eṣhā ṛk sarvadevatyā yat etayā ṛchā dīkṣhayati sarvābhir evainam devatābhir dīkṣhayati

'Let the All-Gods' (TS 1.2.2.6), (RV 5.50.1) he says. By that (the rik) is connected with Savitṛ. '(Let every) man choose the companionship (of Gods)', (TS 1.2.2.6) he says. By that (the rik) has the Pitṛs for its deity. 'Let everyone be missioned towards the divine felicities' (TS 1.2.2.6), he says. By that (the rik) is connected with the All-gods. 'Let him choose splendour that he may be nourished', (TS 1.2.2.6) he says. By that (the rik) is connected with Pūshan. This rik indeed is connected with all the gods. In that he consecrates with this rik, he consecrates him with all the gods.

स॒प्ताक्ष॑रं प्र॒थमं॑ प॒दम॒ष्टाक्ष॑राणि॒ त्रीणि॒ यानि॒ त्रीणि॒ तान्य॒ष्टावुप॑यन्ति॒ यानि॑ च॒त्वारि॒ तान्य॒ष्टौ यद॒ष्टाक्ष॑रा॒ तेन॑ (६) गाय॒त्री यदेका॑दशाक्षरा॒ तेन॑ त्रि॒ष्टुग्यद् द्वाद॑शाक्षरा॒ तेन॒ जग॑ती॒ सा वा ए॒षर्क्सर्वा॑णि॒ छन्दा॑ꣳसि॒ यदे॒तय॒र्चा दी॒क्षय॑ति॒ सर्वै॑भिरे॒वैनं॒ छन्दो॑भिर्दीक्षयति स॒प्ताक्ष॑रं प्र॒थमं॑ प॒दꣳ स॒प्तप॑दा॒ शक्व॑री प॒शव॒ः शक्व॑री प॒शू॒नेवाव॑ रुन्ध॒ एक॑स्माद॒क्षरा॒दना॑प्तं प्र॒थमं॑ प॒दं तस्मा॒द्यद्वा॒चोऽना॑प्तं॒ तन्म॑नु॒ष्या॑ उप॑ जीवन्ति पू॒र्णया॑ जुहोति (७) पू॒र्ण इ॑व॒ हि प्र॒जाप॑तिः

प्र॒जाप॑ते॒राप्त्यै॒ न्यू॑नया जुहोति॒ न्यू॑ना॒द्धि प्र॒जाप॑तिः
प्र॒जा अ॑सृजत प्र॒जाना॒ꣳ सृष्ट्यै ॥ 2

sapta-akṣharam prathamam padam ashṭa-akṣharāṇi trīṇi yāni trīṇi tāni ashṭau upayanti yāni chatvāri tāni ashṭau yat ashṭa-akṣharā tena gāyatrī yat ekādasha-akṣharā tena trishṭuk yat dvādaṣha-akṣharā tena jagatī sā vā eṣhā ṛk sarvāṇi chhandāmsi yat etayā ṛchā dīkṣhayati sarvebhir evainam chhandobhir dīkṣhayati saptākṣharam prathamam padam saptapadā shakvarī pashavaḥ shakvarī pashūn eva avarundha ekasmāt akṣharāt anāptam prathamam padam tasmāt yat vāchaḥ anāptam tat manuṣhyā upajīvanti pūrṇayā juhoti pūrṇa iva hi prajāpatiḥ prajāpater āptyai ni-ūnayā juhoti ni-ūnāt hi prajāpatiḥ prajā asṛjata prajānām sṛshṭyai

The first quarter-verse is of seven syllables; the other three are of eight syllables. The three approach the eight; the four (have multiples of) the eight. Because it has eight syllables it is a Gāyatrī. Because it has eleven syllables it is a Trishṭubh. Because it has twelve syllables, it is a Jāgatī. This rik indeed is all the metres. In that he consecrates him with the rik, he consecrates him with all the metres. The first quarter verse is of seven syllables; the Shakvarī is of seven syllables, the Shakvarī is Ray-Cow; certainly he wins the Ray-Cow. The first quarter-verse is incomplete by one syllable. Therefore men live on the part of the speech which is incomplete. He offers with a full (verse) to win Prajāpati; full as it were is Prajāpati. He offers with an incomplete and mystic verse (*nyūnāya*) for the creation of offspring, for Prajāpati created offspring from what is incomplete.

6.1.3 (anuvāka 3) (B)

[Anecdote of ṛk and Sāman; the antelope skin as symbol of mantra-power; foetus; Shara grass; three parts of Vajra; hunger is the foe of man; Indra and womb anecdote; black antelope and womb]

ऋ॒क्सा॒मे वै दे॒वेभ्यो॑ य॒ज्ञाया॑ऽति॑ष्ठमाने॒
कृष्णो॑ रू॒पं कृ॒त्वाऽप॒क्रम्या॑तिष्ठता॒ं
ते॑ऽमन्यन्त॒ यं वा इ॒मे उ॑पाव॒र्त्स्यत॒ः स इ॒दं
भ॑विष्य॒तीति॒ ते उपा॑मन्त्रयन्त॒ ते
अ॑होरा॒त्रयो॑र्महि॒मान॑मपनि॒धाय॑
दे॒वानु॒पाव॑र्तेतामे॒ष वा ऋ॒चो वर्णो॒ यच्छु॒क्लं
कृ॑ष्णाजि॒नस्यै॒ष साम्नो॒ यत् कृ॒ष्णमृ॑क्सा॒मयोः॒
शिल्पे॑ स्थ॒ इत्या॑हर्क्सा॒मे ए॒वाव॑ रुन्ध

ṛksāme vai devebhyo yajñāya atiṣhṭhamāne kṛṣhṇo rūpam kṛtvā apakramya atiṣhṭhatām te amanyanta yam vā ime upa-āvartsyataḥ sa idam bhaviṣhyati iti te upāmantrayanta te ahorātrayor mahimānam apanidhāya devān upāvartetām eṣha vā ṛcho varṇo yat shuklam kṛṣhṇājinasya eṣha sāmno yat kṛshṇam ṛksāmayoḥ shilpe stha (TS 1.2.2.7) ityāha rksāme eva ava rundha

The rik and the Sāman were unwilling to remain with the gods for the sacrifice; they took the form of a being with black and white colours (*kṛshṇo rūpam*), departed and remained away. The (gods) reflected, 'He who welcomes them will become all this world.' They called to them (rik and sāman), they depositing their might in day and night came up to them (gods). The white of the skin of Krishṇa-rupa (*kṛshṇājina*) is the colour of the rik; the black is the colour of the Sāman. 'You are images (*shilpa*) of the rik and Sāman' (TS 1.2.2.7), he says; certainly he wins the rik and the Sāman.

[In the text, the word *kṛshṇa rūpam* is translated as 'the form of black antelope'. It is difficult to understand the meaning of the anecdote with this translation. There is no need to translate 'Krishṇa-rupam' as black antelope. The black antelope is used as a symbol for the being 'krishṇa rupam'. Since this is associated with rik and sāman, the black antelope skin (krishṇājina) has acquired sanctity in rituals.

shilpa in Veda stands for all arts including music; it is not limited to sculpture only as in classical Sanskrit.]

ए॒ष (१) वा अह्नो॒ वर्णो॒ यच्छु॒क्लं
कृ॑ष्णाजि॒नस्यै॒ष रात्रि॑या॒ यत् कृ॒ष्णं
यदे॒वैन॑यो॒स्तत्र॒ न्य॑क्तं॒ तदे॒वाव॑ रुन्धे
कृष्णाजि॒नेन॑ दीक्षयति॒ ब्रह्म॑णो॒ वा ए॒तद्रू॒पं
यत् कृ॑ष्णाजि॒नं ब्रह्म॑णै॒वैनं॑ दीक्षयती॒मां
धि॒यꣳ शिक्ष॑माणस्य दे॒वेत्या॑ह
यथा॒य॒जु॒रे॑वैतत्

eṣha vā ahno varṇo yat shuklam kṛshṇājinasya eṣha rātriyā yat kṛshṇam yat eva enayoḥ tatra ni aktam tat eva ava rundhe kṛshṇājinena dīkṣhayati brahmaṇo vā etat rūpam yat kṛshṇājinam brahmaṇā evainam dīkṣhayati imām dhiyam shikṣhamāṇasya deva (TS 1.2.2.8) ityāha yathā yajuḥ evaitat

The white of the black antelope skin is the colour of the day, the black of the night. Whoever is imbued with these two, he wins. He consecrates (him) with a black antelope skin. The black antelope skin is the form of the mantra-power (*brāhmaṇa*); certainly he consecrates him with the mantra-power. 'O God, this (is the) prayer of him who is being instructed (TS 1.2.2.8)', he says. That is according to the Yajus text.

गर्भो॒ वा ए॒ष यद्दी॑क्षि॒त उ॒ल्बं॑ वासः॒ प्रोर्णु॑ते॒
तस्मा॒त् (२) गर्भाः॒ प्रावृ॑ता जायन्ते॒ न पु॒रा
सोम॑स्य क्र॒यादपो॑र्ण्वीत॒ यत् पु॒रा सोम॑स्य
क्र॒याद॑पोर्ण्वी॒त गर्भाः॑ प्र॒जानां॑ परा॒पातु॑काः
स्युः क्री॒ते सोमेऽपो॑र्णुते॒ जाय॑त ए॒व तदथो॒
यथा॒ वसी॑याꣳसं प्रत्यपोर्णु॒ते ता॒दृगे॒व

garbho vā eṣha yat dīkṣhita ulbam vāsaḥ prorṇute tasmāt garbhāḥ prāvṛtā jāyante na purā somasya krayāt apa-urṇvīta yat purā somasya krayāt apa-urṇvīta garbhāḥ prajānām parā-pātukāḥ syuḥ krīte some apornute jāyata eva tat atho yathā vasīyām sam prati-apornute tādṛk eva

The man who is consecrated is a foetus (*garbha*); the clothing is the caul (*ulba*); he covers. Therefore foetuses are born covered (with the caul). He should not uncover before the purchasing of the Soma. If he were to uncover before the purchasing of the Soma, the foetuses of offspring would be liable to miscarriage. He uncovers when Soma has been released; certainly he is born. It is also as when one uncovers to a superior.

तदङ्गि॑रसः सुव॒र्गं॑ लो॒कं यन्त॒ ऊर्ज॒ं॑ व्यं॑भजन्त॒
ततो॒ यद॒त्यशिं॑ष्यत॒ ते श॒रा अं॑भव॒न्नूर्ग्वै श॒रा
यच्छं॑र॒मयी॒ (३) मेखं॑ला॒ भव॒त्यूर्जं॑मे॒वावं॑ रुन्धे
मध्य॒तः सं नं॑ह्यति मध्य॒त ए॒वास्मा॒ ऊर्जं॑
दधाति॒ तस्मां॑न्मध्य॒त ऊ॒र्जा भुं॑ञ्जत ऊ॒र्ध्वं वै
पुरुं॑षस्य॒ नाभ्यै॒ मेध्यं॑मवा॒चीनं॑ममे॒ध्यं
यन्मं॑ध्य॒तः सं॒नह्यं॑ति॒ मेध्यं॑ चै॒वास्यां॑मे॒ध्यं च॒
व्यावं॑र्तय॒ति

tat angirasaḥ suvargam lokam yanta ūrjam vi-abhajanta tato yat ati-ashiṣhyata te sharā abhavann ūrg vai sharā yat sharamayī mekhalā bhavati ūrjam eva avarundhe madhyataḥ sam nahyati madhyata eva-asmai ūrjam dadhāti tasmāt madhyata ūrjā bhuñjata ūrdhvam vai puruṣhasya nābhyai medhyam avāchīnam amedhyam yat madhyataḥ sam nahyati medhyam cha eva asya amedhyam cha vi-āvartayati

The Añgirasās going to the world of heaven divided their strength. What was leftover became Shara grass; Shara grass is strength. Since the girdle is of Shara grass he wins strength. He girds it in the middle; certainly it gives him strength in the middle. Therefore in the middle men enjoy strength. The part of man above the navel is pure, that below is impure. Since he girds in the middle he discriminates between the pure and impure parts.

इन्द्रो॑ वृ॒त्राय॒ वज्रं॒ प्राहं॑र॒त् स त्रे॒धा व्यं॑भव॒त्
स्फ्यस्तृती॑य॒ꣳ रथ॒स्तृती॑यं॒ यूप॒स्तृती॑यम् (४)
यें॑ऽन्तःश॒रा अशी॑र्यन्त॒ ते श॒रा अं॑भव॒न्
तच्छ॒राणां॑ꣳ श॒रत्वं वज्रो॒ वै श॒राः

indro vṛtrāya vajram prāharat sa tredhā vi-abhavat sphyaḥ tṛtīyam rathaḥ tṛtīyam yūpaḥ tṛtīyam ye antaḥ sharā ashīryanta te sharā abhavann tat sharāṇām sharatvam vajro vai sharāḥ

Indra hurled his thunderbolt against Vṛtra; it divided into three parts; one-third the wooden sword, one-third the chariot, and one-third the sacrificial post. The internal arrows which were split (*ashīryanta*) became Shara grass, and that is why Shara grass is so called. The thunderbolt is Shara grass.

क्षुत् ख॒लु वै म॑नु॒ष्य॑स्य॒ भ्रातृ॑व्यो॒ यच्छ॑र॒मयी॒
मेख॑ला॒ भव॑ति॒ वज्रे॑णै॒व सा॒क्षात् क्षुधं॒ भ्रातृ॑व्यं
मध्य॒तोऽप॑ हते त्रि॒वृद्भ॑वति त्रि॒वृद्वै
प्रा॒णस्त्रि॒वृत॑मे॒व प्रा॒णं म॑ध्य॒तो यज॑माने
दधाति पृ॒थ्वी भ॑वति॒ रज्जू॑ना॒ं व्यावृ॑त्त्यै॒

kṣhut khalu vai manuṣhyasya bhrātṛvyo yat sharamayī mekhalā bhavati vajreṇa eva sākṣhāt kṣhudham bhrātṛvyam madhyato apahate trivṛt bhavati trivṛt vai prāṇaḥ trivṛtam eva prāṇam madhyato yajamāne dadhāti pṛthvī bhavati rajjūnām vyāvṛtyai

Hunger indeed is the foe of man. Since the girdle is of Shara grass, he clearly drives away the enemy hunger from the middle (of man's body). It is threefold. The prāṇa (life-energy) is threefold; certainly he places the threefold prāṇa in the middle of the sacrificer. It is broad for the discrimination of the strands.

मेख॑लया॒ यज॑मानं दीक्षयति॒ योक्त्रे॑ण॒ पत्नीं॑
मिथु॒नत्वाय॑ (५) य॒ज्ञो दक्षि॑णाम॒भ्य॑ध्याय॒त्
ताꣳ सम॑भव॒त् तदिन्द्रो॑ऽचाय॒त् सो॑ऽमन्यत॒
यो वा इ॒तो ज॑नि॒ष्यते॒ स इ॒दं भ॑विष्य॒तीति॒ तां
प्रावि॑श॒त् तस्या॒ इन्द्र॑ ए॒वाजा॑यत॒ सो॑ऽमन्यत॒
यो वै मदि॒तो ऽप॑रो जनि॒ष्यते॒ स इ॒दं
भ॑विष्य॒तीति॒ तस्यां॑ अनु॒मृश्य॒ योनि॒मा-
ऽच्छि॑न॒त् सा सू॒तव॑शाऽभव॒त् तत् सू॒तव॑शायै॒
जन्म॒ (६) ताꣳ हस्ते॒ न्य॑वेष्टयत॒ तां मृ॒गेषु॒
न्य॑दधा॒त् सा कृ॑ष्णविषा॒णाऽभ॑व॒दिन्द्र॑स्य॒
योनि॑रसि॒ मा मां॑ हिꣳसी॒रिति॑ कृ॑ष्णविषा॒णां
प्र य॑च्छति॒ सयो॑निमे॒व य॒ज्ञं क॑रोति॒ सयो॑नि॒ं
दक्षि॑णा॒ꣳ सयो॑नि॒मिन्द्र॑ꣳ सयोनि॒त्वाय॑

mekhalayā yajamānam dīkṣhayati yoktreṇa patnīm mithunatvāya yajño dakṣhiṇām abhi-adhyāyat tām samabhavat tat indro achāyat so amanyata yo vā ito janiṣhyate sa idam bhaviṣhyati iti tām prāvishat tasyā indra eva ajāyata so amanyata yo vai madito aparo janiṣhyate sa idam bhaviṣhyati iti tasyā anumṛshya yonim ā achchhinat sā sūta-vashā abhavat tat sūta-vashāyai janma tām haste ni-aveṣhṭayata tām mṛgeṣhu ni-adadhāt sā kṛṣhṇa-viṣhāṇā abhavat indrasya yonir asi mā mā himsīr (TS 1.2.2.12) iti kṛṣhṇaviṣhāṇām pra yachchhati sayonimeva yajñam karoti sayonim dakṣhiṇām sayonim indram sayonitvāya

He consecrates the sacrificer with a girdle, (he consecrates) his wife with a yoke for the sake of offspring. The sacrifice reflected on the gift (to the priests). He had intercourse with her. Indra perceived this and reflected, 'He who will be born from this union will be this world'. He entered her; from her certainly was Indra born; he reflected, 'He who will be born after me will be this world'. Stroking her womb he split it. She became barren (*vasha*) after birth and that is the origin of the (cow) which is

barren after birth. He wrapped it (the *yoni*) in his hand; he deposited it among the wild animals; it became the horn of the black antelope. 'You are the birthplace of Indra; harm me not', (TS 1.2.2.12) (with these words) he brings the horn of the black antelope. Certainly he makes the sacrifice united with the womb, the gift with the womb, Indra with the womb, for union with the womb.

कृ॒ष्यै त्वा॑ सु॒स॒स्याया॒ इत्या॑ह॒
तस्मा॑दकृष्टप॒च्या ओष॑धयः पच्यन्ते
सुपिप्प॒लाभ्य॒स्त्वौष॑धीभ्य॒ इत्या॑ह॒
तस्मा॒दोष॑धय॒ः फलँ॑ गृह्णन्ति॒ यद्धस्तेन॑ (७)
कण्डू॒येत॑ पामन॒ंभावु॑काः प्र॒जाः स्यु॒र्यत्
स्मयेत॑ न॒ग्नंभावु॑काः कृष्णविषा॒णया॑
कण्डूयतेऽपि॒गृह्य॑ स्मयते प्र॒जानां॑ गोपी॒थाय॒
न पु॒रा दक्षि॑णाभ्यो॒ नेतोः॑ कृष्णविषा॒णामव॑
चृते॒द्यत् पु॒रा दक्षि॑णाभ्यो॒ नेतोः॑
कृष्णविषा॒णाम॑वचृ॒तेद्योनि॑ः प्र॒जानां॑
परा॒पातु॑का स्यान्नी॒तासु॒ दक्षि॑णासु॒ चात्वा॑ले
कृष्णविषा॒णां प्रास्य॑ति॒ योनि॒र्वै य॒ज्ञस्य॒
चात्वा॑ल॒ं योनि॑ः कृष्णविषा॒णा योना॑वे॒व
योनिं॑ दधाति य॒ज्ञस्य॑ सयोनि॒त्वाय॑ ॥ 3

kṛṣhyai tvā su-sasyāyā (TS 1.2.2.13) ityāha tasmāt akṛṣhṭa-pachyā oṣhadhayaḥ pachyante su-pippalābhyaḥ tvā auṣhadhībhya (TS 1.2.2.14) ityāha tasmāt oṣhadhayaḥ phalam gṛhṇanti yat hastena kaṇḍūyeta pāmanam-bhāvukāḥ prajāḥ syur yat smayeta nagnam-bhāvukāḥ kṛṣhṇa-viṣhāṇayā kaṇḍūyate apigṛhya smayate prajānām gopīthāya na purā dakshiṇābhyo netoḥ kṛṣhṇa-viṣhāṇām avachṛtet yat purā dakṣhiṇābhyo netoḥ kṛṣhṇa-viṣhāṇām avachṛtet yoniḥ prajānām parāpātukā syāt nītāsu dakṣhiṇāsu chātvāle kṛṣhṇa-viṣhāṇām prāsyati yonir vai yajñasya chātvālam yoniḥ kṛṣhṇa-viṣhāṇā yonāveva yonim dadhāti yajñasya sayonitvāya

'You (Indra-power) have to be cultivated for good crops' (TS 1.2.2.13), he says. Therefore plants grow up without ploughing. 'For good fruits and the growths of earth for the plants', (TS 1.2.2.14) he says. Therefore plants bear fruit. If he were to scratch himself with his hand his offspring would be liable to the itch; if he were to smile, they would become naked. He scratches himself with the horn of the black antelope (*kṛṣhṇavishāna*) and feels satisfied; he holds it for the protection of his offspring. He should not let go the horn of the black antelope before the bringing of the gifts (to the priests). If he were to let go this horn of the black antelope before the bringing of the gifts, the womb of his offspring will be liable for miscarriage. When the gifts have been brought, he casts away the horn of the black antelope in the pit (*chātvāla*). The pit is the womb of the sacrificer; the horn of the black antelope is the womb, certainly he places womb in womb so that the sacrificer may have a womb.

6.1.4 (anuvāka 4) (B)

[Speech; Vīṇa; grasp the yajña with the mind; yajña is Vishṇu; vrata; explanation of mantrās in TS (1.2.2.16) and TS (1.2.3.1-7,13,14); sleep after consecration; Delight; straight path]

वाग्वै दे॒वे॑भ्योऽपा॑क्रामद्य॒ज्ञायाति॑ष्ठमाना॒ सा
वन॒स्पती॒न् प्रावि॑श॒त् सैषा वाग्वन॒स्पति॑षु
वदति॒ या दु॑न्दु॒भौ या तूण॑वे॒ या वीणा॑यां॒
यद्दी॑क्षितद॒ण्डं प्र॒यच्छ॑ति॒ वाच॑मे॒वाव॑ रुन्ध॒
औदु॑म्बरो भव॒त्यूर्ग्वा उ॑दु॒म्बर॒ ऊर्ज॑मे॒वाव॑
रुन्धे॒ मुखे॑न॒ संमि॑तो भवति मुख॒त ए॒वास्मा॒
ऊर्जं॑ दधाति॒ तस्मा॑न्मुख॒त ऊ॒र्जा भु॑ञ्जते (१)

vāg vai devebhyaḥ apākrāmat yajñāya atiṣhṭhamānā sā vanaspatīn prāvishat sā eṣhā vāg vanaspatiṣhu vadati yā dundubhau yā tūṇave yā vīṇāyām yat dīkṣhitadaṇḍam prayachchhati vācham eva ava rundha audumbaro bhavati ūrk vā udumbara ūrjam eva avarundhe mukhena sammito bhavati mukhata eva asmai ūrjam dadhāti tasmāt mukhata ūrjā bhuñjate

Speech went away from the gods, not willing to serve in the sacrifice. She entered the trees. It is the voice of the trees, the voice that is heard in the drum, the lute (*tūṇa*), and the Vīṇa. In that he offers the staff of the initiated, he wins speech. The (staff) is of Udumbara wood; the Udumbara is strength; certainly he wins strength. It is in perfect measure (*sammita*) with his mouth; certainly from the mouth (downwards) he wins strength for him. Therefore from the mouth they enjoy strength.

क्री॒ते सोमे॑ मैत्रावरु॒णाय॑ द॒ण्डं प्र य॑च्छति
मैत्रावरु॒णो हि पु॒रस्ता॑दृ॒त्विग्भ्यो॒ वाचं॑
वि॒भज॑ति॒ तामृ॒त्विजो॒ यज॑माने॒ प्रति॑
ष्ठापयन्ति॒ स्वाहा॑ य॒ज्ञं मन॒सेत्या॑ह॒ मन॑सा॒ हि
पुरु॑षो य॒ज्ञम॑भि॒गच्छ॑ति॒ स्वाहा॒
द्यावा॑पृथि॒वीभ्या॒मित्या॑ह॒ द्यावा॑पृथि॒व्योर्हि
य॒ज्ञः स्वाहो॒रोर॒न्तरि॑क्षा॒दित्या॑हा॒न्तरि॑क्षे॒ हि
य॒ज्ञः स्वाहा॑ य॒ज्ञं वाता॒दा र॑भ॒ इत्या॑ह

krīte some maitrāvaruṇāya daṇḍam pra yachchhati maitrāvaruṇo hi purastāt ṛtvigbhyo vācham vibhajati tām ṛtvijo yajamāne prati-ṣthāpayanti svāhā yajñam manasā (TS 1.2.2.16) ityāha manasā hi puruṣho yajñam abhi-gachchhati svāhā dyāvā-pṛthivībhyām (TS 1.2.2.16) ityāha dyāvāpṛthivyor hi yajñaḥ svāhā uroḥ antarikṣhāt (TS 1.2.2.16) ityāha antarikṣhe hi yajñaḥ svāhā yajñam vātāt ā rabha (TS 1.2.2.16) ityāha

After the buying of the Soma he hands the staff to the Maitrāvaruṇa (priest). Maitrāvaruṇa first assigns to the priests their utterance, and the priests plant it in the sacrificer. 'Svāhā' with my mind (I grasp) the sacrifice', (TS 1.2.2.16) he says; for man approaches the sacrifice with his mind. 'Svāhā! (I grasp the yajña) from heaven and earth', he says; for the

sacrifice is in heaven and earth. 'Svāhā! from the broad midworld', he says; for the sacrifice is in the midworld. 'Svāhā! from the wind (*vāta*) I grasp the sacrifice', (TS 1.2.2.16) he says.

अ॒यं (२) वाव यः पव॑ते॒ स य॒ज्ञस्तमे॒व सा॒क्षादा र॑भते मु॒ष्टी क॑रोति॒ वाचं॑ यच्छति य॒ज्ञस्य॒ धृत्या॒ अदी॑क्षिष्टा॒यं ब्रा॑ह्म॒ण इति॒ त्रिरु॑पा॒ꣳश्वा॑ह दे॒वेभ्य॑ ए॒वैनं॒ प्राऽऽह॒ त्रिरु॒च्चैरु॒भये॑भ्य ए॒वैनं॑ देवमनु॒ष्येभ्य॒ः प्राऽऽह॒ न पु॒रा नक्ष॑त्रेभ्यो॒ वाचं॒ वि सृ॑जे॒द्यत् पु॒रा नक्ष॑त्रेभ्यो॒ वाचं॑ विसृ॒जेद्य॒ज्ञं विच्छि॑न्द्या॒ (३) दुदि॑तेषु॒ नक्ष॑त्रेषु व्र॒तं कृ॑णु॒तेति॒ वाचं॒ वि सृ॑जति

ayam vāva yaḥ pavate sa yajñaḥ tam eva sākṣhāt ā rabhate muṣhṭī karoti vācham yachchhati yajñasya dhṛtyā adīkṣhiṣhṭa ayam brāhmaṇa iti trir upāmshu āha devebhya evainam prāha trir uchchair ubhayebhya evainam devamanuṣhyebhyaḥ prā āha na purā nakṣhatrebhyo vācham visṛjet yat purā nakṣhatrebhyo vācham visṛjet yajñam vichchhindyāt uditeṣhu nakṣhatreṣhu vratam kṛṇuta iti vācham visṛjati

The sacrifice is (Vāyu) he who blows here; certainly he clearly wins him. He clenches his fist; he restrains his speech for the support of the sacrifice. 'This Brahman has consecrated himself', he says thrice in a whisper; certainly he proclaims him to the gods. Thrice aloud (he says it); certainly he proclaims him to both gods and men. He should not utter speech until the Nakṣhatrās appears. If he were to utter speech before the Nakṣhatrās appear, he would divide the sacrifice. When the Nakṣhatrās have arisen, he utters speech, 'Follow the laws (or observances, *vrata*)'.

य॒ज्ञव्र॑तो॒ वै दी॑क्षि॒तो य॒ज्ञमे॒वाभि वाचं॒ वि सृ॑जति॒ यदि॑ विसृ॒जेद्वै॑ष्ण॒वीमृच॒मनु॑ ब्रूयाद्य॒ज्ञो वै विष्णु॑र्य॒ज्ञेनै॒व य॒ज्ञꣳ सं त॑नोति॒ दैवीं॒ धियं॑ मनामह॒ इत्या॑ह य॒ज्ञमे॒व तन्म्र॑दयति सु॒पा॒रा नो॑ अस॒द्वश॒ इत्या॑ह॒ व्यु॑ष्टिमे॒वाव॑ रुन्धे (४)

yajñavrato vai dīkṣhito yajñaṃ eva abhi vācham visṛjati yadi visṛjet vaiṣhṇavīm ṛcham anubrūyāt yajño vai viṣhṇur yajñena eva yajñam samtanoti daivīm dhiyam manāmaha (TS 1.2.3.1) ityāha yajñameva tan mradayati supārā no asat vasha (TS 1.2.3.1) ityāha vyuṣhtim eva ava rundhe

The person who is consecrated is bound by the law of sacrifice; certainly with regard to the sacrifice does he utter speech. Should he utter speech, he should then repeat a rik addressed to Viṣhṇu. Viṣhṇu is the sacrifice; certainly he unites the sacrifice with the sacrifice. 'On the Thought Divine we meditate', (TS 1.2.3.1) he says. Thus he makes the sacrifice smooth. 'May it guide us safely towards our goal', (TS 1.2.3.1) he says. Certainly he wins the dawn.

ब्रह्मवा॒दिनो॑ वदन्ति होत॒व्यं॑ दीक्षि॒तस्यं॑ गृ॒हा३इ न हो॑त॒व्या३मिति॑ ह॒विर्वै॑ दी॑क्षि॒तो यज्जु॑हु॒याद्यज॑मानस्याव॒दाय॑ जुहु॒याद्यन्न जु॑हु॒याद्य॑ज्ञप॒रुर॒न्तरि॑या॒द्ये दे॒वा मनो॑जाता मनो॒युज॒ इत्या॑ह प्रा॒णा वै दे॒वा मनो॑जाता मनो॒युज॒स्तेष्वे॒व प॒रोक्षं॑ जुहोति॒ तन्नेवं॑ हु॒तं नेवाहु॑तꣳ

brahmavādino vadanti hotavyam dīkṣhitasya gṛhāi na hotavyām iti havirvai dīkṣhito yat juhuyāt yajamānasya avadāya juhuyāt yat na juhuyāt yajñaparuḥ antaḥ iyāt ye devā manojātā manoyuja (TS 1.2.3.2) ityāha prāṇā vai devā manojātā manoyujaḥ teṣhu eva parokṣham juhoti tat na iva hutam na iva āhutam

The theologians say, 'Should an offering be made in the house of one who is consecrated, or should an offering not be made?' The man who is consecrated is the offering, and if he were to make offerings he would offer a part of the sacrificer; if he were not to make offerings, then he would omit an important aspect of the sacrifice. 'The gods, mind-born, yoked with the mind', he says. The life-energies (*prāṇa*) are gods, mind-born, yoked with the mind; certainly in them he sacrifices secretly, and the sacrifice is both offered as it were and yet not offered.

स्व॒पन्तं॒ वै दीक्षि॒तꣳ रक्षाꣳसि जिघाꣳसन्त्य॒ग्निः (५) खलु॒ वै र॑क्षो॒हाऽग्ने॒ त्वꣳ सु जा॑गृहि व॒यꣳ सु म॑न्दिषीम॒हीत्या॑हा॒ग्निमे॒वाधि॒पां कृ॒त्वा स्व॑पिति॒ रक्ष॑सा॒मप॑हत्या अव्र॒त्यमि॑व॒ वा ए॒ष क॑रोति॒ यो दी॑क्षि॒तः स्वपि॑ति॒ त्वम॑ग्ने व्र॒तपा अ॒सीत्या॑हा॒ग्निर्वै दे॒वानां॑ व्र॒तप॑तिः॒ स ए॒वैनं॑ व्र॒तमा लं॑म्भयति दे॒व आ मर्त्ये॒ष्वेत्या॑ह दे॒वो (६) ह्ये॑ष सन् मर्त्ये॑षु॒

svapantam vai dīkṣhitam rakṣhāmsi jighāmsanti agniḥ khalu vai rakṣhohā agne tvam sujāgṛhi vayam sumandiṣhīmahi (TS 1.2.3.3) ityāha agnimeva adhipām kṛtvā svapiti rakṣhasām apahatyā avratyam iva vā eṣha karoti yo dīkṣhitaḥ svapiti tvam agne vratapā asi (TS 1.2.3.4) ityāha agnirvai devānām vratapatiḥ sa evainam vratam ā lambhayati deva ā martyeṣhu ā (TS 1.2.3.4) ityāha devo hyeṣha san martyeṣhu

Now the Rakṣhasās are eager to hurt him who sleeps while he is consecrated. Agni indeed is the slayer of the Rakṣhasās. 'O Agni, you be wakeful (within us). Let us be glad', he says; certainly having made Agni his guardian for the smiting away of the Rakṣhasās, he sleeps now, contrary to his law. 'You, O Agni, are the guardian of laws (*vrata*)', (TS 1.2.3.4) he says. Agni indeed is among the gods the guardian of laws; certainly he causes him to take up his observances (*vrata*) again. 'Among the gods and men', (TS 1.2.3.4) he says for he, being a god, is (guardian for laws) among men.

त्वं य॒ज्ञेष्वीड्य इत्या॑है॒तꣳ हि य॒ज्ञेष्वीड॒ते ऽप॒ वै दी॑क्षि॒तात् सु॑षु॒पुष॑ इन्द्रि॒यं दे॒वता॑: क्रामन्ति॒ विश्वे॑ दे॒वा अ॒भि मामाऽव॑वृत्र॒न्नित्या॑हेन्द्रि॒येणै॒वैनं॑ दे॒वता॑भि॒: सं न॑यति॒ यदे॒तद्यजु॒र्न ब्रू॒याद्याव॑त ए॒व प॒शून॒भि दीक्षे॑त॒ ताव॑न्तोऽस्य प॒शव॑: स्यू॒ रास्वेय॑त् (७) सो॒माऽऽ भूयो॑ भ॒रेत्या॒हाप॑रिमिताने॒व प॒शून॑व रुन्धे

tvam yajñeṣhu īḍya (TS 1.2.3.4) ityāha etam hi yajñeṣhu īḍate apa vai dīkṣhitāt suṣhupuṣha indriyam devatāḥ krāmanti vishve-devā abhi mām ā avavṛtrann (TS 1.2.3.5) ityāha indriyeṇa evainam devatābhiḥ samnayati yadetat yajuḥ na brūyāt yāvata eva pashūn abhi dīkṣheta tāvantaḥ asya pashvaḥ syuḥ rāsva iyat soma ā bhūyo bhara (TS 1.2.3.6) ityāhā aparimitān eva pashūn avarundhe

'You are to be invoked in our yajña', (TS 1.2.3.4) he says; for they invoke him at the sacrifice. Now power and the gods depart from the man who is asleep when he is consecrated. 'The collective of All-Gods has surrounded me (*avavṛtan*) (with their felicities) on all sides (*abhi*)', (TS 1.2.3.5), he says; certainly he unites him with both power and the gods. If he were not to utter that mantra (yajus), he would not get as many Ray-cows as he might consecrate himself for. 'O Soma, ravish us and bring us here more enjoyment', (TS 1.2.3.6), he says; certainly he obtains innumerable Ray-Cows.

च॒न्द्रम॑सि॒ मम॒ भोगा॑य भ॒वेत्या॑ह यथादेव॒तमे॒वैना॒: प्रति॑ गृह्णाति वा॒यवे॑ त्वा॒ वरु॑णाय॒ त्वेति॒ यदे॒वमे॒ता नानु॑दि॒शेदय॑थादेवतं॒ दक्षि॑णा गमये॒दा दे॒वता॑भ्यो वृश्च्येत॒ यदे॒वमे॒ता अ॑नु॒ दिशति॑ यथादेव॒तमे॒व दक्षि॑णा गमयति॒ न दे॒वता॑भ्य॒ आ (८) वृ॑श्च्यते॒ देवी॑रापो अपा॑ं नपा॒दित्या॑ह॒ यद्वो॒ मेध्य॑ं य॒ज्ञिय॒ꣳ सदे॑वं॒ तद्वो॒ माऽव क्रमिष॒मिति॒ वावैतदा॒हाच्छि॑न्नं॒ तन्तु॑ं पृथि॒व्या अनु॑ गेष॒मित्या॑ह॒ सेतु॑मे॒व कृ॒त्वाऽत्यै॑ति ॥ 4

chandramasi mama bhogāya bhava (TS 1.2.3.7) ityāha yathā devatam evaināḥ pratigṛhṇāti vāyave tvā varuṇāya tvā iti (TS 1.2.3.13) yat evam etā na anudishet ayathādevatam dakṣhiṇā gamayet ā devatābhyo vṛshchyeta yat evam etā anudishati yathādevatam eva dakṣhiṇā gamayati na devatābhya ā vṛshchyate devīr āpo apām napāt (TS 1.2.3.14) ityāha yat vo medhyam yajñiyam sa-devam tat vo mā ava kramiṣham (TS 1.2.3.14) iti vāva etat āha achchhinnam tantum pṛthivyā anu geṣham (TS 1.2.3.14) ityāha setum eva kṛtvā atyeti

'You are Delight; be for my enjoyment', (TS 1.2.3.7) he says; certainly he takes each according to its deity. He says, 'you to Vāyu, you to Varuṇa' (TS 1.2.3.13). If he did not so specify them, he would put the gifts out of correspondence with the deities, and would be disrespectful to the deities. Because he specifies them, he puts the gifts in correspondence with the deities, and is not disrespectful to the deities. 'O Divine Waters, Son of the waters', (TS 1.2.3.14) he says. 'That divine part of yours, which is pure and fit for the sacrifice, may I not step upon', (TS 1.2.3.14) that he says in effect. 'May I go across an unbroken and straight path in this world', (TS 1.2.3.14) he says; certainly making a bridge he crosses over.

6.1.5 (anuvāka 5) (B)

[Quarters and Aditi; Agni and Soma are the eyes of the sacrificer; Maruts and harmony; fore-offerings are self (*ātma*); after-offerings are offspring]

दे॒वा वै दे॑व॒यज॑नमध्यव॒साय॒ दिशो॒ न प्राजा॑नन्॒ ते॑१॒ऽन्यो॑ऽन्यमुपा॑धावन्॒ त्वया॒ प्र जा॑नाम॒ त्वये॑ति॒ तेऽदि॑त्या॒ꣳ सम॑ध्रियन्त॒ त्वया॒ प्र जा॑ना॒मेति॒ साऽब्र॑वी॒द्वरं॑ वृणै॒ मत्प्रा॑यणा ए॒व वो॑ य॒ज्ञा मदु॑दयना अस॒न्निति॒ तस्मा॑दादि॒त्यः प्रा॑य॒णीयो॑ य॒ज्ञाना॑मादि॒त्य उ॑दय॒नीय॒ः

devā vai devayajanam adhyavasāya disho na prājānan te anyo anyam upa adhāvann tvayā prajānāma tvayā iti te adityām samadhriyanta tvayā pra jānāma iti sā abravīt varam vṛṇai mat-prāyaṇā eva vo yajñā mat-udayanā asann iti tasmāt ādityaḥ prāyaṇīyo yajñānām āditya udayanīyaḥ

The gods, having fixed up a place of sacrifice, could not distinguish the quarters. They ran up to one another, (saying), 'By you shall we distinguish them, by you'. They fixed upon Aditi, (saying), 'By you shall we distinguish them'. She said, 'Let me choose a reward. Let the opening offering in the sacrifice be mine, and the concluding offering be mine'. Therefore the opening offering of the sacrifice belongs to Aditi, and the concluding offering belongs to Aditi.

पञ्च॑ दे॒वता॑ यजति॒ पञ्च॒ दिशो॑ दि॒शां प्रज्ञा॑त्या॒ (१) अथो॒ पञ्चा॑क्षरा प॒ङ्क्तिःपाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्धे॒ पथ्या॒ꣳ स्व॒स्तिम॑यज॒न् प्राची॑मे॒व तया॒ दिशं॒ प्राजा॑नन्न॒ग्निना॑ दक्षि॒णा सोमे॑न प्र॒तीची॒ꣳ स॒वित्रोदी॑ची॒मदि॑त्यो॒र्ध्वां पथ्या॒ꣳ स्व॒स्तिं य॑जति॒ प्राची॑मे॒व तया॒ दिशं॒ प्रजा॑नाति॒ पथ्या॒ꣳ स्व॒स्तिमि॒ष्ट्वाऽग्नीषोमौ॑ यजति॒ चक्षु॑षी॒ वा ए॒ते य॒ज्ञस्य॒ यद॒ग्नीषोमौ॒ ताभ्या॑मे॒वानु॑ पश्यति (२)

pañcha devatā yajati pañcha disho dishām prajñātyai atho pañchākṣharā pañgktiḥ pāñgkto yajño yajñam eva avarundhe pathyām svastim ayajan prāchīmeva tayā disham prājānann

agninā dakṣhiṇā somena pratīchīm savitrā udīchīm adityā ūrdhvām pathyām svastim yajati prāchīmeva tayā disham pra jānāti pathyām svastim iṣhṭvā agnīṣhomau yajati chakṣhuṣhī vā ete yajñasya yat agnīṣhomau tābhyām eva anupashyati

He offers to five gods; there are five quarters, (and so it serves) for the distinction of the quarters. Now the Pañgkti is of five elements, the sacrifice is fivefold, certainly he wins the sacrifice. They made sacrifice to Pathyā Svasti. By her they distinguished the eastern quarter, by Agni the southern, by Soma the western, by Savitṛ the northern, by Aditi the Zenith. He offers to Pathyā Svasti; certainly he distinguishes the eastern quarter. Having offered to Pathyā Svasti, he offers to Agni and Soma. Agni and Soma indeed are the eyes of the sacrificer; certainly he sees with them.

अ॒ग्नीषोमा॑वि॒ष्ट्वा स॑वि॒तारं॑ यजति सवि॒तृप्र॑सूत ए॒वानु॑ पश्यति सवि॒तार॑मि॒ष्ट्वाऽदि॑तिं यजती॒यं वा अदि॑ति॒रस्यामे॒व प्र॑ति॒ष्ठायानु॑ पश्य॒त्यदि॑तिमि॒ष्ट्वा मा॑रु॒तीमृ॒चमन्वा॑ह म॒रुतो॒ वै दे॒वानां॒ विशो॑ देववि॒शं खलु॒ वै कल्प॑मानं मनुष्यवि॒शमनु॑ कल्पते॒ यन्मा॑रु॒तीमृ॒चं॑म॒न्वाह॑ वि॒शां क्लृप्त्यै

agnīṣhomau iṣhṭvā savitāram yajati savitṛ-prasūta eva anupaṣhyati savitāram iṣhṭvā aditim yajati iyam vā aditir asyām eva pratiṣhṭhāya anupashyati aditim iṣhṭvā mārutīm ṛcham anvāha maruto vai devānām visho deva-visham khalu vai kalpamānam manuṣhya visham anu kalpate yat mārutīm ṛcham anvāha vishām klṛptyai

Having offered to Agni and Soma, he offers to Savitṛ; certainly on the spontaneous urge (*prastuta*) of Savitṛ he sees. Having offered to Savitṛ, he offers to Aditi; Aditi indeed is this (earth); certainly taking his stand on it he sees. Having offered to Aditi, he repeats the verses to the Maruts. The Maruts are the helpers (*visham*) among the gods. As the helpers among the gods are in harmony, so he brings the human beings into harmony. In that he repeats the verse to the Maruts for their establishing the harmony in them.

ब्रह्मवा॒दिनो॑ वदन्ति प्रया॒जव॑दनूया॒जं प्रा॑य॒णीयं॑ का॒र्य॑मनूया॒जव॑ (३) दप्रया॒जमु॑दय॒नीय॒मिती॒मे वै प्र॑या॒जा अ॒मी अ॑नूया॒जाः सैव सा य॒ज्ञस्य॒ सन्त॑ति॒स्तत् तथा॒ न का॒र्य॑मा॒त्मा वै प्र॑या॒जाः प्र॒जाऽनू॑या॒जा यत् प्र॑या॒जाना॑न्तरि॒यादा॒त्मान॑म॒न्तरि॑या॒द्यद॑नूया॒जाना॑न्तरि॒यात् प्र॒जाम॒न्तरि॑या॒द्यतः॒ खलु॒ वै य॒ज्ञस्य॒ वित॑तस्य॒ न क्रि॑यते॒ तद॑नु य॒ज्ञः परा॑ भवति य॒ज्ञं प॑रा॒भव॑न्तं॒ यज॑मा॒नोऽनु॒ (४) परा॑ भवति प्रया॒जव॑द्दे॒वानू॑या॒जव॑त् प्राय॒णीयं॑ का॒र्यं॑ प्रया॒जव॑दनूया॒जव॑दुदय॒नीयं॒ नाऽऽत्मान॑मन्त॒रेति॒ न प्र॒जां न य॒ज्ञः प॑रा॒भव॑ति॒ न

यज॑मानः प्राय॒णीय॑स्य निष्का॒स
उ॑दय॒नीय॑म॒भि निर्व॑पति॒ सै॑व सा य॒ज्ञस्य॒
सन्त॑ति॒र्याः प्रा॑य॒णीय॑स्य या॒ज्या॑ यत् ता
उ॑दय॒नीय॑स्य या॒ज्याः॑ कु॒र्यात् परा॑ङ॒मुं
लो॒कमा रौ॑हेत् प्र॒मायु॑कः स्या॒द्याः
प्रा॑य॒णीय॑स्य पुरोऽनुवा॒क्या॑स्ता (५)
उ॑दय॒नीय॑स्य या॒ज्याः॑ करोत्य॒स्मिन्ने॒व लो॒के
प्रति॑ तिष्ठति ॥ 5

brahmavādino vadanti prayājavat ananū-yājam prāyaṇīyam kāryam anūyājavat aprayājam udayanīyam iti ime vai prayājā amī anūyājāḥ sa eva sā yajñasya santatiḥ tat tathā na kāryam ātmā vai prayājāḥ prajā anūyājā yat prayājān antariyāt ātmānam antariyāt yat anūyājān antariyāt prajām antariyāt yataḥ khalu vai yajñasya vitatasya na kriyate tat anu yajñaḥ parā bhavati yajñam parābhavantam yajamānaḥ anu parābhavati prayājavat eva anūyājavat prāyaṇīyam kāryam prayājavat anūyājavat udayanīyam na ātmānam antareti na prajām na yajñaḥ parābhavati na yajamānaḥ prāyanīyasya nishkāsa udayanīyam abhi nirvapati sā eva sā yajñasya santatir yāḥ prāyaṇīyasya yājyā yat tā udayanīyasya yājyāḥ kuryāt parāng amum lokam ārohet pramāyukaḥ syāt yāḥ prāyaṇīyasya puronuvākyāḥ tā udayanīyasya yājyāḥ karoti asminn eva loke pratitiṣhṭhati

The theologians say, 'The opening offering should be performed with a fore-offering (*prayāja*), but without an after-offering; the concluding offering should be performed with an after-offering (*anuyāja*), but without a fore-offering'. These are the fore-offerings, and these the after-offerings, and this is the course of the sacrifice. This is not to be followed. The fore-offerings are the self; the after-offerings (are) the offspring. If he were to omit the fore-offerings, he would omit the self (*ātma*); if he were to omit the after-offerings, he would omit offspring. Since the whole of the sacrifice is not performed, the sacrifice comes to ruin, and the sacrificer comes to ruin along with the sacrifice. Certainly the opening offering should be performed with both fore-and after-offerings, and the concluding offering should be performed with both fore-and after-offerings. He does not omit the self, nor offspring; the sacrifice does not come to ruin, nor the sacrificer. He offers the concluding offering in the scrapings of the opening offering; this is the course of the sacrifice. Now if he were to make the Yājyā verses of the opening libation the Yājyā verses of the concluding libation, he would mount to the other world away from this, and would be liable to die. The Puronuvākyā verses of the opening liberation should be made the Yājyā verses of the concluding libation; certainly he finds support in this world.

6.1.6 (anuvāka 6) (B)

[Kadru-Suparṇa anecdote; gāyatri and the unborn (*aja);* power of metres; tapas is giving gifts; Soma and Gandharva]

क॒द्रूश्च॒ वै सु॑प॒र्णी चा॑ऽऽत्मरू॒पयो॑रस्पर्धे॑ता॒ꣳ सा क॒द्रूः सु॑प॒र्णीम॑जय॒त् साऽब्र॑वीत् तृ॒तीय॑स्यामि॒तो दि॒वि सोम॒स्तमा ह॑र॒ तेना॒ऽऽत्मानं॒ निष्क्री॑णी॒ष्वेती॒यं वै क॒द्रूरसौ सु॑प॒र्णी छन्दा॑ꣳसि सौपर्णे॒याः साऽब्र॑वीद॒स्मै वै पि॒तरौ॑ पु॒त्रान् बि॑भृतस्तृ॒तीय॑स्यामि॒तो दि॒वि सोम॒स्तमा ह॑र॒ तेना॒ऽऽत्मानं॒ निष्क्री॑णी॒ष्वे (१) ति॑ मा क॒द्रूर॑वोच॒दिति॒

kadrūḥ cha vai suparṇī chā ātma-rūpayor aspardhetām sā kadrūḥ suparṇīm ajayat sā abravīt tṛtīyasyām ito divi somaḥ tam ā hara tena ātmānam niḥ-krīṇīṣhva iti iyam vai kadrūr asau suparṇī chhandāmsi sauparṇeyāḥ sā abravīt asmai vai pitarau putrān bibhṛtaḥ tṛtīyasyām ito divi somaḥ tam ā hara tena ātmānam niḥ-krīṇīṣhva iti mā kadrūr avochat iti

Kadrū and Suparnī had a dispute (for the stake of) each other's form or powers. Kadru defeated Suparnī. She said, 'In the third heaven from here is the Soma; fetch it, and get your release from it'. Kadrū is this (earth), Suparnī is the yonder (heaven), the descendants of Suparnī are the metres. She (Suparṇi) said, ''For this do parents rear children; Kadru has told me, in the third heaven from here is the Soma; fetch it, and obtain my release from it''.

जग॒त्युद॑पत॒च्चतु॑र्दशाक्षरा स॒ती सा ऽप्रा॑प्य॒ न्य॑वर्तत॒ तस्यै॒ द्वे अ॒क्षरे॑ अमीयेता॒ꣳ सा प॒शुभि॑श्च दी॒क्षया॒ चाऽग॑च्छ॒त् तस्मा॒ज्जग॑ती॒ छन्द॑सां पश॒व्य॑तमा॒ तस्मा॑त् पशु॒मन्तं॑ दी॒क्षोप॑ नमति

jagatī udapatat chaturdashākṣharā satī sā aprāpya nyavartata tasyai dve akṣhare amīyetām sā pashubhiḥ cha dīkṣhayā cha ā agachchhat tasmāt jagatī chhandasām pashavyatamā tasmāt pashumantam dīkṣhā upa namati

The Jagatī of fourteen syllables flew up, but returned without obtaining it; it lost two syllables, but returned with the Ray-Cows (*pashu*) and consecration. Therefore the Jagatī is the richest among metres in Ray-Cows, and consecration (*dīkṣha*) waits upon a man who is rich in Ray-Cows.

त्रि॒ष्टुगुद॑पत॒त् त्रयो॑दशाक्षरा स॒ती सा ऽप्रा॑प्य॒ न्य॑वर्तत॒ तस्यै॒ द्वे अ॒क्षरे॑ अमीयेता॒ꣳ सा दक्षि॑णाभिश्च॒ (२) तप॑सा॒ चाऽग॑च्छ॒त् तस्मा॑त् त्रि॒ष्टुभौ॑ लो॒के माध्य॑न्दिने॒ सव॑ने॒ दक्षि॑णा नीयन्त ए॒तत् खलु॒ वाव तप॒ इत्या॑हु॒र्यः स्वं ददा॒ति इति॑

trişhṭuk udapatat trayodasha-akṣharā satī sā aprāpya ni-avartata tasyai dve akṣhare amīyetām sā dakshiṇābhiḥ cha tapasā cha ā agachchhat tasmāt triṣhṭubho loke mādhyandine savane dakṣhiṇā nīyanta etat khalu vāva tapa ityāhuḥ yaḥ svam dadāti iti

The Triṣhṭubh of thirteen syllables flew up, but returned without obtaining it; it lost two syllables, but returned with the discernment (*dakṣhiṇa,* gifts) and askesis (*tapasa*). Therefore in the world of the Triṣhṭubh, the midday offering, the gifts are brought. 'That in truth is askesis', they say, 'if a man gives his wealth'.

गाय॒त्र्युद॑पत॒च्चतु॑रक्षरा स॒त्यं॑जया॒ ज्योति॑षा॒ तम॑स्या अ॒जाऽभ्य॑रुन्ध॒ तद॒जाया॑ अज॒त्वꣳ सा सोम॒ं चाऽह॑रच्च॒त्वारि॑ चा॒क्षरा॑णि॒ साऽष्टाक्ष॑रा॒ सम॑पद्यत

gāyatrī udapatat chatur-akṣharā sati-ajayā jyotiṣhā tam asyā ajā abhi-arundha tat ajāyā ajatvam sā somam cha āharat chatvāri cha akṣharāṇi sā aṣhṭa-akṣharā samapadyata

The Gāyatrī of four syllables flew up, together with the luminous unborn one (soul) (*aja*). Then the unborn (soul) won (Soma) for her, and so the unborn has the name (*ajatvam*). The Gāyātrī brought back the Soma and the four syllables, and so it became of eight syllables.

[In the RV mantrās, Jagati has 48 syllables, 4 pādās with 12 each; Triṣhṭubh has 44 syllables, 4 pādās with 11 each; Gāyatrī has 24 syllables, 3 pādās with 8 each.]

ब्रह्मवा॒दिनो॑ वदन्ति॒ (३) कस्मा॑त् स॒त्याद्गा॑य॒त्री कनि॑ष्ठा॒ छन्द॑साꣳ स॒ती य॑ज्ञमु॒खं परी॑या॒येति॒ यदे॒॑वादः सोम॒माऽह॑र॒त् तस्मा॑द्यज्ञमु॒खं पर्यै॒॑त् तस्मा॑त् तेज॒स्विनी॑तमा प॒द्भ्यां द्वे सव॑ने स॒मगृ॑ह्णा॒न्मुखे॒नैकं॒ यन्मुखे॑न स॒मगृ॑ह्णा॒त् तद॑धय॒त् तस्मा॒द् द्वे सव॑ने शु॒क्रव॑ती प्रातःस॒वनं॑ च॒ माध्यं॑न्दिनं च॒ तस्मा॑त् तृतीयस॒वन ऋजी॒ष॒मभि षुं॑ण्वन्ति धी॒तमिं॑व॒ हि मन्यं॑न्त (४) आ॒शिर॒मवं॑ नयति सशु॒क्रत्वा॑याथो॒ सं भ॑रत्ये॒वैन॒त्

brahmavādino vadanti kasmāt satyāt gāyatrī kaniṣhṭhā chhandasām satī yajña-mukham parīyāya iti yat eva adaḥ somam ā aharat tasmāt yajña-mukham paryait tasmāt tejasvinī-tamā padbhyām dve savane samargṛhṇāt mukhena ekam yat mukhena samagṛhṇāt tat adhayat tasmāt dve savane shukra-vatī prātaḥ-savanam cha mādhyandinam cha tasmāt tṛtīya-savana ṛjīṣham abhi-ṣhuṇvanti dhītam iva hi manyanta āshiram avanayati sashukra-tvāya atho sambharati evainat

The theologians say, 'For what reason is it that the Gāyatrī, the smallest of the metres, holds the forefront of the sacrifice?' Because it brought down the Soma, it held the forefront of the sacrifice; therefore it is the most glorious

(of the metres). By the feet it grasped two of the offerings, and by the mouth one. The one it grasped by the mouth it sucked (*adhayat*); therefore two offerings are made of the pure Soma, the morning and midday offerings; therefore at the third offering they pour the dregs (*ṛjīsham*) of the Soma; for they regard it as sucked (*dhītam*) as it were. He removes any admixture so that it may be pure; certainly also he makes it ready it.

तꣳ सोम॑माह्रि॒यमा॑णं गन्ध॒र्वो वि॒श्वाव॑सु॒ः
पर्य॑मुष्णा॒त् स ति॒स्रो रात्री॒ः
परि॑मुषितोऽवस॒त् तस्मा॑त् ति॒स्रो रात्रीः
क्री॒तः सोमो॑ वसति॒ ते दे॒वा अ॑ब्रुव॒न्त्स्त्रीका॑मा॒
वै ग॑न्ध॒र्वाः स्त्रिया निष्क्री॑णा॒मेति॒ ते
वाच॒ꣳ स्त्रि॒यमेक॑हायनीं कृत्वा तया॒
निर॑क्रीण॒न्त्सा रो॒हिद्रू॒पं कृत्वा ग॑न्ध॒र्वेभ्यो॑
(५) ऽप॒क्रम्या॑तिष्ठ॒त् तद्रो॒हितो॒ जन्म॒

tam somam āhriyamāṇam gandharvo vishvāvasuḥ pari-amuṣhṇāt sa tisro ratrīḥ pari-muṣhito avasat tasmāt tisro rātrīḥ krītaḥ somo vasati te devā abruvann strīkāmā vai gandharvāḥ striyā niṣhkrīṇāma iti te vācham striyam ekahāyanīm kṛtvā tayā nir akrīṇann sā rohid rūpam kṛtvā gandharvebhyo apakramya atiṣhṭhat tat rohito janma

When the Soma was being borne away, the Gandharva Vishvāvasu stole it. It was for three nights stolen; therefore after the play (or preparation), Soma is kept for three nights. The gods said, 'The Gandharvās love women; let us redeem it with a woman'. They made speech into a one year old girl and with her redeemed it. She adopted the form of a red being (deer) (*rohit*) and ran away from the Gandharvās; that was the origin of the red being (deer).

[Soma is the delight of existence; Gandharvas are dedicated to sense-pleasures only. Gandharvas want to steal the Soma. But they do not know its true value. They easily exchange Soma for some other pleasure, as stated in the next paragraph.]

ते दे॒वा अ॑ब्रुव॒न्नप॑ यु॒ष्मद॑क्रमी॒न्नास्मानु॒पा-
व॑र्तते॒ वि ह्व॑यामहा॒ इति॒ ब्रह्म॑ गन्ध॒र्वा
अव॑द॒न्नगा॑यन् दे॒वाः सा दे॒वान् गाय॑त
उ॒पाव॑र्तत॒ तस्मा॒द्गाय॑न्त॒ꣳ स्त्रिय॑ः कामयन्ते॒
कामु॑का एन॒ꣳ स्त्रियो॑ भवन्ति॒ य ए॒वं वेदाथो॒
य ए॒वं वि॒द्वान॒पि॒ जन्ये॑षु भव॑ति॒ तेभ्य॑ ए॒व
दद॑त्यु॒त य॒द्बहु॒त॑या (६) भव॒न्ति

te devā abruvann apa yuṣhmat akramīt na asmān upāvartate vihvayāmahā iti brahma gandharvā avadann agāyann devāḥ sā devān gāyata upāvartata tasmāt gāyantam striyaḥ kāmayante kāmukā enam striyo bhavanti ya evam veda atho ya evam vidvān api janyeṣhu bhavati tebhya eva dadati uta yat bahu-tayā bhavanti

The gods said, 'She has run from you; she comes not to us; let us both summon her'. The Gandharvās uttered a mantra (*brahma*), the gods sang, she went to the gods as they sang. Therefore women love one who sings; enamoured are women of him who thus knows. So if there is in a family one person who knows thus, men give their daughters in wedlock to that family, even if there be other (suitors) in plenty.

एकं॑हायन्या क्रीणाति वा॒चै᳚वैन॒ꣳ सर्व॑या
क्रीणाति॒ तस्मा॒देकं॑हायना मनु॒ष्या॑ वाचं॑
वद॒न्त्यकू॑ट॒याऽक॑र्ण॒याऽका॑ण॒याऽश्लो॑ण॒याऽस॑
सशफया क्रीणाति॒ सर्व॑यै॒वैनं॑ क्रीणाति॒
यच्छ्वे॒तया॑ क्रीणी॒याद्दु॒श्चर्मा॒ यज॑मानः स्या॒द्यत्
कृ॒ष्णया॑ऽनु॒स्तर॑णी स्यात् प्र॒मायु॑को॒
यज॑मानः स्या॒द्यद् द्वि॑रू॒पया॒ वार्त्र॑घ्नी स्या॒त्
स वा॒ऽन्यं जिनी॒यात् तं वा॒ऽन्यो
जि॑नीयादरु॒णया॑ पिङ्गा॒क्ष्या (७) क्रीणात्ये॒तद्वै
सोम॑स्य रू॒पꣳ स्वयै॒वैनं॑ दे॒वत॑या क्रीणाति ।। 6

ekahāyanyā krīṇāti vāchā evainam sarvayā krīṇāti tasmāt eka-hāyanā manuṣhyā vācham vadanti ākūṭayā akarṇayā akāṇayā ashloṇayā asapta-shaphayā krīṇāti sarvayā evainam krīṇāti yat shvetayā krīṇīyāt dushcharmā yajamānaḥ syāt yat kṛshṇayā anustaraṇī syāt pramāyuko yajamānaḥ syāt yat dvirūpayā vārtraghnī syāt sa vā anyam jīnīyāt tam vā anyo jinīyāt aruṇayā piñgākṣhyā krīṇāti etadvai somasya rūpam svayā evainam devatayā krīṇāti

He prepares Soma with knowledge obtained over a year (*ekaha*); certainly he prepares it with the whole of speech. Therefore men utter speech when they are a year old. He obtains with a cow which has no horns, has small ears, is not one-eyed or lame, and does not have seven hooves; certainly he obtains it with all. If he were to buy it with a white cow, the sacrificer would become leprous. If he were to buy with a black one, it would be a funeral cow, and the sacrificer would likely to die. If with one of both colours, it would be one sacred to Vṛtrahan (Indra, slayer of Vṛtra), and he would either overcome his foe or his foe (would overcome) him. He obtains with a ruddy, yellow-eyed one. This is the form of Soma: certainly he obtains it with its own deity.

6.1.7 (anuvāka 7) (B)

[Yajña is Vishṇu; radiance and mental clarity; one meditates in mind, one expresses in speech; Aditi, double-headed; Speech and Soma]

तद्धिर॑ण्यमभव॒त् तस्मा॑द॒द्भ्यो हिर॑ण्यं
पुनन्ति ब्रह्मवा॒दिनो॑ वदन्ति॒ कस्मा॑त्
स॒त्याद॑न॒स्थिकै॑न प्र॒जाः प्र॒वीय॑न्ते
ऽस्थ॒न्वतीर्जा॑यन्त॒ इति॒ यद्धिर॑ण्यं घृ॒तेऽव॒धाय॑
जु॒होति॒ तस्मा॑दन॒स्थिकै॑न प्र॒जाः प्र वीयन्ते
ऽस्थ॒न्वतीर्जा॑यन्त ए॒तद्वा अ॒ग्नेः प्रि॒यं धाम॒

यद्घृतं तेजो॒ हिर॑ण्यमि॒यं ते॑ शु॒क्र त॒नूरि॒दं वर्च॒ इत्या॑ह॒ सते॑जसमे॒वैन॒ꣳ सत॑नुं (१) करो॒ति

tat hiraṇyam abhavat tasmāt adbhyo hiraṇyam punanti brahmavādino vadanti kasmāt satyāt anasthikena prajāḥ pravīyante asthanvatīḥ jāyante iti yat hiraṇyam ghṛte avadhāya juhoti tasmāt anasthikena prajāḥ pra vīyante asthanvatīr jāyanta etadvā agneḥ priyam dhāma yat ghṛtam tejo hiraṇyam 'iyam te shukra tanūr idam varcha' (TS 1.2.4.1) ityāha satejasam evainam satanum karoti

That (Soma) becomes gold. Therefore they purify gold from the waters. The theologians say, 'How is it that offspring are produced through that which is boneless, and yet are born with bones?' Because he offers the gold (radiance), placing it in the ghee (mental clarity), therefore are offspring produced; through that which is boneless, and yet are born those with bones. The mental clarity (ghee) is Agni's loved abode, the gold is radiance. 'This is your lustrous body, O pure one'; certainly also he makes him ready.

[With the combination of radiance and mental clarity, successors to the existing body of knowledge are produced. *asthe* means both 'bones' as well as 'support'. Radiance by itself cannot offer support. So also mental clarity. But together they create a body of knowledge which offers support to material things.]

अथो॒ सं भ॑रत्ये॒वैन॒ं यदब॑द्धमवद॒ध्याद्गर्भा᳚ः प्र॒जानां᳚ परा॒पातु॑काः स्यु॒र्बद्धमव॑ दधाति॒ गर्भा᳚णा॒ं धृत्यै॑ निष्ट॒र्क्यं᳚ बध्नाति प्र॒जानां᳚ प्र॒जन॑नाय॒

atho sam bharati evainam yat abaddham avadadhyāt garbhāḥ prajānām parāpātukāḥ syur baddham ava dadhāti garbhāṇām dhṛtyai nishṭarkyam badhnāti prajānām prajananāya

If he were to deposit the radiance without securing it, then the source (*garba*) of offspring (of knowledge) would be liable for miscarriage. He deposits it by fastening it to secure the source. He fastens it so that it cannot be untied for the production of offspring,

वाग्वा ए॒षा यत् सो॑म॒क्रय॑णी॒ जूरसीत्या॑ह॒ यद्धि मन॑सा॒ जव॑ते॒ तद्वा॒चा वद॑ति धृ॒ता मन॒सेत्या॑ह॒ मन॑सा॒ हि वाग्धृ॒ता जुष्टा॒ विष्ण॑व॒ इत्या॑ह (२) य॒ज्ञो वै विष्णु॑र्य॒ज्ञायै॒वैना॒ं जुष्टां᳚ करोति॒ तस्या॑स्ते स॒त्यस॑वसः प्रस॒व इत्या॑ह सवि॒तृप्र॑सूतामे॒व वा॒चमव॑ रुन्धे॒ काण्डे॑काण्डे॒ वै क्रि॒यमा॑णे य॒ज्ञꣳ रक्षा॑ꣳसि जिघाꣳसन्त्ये॒ष खलु॒ वा अर॑क्षोहतः॒ पन्था॒ यो॑ऽग्नेश्च॒ सूर्य॑स्य च॒ सूर्य॑स्य॒ चक्षु॒राऽरु॑हम॒ग्नेर॒क्ष्णः क॒नीनि॑का॒मित्या॑ह॒ य ए॒वार॑क्षोहतः॒ पन्था॒स्तꣳ स॒मारो॑हति॒ (३)

vāgvā eṣhā yat somakrayaṇī 'jūḥ asi' ityāha yat hi manasā javate tat vāchā vadati 'dhṛtā manasā' (TS 1.2.4.2) ityāha manasā hi vāk dhṛtā 'jushṭā viṣhṇava' ityāha yajño vai viṣhṇuḥ yajñāya evaināṃ jushṭām karoti tasyāḥ te satyasavasaḥ prasava (TS 1.2.4.3) ityāha savitṛprasūtām eva vācham ava rundhe kāṇḍekāṇḍe vai kriyamāṇe yajñam rakṣhāmsi jighāmsanti eṣha khalu vā arakṣhohataḥ panthā yo agneḥ cha sūryasya cha sūryasya chakṣhuḥ ā aruham agneḥ akṣhṇaḥ kanīnikām ityāha ya eva arakṣhohataḥ panthāḥ tam samārohati

The Ray-Cow with which the Soma is obtained is speech. 'You are strong', he says; for what he strengthens in his mind, that he expresses in speech. 'Grasped by mind', he says; for by mind is speech grasped. 'Acceptable to Viṣhṇu', he says. Viṣhṇu is the sacrifice; certainly he makes her acceptable to the sacrifice. 'In the birth (*prasave*) of Savitṛ who impels the Truth in man (*satyasavasa*)', TS (1.2.4.3), he says; certainly he wins speech which is impelled by Savitṛ. As each part is performed, the Rakṣhasās are eager to injure the sacrifice; the path of Agni and Sūrya is one which the Rākṣhasās cannot injure; 'I have risen to the eye of the sun, the pupil of the eye of Agni', (TS 1.2.4.5) he says. He mounts the path which is not injured by the Rakṣhasās.

वाग्वा ए॒षा यत् सो॑म॒क्रय॑णी॒ चिद॑सि म॒नाऽसी॒त्या॑ह॒ शास्त्ये॒वैना॑मे॒तत् तस्मा॑च्छि॒ष्टाः प्र॒जा जा॑यन्ते॒ चिद॒सीत्या॑ह॒ यद्धि मन॑सा चे॒तय॑ते॒ तद्वा॒चा वद॑ति म॒नाऽसी॒त्या॑ह॒ यद्धि मन॑साऽभि॒गच्छ॑ति॒ तत् क॒रोति॒ धीर॒सीत्या॑ह॒ यद्धि मन॑सा॒ ध्याय॑ति॒ तद्वा॒चा (४) वद॑ति॒

vāgvā eṣhā yat somakrayaṇī chit asi manā asi (TS 1.2.4.6) ityāha shāsti evaināṃ etat tasmāt shiṣhṭāḥ prajā jāyante chit asi ityāha yat hi manasā chetayate tat vāchā vadati manā asi ityāha yat hi manasā abhi gachchhati tat karoti dhīḥ asi ityāha yat hi manasā dhyāyati tadvāchā vadati

From the speech, there is the play of Soma. 'You are consciousness (*chit*), you are mind', (TS 1.2.4.6) he says; certainly he instructs her. Therefore children are born instructed. 'You are consciousness', (TS 1.2.4.6) he says; for what one thinks in the mind, one expresses in speech. 'You are mind', (TS 1.2.4.6) he says; from what one grasps by the mind, one does the appropriate action.

दक्षि॑णा॒ऽसीत्या॑ह॒ दक्षि॑णा॒ ह्ये॑षा य॒ज्ञिया॒ऽसीत्या॑ह य॒ज्ञिया॑मे॒वैनां॑ करो॑ति क्ष॒त्रिया॒ऽसीत्या॑ह क्ष॒त्रिया॒ ह्ये॑षाऽदि॑तिरस्युभ॒यत॑ः शी॒र्ष्णीत्या॑ह॒ यदे॒वाऽऽदि॒त्यः प्रा॑य॒णीयो॑ य॒ज्ञाना॑मादि॒त्य उ॑दय॒नीय॒स्तस्मा॑दे॒वमा॑ह॒

dakṣhiṇā asi (TS 1.2.4.6) ityāha dakṣhiṇā hi eṣhā yajñiyā asi ityāha yajñiyām evainām karoti kṣhatriyā asi (TS 1.2.4.6) ityāha kṣhatriyā hi eṣhā aditir asi ubhayataḥ-shīrṣhṇi (TS 1.2.4.6) ityāha yat evā ādityaḥ prāyaṇīyo yajñānām āditya udayanīyaḥ tasmāt evam āha

'You are the discernment', (TS 1.2.4.6) he says; for (the Ray-cow) is discernment. 'You are of the sacrifice', (TS 1.2.4.6) he says; certainly he makes her fit for the sacrifice. 'You are of kingly power', (TS 1.2.4.6) he says, for she is of kingly power. 'You are Aditi, double-headed', (TS 1.2.4.6) he says. Since the opening and the concluding offerings of the sacrifices belong to Aditi, therefore does he say that.

यदब॑द्धा॒ स्यादय॑ता स्या॒द्यत् प॑दिब॒द्धाऽनु॒स्तर॑णी स्यात् प्र॒मायु॑को॒ यज॑मानः स्यात् (५) यत् क॑र्णगृही॒ता वार्त्र॑घ्नी स्या॒त् स वा॒ऽन्यं जि॑नी॒यात् तं वा॒ऽन्यो जि॑नीयान्मि॒त्रस्त्वा॑ प॒दि ब॑ध्ना॒त्वित्या॑ह मि॒त्रो वै शि॒वो दे॒वानां॒ तेनै॒वैनां॑ प॒दि ब॑ध्नाति पू॒षाऽध्व॑नः पा॒त्वित्या॑हे॒यं वै पू॒षेमामे॒वास्या॑ अधि॒पाम॑कः॒ सम॑ष्ट्या॒ इन्द्रा॒याध्य॑क्षा॒येत्या॒हेन्द्र॑मे॒वास्या॒ अध्य॑क्षं करो॒ति (६)

yat abaddhā syāt ayatā syāt yat padibaddhā anustaraṇī syāt pramāyuko yajamānaḥ syāt yat karṇa-gṛhītā vārtraghnī syāt sa vā anyam jinīyāt tam vā anyo jinīyāt mitraḥ tvā padi badhnātu (TS 1.2.4.8) ityāha mitro vai shivo devānām tena evainām padi badhnāti 'pūṣhā adhvanaḥ pātu' (TS 1.2.4.8), ityāha iyam vai pūṣhā imām evāsyā adhipām akaḥ samaṣhṭyā indrāya adhyakṣhāya (TS 1.2.4.8) ityāha indram evāsyā adhyakṣham karoti

If (the Ray-Cow) were not bound, she would be unrestrained; if she were bound by the foot, she would signify the end, and the sacrificer would likely perish. If she (Rat-Cow) were held by the ears, she would belong to Vṛtrahan, and the sacrificer would oppress another, or another would oppress him. 'May Mitra bind you by the foot', (TS 1.2.4.8) he says. Mitra is the auspicious one of the gods; certainly with his help he binds her by the foot. 'May Pūṣhan guard the ways', (TS 1.2.4.8) he says. Pūṣhan is this (earth); certainly he makes her lady of this (earth), for the gaining thereof. 'For Indra the guardian;' (TS 1.2.4.8) he says; certainly he makes Indra her lord.

अनु॑ त्वा मा॒ता म॑न्यता॒मनु॑ पि॒तेत्या॒हानु॑मतयै॒वैन॑या क्रीणाति॒ सा दे॑वि दे॒वमच्छे॒हीत्या॑ह दे॒वी ह्ये॑षा दे॒वः सोम॒ इन्द्रा॑य॒ सोम॒मित्या॒हेन्द्रा॑य॒ हि सोम॑ आह्रि॒यते॒ यदे॒तद्यजु॒र्न ब्रू॒यात् परा॑च्ये॒व सोम॒क्रय॑णीयाद्रु॒द्रस्त्वाऽऽ व॑र्तय॒त्वित्या॑ह रु॒द्रो वै क्रू॒रो (७) दे॒वानां॒

anu tvā mātā manyatām anu pitā (TS 1.2.4.9) ityāha anumatayā evainayā krīṇāti sā devi devam achchhehi (TS 1.2.4.9) ityāha devī hyeṣhā devaḥ soma

indrāya somam ityāha indrāya hi soma āhriyate yat etat yajur na brūyāt parāchyeva somakrayanīyāt rudraḥ tvā āvartayatu (TS 1.2.4.10) ityāha rudro vai krūro devānām

'May your mother approve, your father', (TS 1.2.4.9) he says; certainly he plays with her approval. 'Go, O goddess, to the god (Soma)', (TS 1.2.4.9) he says; for she is a goddess, and Soma is a god. '(Go to) Soma for Indra's sake', (TS 1.2.4.9) he says; for the Soma is borne to Indra. If he were not to say that yajus mantra, the Ray-Cow with which the Soma is bought would go away. 'May Rudra guide you here', (TS 1.2.4.10) he says. Rudra is the harsh one of the Gods.

त॒मे॒वास्यै॑ प॒रस्ता॑द्दधा॒त्यावृ॑त्त्यै क्रू॒रमि॑व॒ वा ए॒तत् क॑रोति॒ यद्रु॒द्रस्य॑ की॒र्तय॑ति मि॒त्रस्य॑ प॒थेत्या॑ह॒ शान्त्यै॑ वा॒चा वा ए॒ष वि क्री॑णीते॒ यः सो॑म॒क्रय॑ण्या स्व॒स्ति सोम॑सखा॒ पुन॒रेहि॑ स॒ह र॒य्येत्या॑ह वा॒चैव वि॒क्री॒य पुन॑रा॒त्मन् वाचं॑ ध॒त्तेऽनु॑पदासुकाऽस्य वाग्भ॑वति॒ य ए॒वं वेद॑ (८) ॥ 7

tam evāsyai parastāt dadhāti āvṛttyai krūram iva vā etat karoti yat rudrasya kīrtayati mitrasya pathā ityāha shāntyai vāchā vā eṣha vi krīṇīte yaḥ soma-krayaṇyā svasti soma-sakhā punar ehi saha rayya (TS 1.2.4.11) ityāha vāchaiva vikrīya punar ātman vācham dhatte anupa-dāsukā asya vāk bhavati ya evam veda

Certainly he places him below here for guiding here. He does as it were a harsh thing when he recites that (yajus mantra) of Rudra's. 'In the path of Mitra', (TS 1.2.4.10) he says, for soothing. He obtains indeed by speech what he obtains by the cow with which the Soma is bought. 'Svāhā; return with Soma as your comrade, with wealth', (TS 1.2.4.11) he says; certainly having obtained by means of speech, he restores speech to himself. The speech of him who knows thus is not likely to fail.

6.1.8 (anuvāka 8) (B)

[Wife is half of yajamāna; offering without fire; place of sacrifice is the head of the earth; Tvaṣhṭṛ and forms]

ष॒ट् प॒दान्य॒नु नि ष्क्रा॑मति षड॒हं वाङ्नाति॑ वद॒त्युत सं॑व॒त्स॒रस्याय॑ने॒ याव॑त्ये॒व वाक्ताम॑व॑ रुन्धे स॒प्त॒मे प॒दे जु॑होति स॒प्तप॑दा॒ शक्व॑री प॒श॒वः शक्व॑री प॒शूने॒वाव॑ रुन्धे स॒प्त ग्रा॒म्याः प॒शव॑ः स॒प्ताऽऽर॒ण्याः स॒प्त छन्दा॑ꣳस्यु॒भय॒-स्याव॑रुध्यै॒ वस्व्य॑सि रु॒द्राऽसीत्या॑ह रू॒प॒मे॒वास्या॑ ए॒तन्म॑हि॒मान॒ (१) व्याच॑ष्टे॒

ṣhaṭ padānyanu niṣhkrāmati ṣhaṭ-aham vāk na atīti vadati uta samvatsarasya ayane yāvati eva vāk tām avarundhe saptame pade juhoti saptapadā shakvarī pashavaḥ shakvarī pashūn eva ava rundhe sapta grāmyāḥ pashavaḥ saptāraṇyāḥ sapta chhandāmsi ubhayasya avarudhyai vasvyasi rudrā asi ityāha (TS 1.2.5.1) rūpam eva-asyā etat mahimānam vyāchaṣhṭe

He follows the six steps. Speech does not speak beyond the sixth day. He wins speech in the size in which she is found in the path of the year. He offers in the seventh footprint. The Shakvarī has seven feet, the Shakvarī is Ray-Cow; certainly he wins Ray-Cows. There are seven domesticated animals, and seven wild; there are seven metres to win both sets of animals. 'You are Vasvī, you are Rudra', (TS 1.2.5.1) he says; certainly thus by her form he expounds her greatness.

बृ॒ह॒स्पति॑स्त्वा सु॒म्ने र॑ण्व॒त्वित्या॑ह॒ ब्रह्म॒ वै
दे॒वाना॒ं बृ॒ह॒स्पति॒र्ब्रह्म॑णै॒वास्मै॑ प॒शूनव॑ रुन्धे
रु॒द्रो वसु॑भि॒रा चिके॒त्वित्या॒हाऽऽवृ॑त्त्यै
पृ॒थि॒व्यास्त्वा॑ मू॒र्धन्नाजि॑घर्मि दे॒वयज॑न॒ इत्या॑ह
पृ॒थि॒व्या ह्ये॑ष मू॒र्धा यद्दे॑व॒यज॑न॒मिडा॑याः प॒द
इत्या॒हेडा॑यै॒ ह्ये॑तत् प॒दं यत् सो॑म॒क्रय॑ण्यै
घृ॒तव॑ति॒ स्वाहे (२) त्या॑ह यदे॒वास्यै॑
प॒दाद्घृ॒तमपी॑ड्यत॒ तस्मा॑दे॒वमा॑ह॒

"bṛhaspatiḥ tvā sumne raṇvatu" (TS 1.2.5.2) ityāha brahma vai devānām bṛhaspatir brahmaṇaiva asmai pashūn avarundhe "rudro vasubhir ā chiketu" (TS 1.2.5.2) ityāhā āvṛttyai "pṛthivyāḥ tvā mūrdhan ā jigharmi devayajana" (TS 1.2.5.3) ityāha pṛthivyā hyeṣha mūrdhā yat deva-yajanam "iḍāyāḥ pada" (TS 1.2.5.3) ityāha iḍāyai hyetat padam yat soma-krayaṇyai "ghṛtavati svāhā" (TS 1.2.5.3) ityāha yat evāsyai padāt ghṛtam apīḍyata tasmāt evam āha

'May Bṛhaspati make you rejoice in happiness', he says. Bṛhaspati is the mantra-power (*brahma*) of the gods; certainly by means of the power he wins Ray-Cow for him. 'May Rudra with the Vasus be favourable to you', he says for the sake of protection. 'I pour you on the head of the earth in the place of sacrifice', he says; for the place of sacrifice is the head of the earth. 'In the abode of the aspiration (*iḍa*)', he says; for the foot of the Ray-Cow by which the Soma is brought from the abode of the aspiration (*iḍa*). 'Rich in Light (*ghṛta*), svāhā;' he says. Because it was from her foot that Light was pressed out, he says thus.

यद॑ध्व॒र्युर॑न॒ग्नावाहु॑तिं जु॒हुयाद॒न्धो॑ऽध्व॒र्युः
स्या॒द्रक्षा॑ꣳसि य॒ज्ञꣳ ह॑न्यु॒र्हिर॑ण्यमु॒पास्य॑
जु॒होत्य॒ग्नि॒वत्ये॒व जु॑होति॒ नान्धो॑ऽध्व॒र्युर्भव॑ति॒
न य॒ज्ञꣳ रक्षा॑ꣳसि घ्नन्ति॒ काण्डे॑काण्डे॒ वै
क्रि॒यमा॑णे य॒ज्ञꣳ रक्षा॑ꣳसि जिघाꣳसन्ति॒
परि॑लिखित॒ꣳ रक्षः॒ परि॑लिखिता॒ अरा॑तय॒
इत्या॑ह॒ रक्ष॑सा॒मप॑हत्या (३)

yat adhvaryuḥ anagnau āhutim juhuyāt andho adhvaryuḥ syāt rakṣhāmsi yajñam hanyuḥ hiraṇyam upāsya juhoti agnivati eva juhoti na andho adhvaryur bhavati na yajñam rakṣhāmsi ghnanti kāṇḍe-kāṇḍe vai kriyamāṇe yajñam rakṣhāmsi jighāmsanti "parilikhitam rakṣhaḥ parilikhitā arātaya" (TS 1.2.5.4) ityāha rakṣhasām apahatyā

If the Adhvaryu were to offer a libation where there were no fires, the Adhvaryu

would become blind, and the Rakṣhasās would destroy the sacrifice. He offers after putting down the gold; certainly he offers in that place which has fire, the Adhvaryu does not become blind, and the Rakṣhasās do not destroy the sacrifice. As each part is performed, the Rakṣhasās are eager to injure the sacrifice. 'The Rakṣhasa is enclosed, the evil spirits are enclosed', (TS 1.2.5.4) he says, for smiting away of the Rakṣhasās.

इ॒द॒म॒हꣳ रक्ष॑सो ग्री॒वा अपि॑ कृन्तामि॒
यो॑ऽस्मान् द्वेष्टि॒ यं च॑ व॒यं द्वि॒ष्म इत्या॑ह॒ द्वौ
वाव पुरु॑षौ॒ यं चै॒व द्वेष्टि॒ यश्चै॑नं॒ द्वेष्टि॒
तयो॑रे॒वान॑न्तरायं ग्री॒वाः कृ॑न्तति प॒शवो॒ वै
सो॑म॒क्रय॑ण्यै प॒दं या॑वत्त्मू॒तꣳ सं व॑पति
प॒शूने॒वाव॑ रुन्धे॒ऽस्मे राय॒ इति॒ सं
व॑पत्या॒त्मान॑मे॒वाध्व॒र्युः (४) प॒शुभ्यो॒
नान्तरे॑ति॒

idam aham rakṣhaso grīvā api kṛntāmi yo asmān dveṣhṭi yam cha vayam dviṣhma TS (1.2.5.5,6) ityāha dvau vāva puruṣhau yam chaiva dveṣhṭi yaḥ chainam dveṣhṭi tayor eva anantaḥ-āyam grīvāḥ kṛntati pashavo vai soma-krayaṇyai padam yāvat-tmūtam sam vapati pashūneva avarundhe, 'asme rāya' (TS 1.2.5.7) iti sam vapati ātmānam eva adhvaryuḥ pashubhyo na-antareti

"Thus I cutoff the necks of the Rakṣhasās; who hates us and whom we hate", (TS 1.2.5.5,6) he says. There are two persons, one whom he hates and one who hates him; certainly successively he cuts their necks. The Soma is brought with the aid (*pada*) of rays of knowledge (*pashava*); he pours (the dust of the footprint) which is mixed with the Light (*ghṛta*); certainly he wins Ray-Cows. (Saying) 'Ours be wealth', he pours it; certainly the Adhvaryu does not deprive himself of Ray-Cows.

त्वे राय॒ इति॒ यज॑मानाय॒ प्र य॑च्छति॒ यज॑मान
ए॒व र॒यिं द॑धाति॒ तो॑ते॒ राय॒ इति॒ पत्नि॑या
अ॒र्धो॑ वा ए॒ष आ॒त्मनो॒ यत् पत्नी॒ यथा॑ गृ॒हेषु॑
नि॒ध॒त्ते ता॒दृगे॒व तत् त्वष्टी॑मती ते स॒पे॑येत्या॑ह॒
त्वष्टा॒ वै प॑शू॒नां मि॑थु॒नानाꣳ रू॒प॒कृद्रू॒पमे॒व
प॒शुषु॑ दधात्य॒स्मै वै लो॒काय॒ गार्ह॑पत्य॒ आ
धी॑यते॒ (५) ऽमुष्मा॑ आह॒वनीयो॒ यद्गार्ह॑पत्य
उ॒प॒वपे॑द॒स्मिँल्लो॒के प॑शु॒मान्त्स्या॒द्यदा॑ह॒वनी॑ये॒-
ऽमुष्मिँल्लो॒के प॑शु॒मान्त्स्या॑दु॒भयो॒रुप॑ वपत्यु॒भयो॑-
रे॒वैनं॑ लो॒कयोः॑ प॒शुमन्तं॑ करोति ॥ 8

tve rāya iti yajamānāya pra yachchhati yajamāna eva rayim dadhāti tote rāya iti patniyā ardho vā eṣha ātmano yat patnī yathā gṛheṣhu nidhatte tād ṛk eva tat tvaṣhṭīmatī te sapeya, (TS 1.2.5.8) ityāha tvaṣhṭā vai pashūnām mithunānām rupakṛt rūpam eva pashuṣhu dadhāti asmai vai lokāya gārhapatya ā dhīyate amuṣhmā āhavanīyo yat gārhapatya upavapet asminlloke pashumān syāt yat āhavanīya amuṣhminn loke pashumān syāt ubhayor upa vapati ubhayor evainam lokayoḥ pashumantam karoti

Saying 'Yours be wealth', he hands it to the sacrificer, and so bestows wealth on the sacrificer. Saying 'Yours be wealth', (the sacrificer hands it) to his wife. For a wife is the half of oneself and to do so is as it were to deposit it in one's house. 'Let me attend on you with Tvaṣhṭṛ's aid', he says. Tvaṣhṭṛ is the maker of the forms of offspring, of pairings; certainly he shapes the form of Ray-Cows. For this world the Gārhapatya fire is piled up; for yonder world (is the) the Āhavanīya. If he were to cast it on the Gārhapatya fire, he would be rich in Ray-Cows in this world; if on the Āhavanīya, he would be rich in Ray-Cows in yonder world; he casts it on both; certainly he makes him rich in Ray-Cows in both worlds.

6.1.9 (anuvāka 9) (B)

[Purification of Soma; unequal fingers; Virāj; Soma for all; prāṇa and vyāna for Ray-Cow]

ब्र॒ह्म॒वा॒दिनो॑ वदन्ति वि॒चित्य॒ः सोमा३ न वि॒चित्या३ इति॒ सोमो॒ वा ओष॑धीना॒ꣳ राजा॒ तस्मि॒न् यदाप॑न्नं ग्रसि॒तमे॒वास्य॒ तद्यद्वि॑चिनु॒याद्यथा॒ऽऽस्या॑द्ग्रसि॒तं नि॑ष्खि॒दति॑ ता॒दृगे॒व तद्यन्न वि॑चिनु॒याद्यथा॒ ऽक्षन्नाप॑न्नं वि॒धाव॑ति ता॒दृगे॒व तत् क्षोधु॑को ऽध्व॒र्युः स्यात् क्षोधु॑को॒ यज॑मान॒ः सोम॑विक्रयि॒न्त्सोम॑ꣳ शोध॒येत्ये॒व ब्रू॑या॒त्

brahmavādino vadanti vichityaḥ somā na vichityā iti somo vā oṣhadhīnām rājā tasminn yat āpannam grasitam evāsya tat yat vichinuyāt yathā āsyāt grasitam niṣhkhidati tādṛk eva tat yat na vichinuyāt yathā akṣhann āpannam vidhāvati tādṛk eva tat kṣhodhuko adhvaryuḥ syāt kṣhodhuko yajamānaḥ soma-vikrayinn somam shodhaya iti eva brūyāt

The theologians say, 'Should the Soma be clarified or not?' Soma indeed is the king of plants; whatever falls upon it is swallowed by it. If he were to clarify it, it would be as when one expels from the mouth what has been swallowed; if he were not to clarify it, it would be as when something falls upon the eye and moves to and fro; the Adhvaryu would be hungry, the sacrificer would be hungry. 'O Soma-giver, purify the Soma', he should say.

यदीत॑र॒ं (१) यदीत॑रमु॒भये॑नै॒व सौमविक्र॒यिण॑मर्पयति॒ तस्मा॑त् सोमविक्र॒यी क्षोधु॑को ऽरु॒णो ह॑ स्मा॒ऽऽहौप॑वेशिः सोम॒क्रय॑ण ए॒वाहं तृ॑तीयस॒वनमव॑ रुन्ध॒ इति॑ पशू॒नां चर्म॑न् मिमीते प॒शूने॒वाव॑ रुन्धे प॒शवो॒ हि तृ॒तीय॒ꣳ सव॑न॒ं यं का॒मयै॑ताप॒शुः स्या॒दित्यृ॑क्ष॒तस्तस्य॑ मिमीत॒र्क्षं वा अ॑पश॒व्यम॑प॒शुरे॒व भ॑वति॒

yadi itaram yadi itaram ubhayenaiva soma-vikrayiṇam arpayati tasmāt soma-vikrayī kṣhodhuko aruṇo ha sma āha aupaveshiḥ soma-krayaṇa evāham tṛtīya-savanam avarundha iti pashūnām charmann mimīte pashūneva avarundhe pashavo hi tṛtīyam savanam yam kāmayeta apashuḥ syāditi ṛkṣhataḥ tasya mimīta rkṣham vā apashavyam apashureva bhavati

So whether it be the one or the other, he involves the Soma-giver in both (faults), and therefore the Soma-giver is hungry. Aruṇa Aupaveshi said, 'At the buying of the Soma I win the third pressing.' He measures (the Soma) on the skin of animals; certainly he wins a Ray-Cow, for Ray-Cows are the third pressings. If he desire of a man, 'May he be without a Ray-Cow', he should measure it for him on the rough side. The rough side indeed is not connected with Ray-Cow; certainly he becomes without Ray-Cow.

यं का॒मये॑त पशु॒मान्त्स्या॒ (२) दिति॑
लोम॒तस्तस्य॑ मिमीतै॒तद्वै प॑शू॒नाꣳ रू॒पꣳ
रू॒पेणै॒वास्मै॑ प॒शूनव॑ रुन्धे॑ पशु॒माने॒व
भ॑वत्य॒पामन्ते॑ क्रीणाति॒ सर॑समे॒वैनं॑
क्रीणात्य॒मात्यो॒ऽसीत्या॑हा॒मैवैनं॑ कुरुते
शु॒क्रस्ते॒ ग्रह॒ इत्या॑ह शु॒क्रो ह्य॑स्य॒ ग्रह्यो
ऽन॒साऽच्छं॑ याति महि॒मानं॑मे॒वास्याच्छं॑ या॒ति

yam kāmayeta pashumān syāditi lomataḥ tasya mimīta etat vai pashūnām rūpam rūpeṇaiva asmai pashūn avarundhe pashumāneva bhavati apām ante krīṇāti sarasam evainam krīṇāti 'amātyo asi' (TS 1.2.6.1) ityāha amā evainam kurute 'shukras te graha' (TS 1.2.6.1) ityāha shukro hi asya graho anasā achchha yāti mahimānam evāsya achchha yāti

If he desire of a man, 'May he be rich in Ray-Cow', he should measure for him on the hairy side. That indeed is the form of Ray-Cow; certainly by the form he obtains Ray-Cows for him; certainly he becomes rich in Ray-Cow. He obtains it at the end of the waters; certainly he obtains it with its sap. 'You charge (*atyosi*) the essence (*amā*)', he says; certainly he does it. 'Your libation is bright', he says; for bright is its libation. He advances (for it) firmly (*anāsa*); certainly he advances to its mightiness.

[*nās:* movement; *anāsa:* firm]

अन॒सा (३) ऽच्छं॑ याति॒ तस्मा॑दनोवा॒ह्यꣳ
स॒मे जीव॑नं॒ यत्र॒ खलु॒ वा ए॒तꣳ शी॒र्ष्णा
हर॑न्ति॒ तस्मा॑च्छीर्षहा॒र्यं॑ गि॒रौ जीव॑नम॒भि त्यं
दे॒वꣳ स॑वि॒तार॒मित्यति॑च्छन्दस॒र्चा मि॑मीते॒-
ऽति॑च्छन्दा॒ वै सर्वा॑णि॒ छन्दाꣳ॑सि॒
सर्वै॑भिरे॒वैनं॒ छन्दो॑भिर्मिमीते॒ वर्ष्म॒ वा ए॒षा
छन्द॑सां॒ यदति॑च्छन्दा॒ यदति॑च्छन्दस॒र्चा
मिमी॑ते॒ वर्ष्मै॒वैनꣳ॑ समा॒नानां॑ करो॒ति

anasā achchha yāti tasmāt anovāhyam same jīvanam yatra khalu vā etam shīrṣhṇā haranti tasmāt shīrṣha-hāryam girau jīvanam 'abhi tyam devam savitāram' (TS 1.2.6.2) iti atichchhandasā ṛchā mimīte atichchhandā vai sarvāṇi chhandāmsi sarvebhir evainam chhandobhir mimīte varṣhma vā eṣhā chhandasām yat atichchhandā yat atichchhandasā ṛchā mimīte varṣhma eva enam samānānām karoti

He advances firmly; therefore what lives on the level has to be borne. (Sometimes) they bear it (the load) on their heads; therefore what is needed on the hill is to be borne on the head. He measures with a verse, 'That god, Savitṛ', in the Atichhandas metre. The Atichhandas is all the metres; certainly with all the metres he measures it. The Atichhhandas is the highest of the metres. In that he measures with a verse in the Atichhandas metre, he makes it the highest of its peers.

एक॑यैकयो॒त्सर्गं॑ (४) मिमी॒ते-
ऽया॑तयाम्नियायातयाम्निये॒वैनं॑ मिमीते॒
तस्मा॒न्नाना॑वीर्या अ॒ङ्गुल॑यः॒ सर्वा॑स्वङ्गु॒ष्ठमुप॒
नि गृ॑ह्णाति॒ तस्मा॑त् स॒माव॑द्वीर्यो॒-
ऽन्याभि॑र॒ङ्गुलि॑भि॒स्तस्मा॒त् सर्वा॒ अनु॒ सं
च॑रति॒ यत् स॒ह सर्वा॑भि॒र्मिमी॑त॒ स॑ꣳश्लि॑ष्टा
अ॒ङ्गुल॑यो जायेर॒न्नेक॑यैकयो॒त्सर्गं॑ मिमीते॒
तस्मा॒द्विभ॑क्ता जायन्ते॒ पञ्च॒ कृत्वो॒ यजु॑षा
मिमीते॒ पञ्चा॑क्षरा प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो
य॒ज्ञमे॒वाव॑ रुन्धे॒ पञ्च॒ कृत्व॑स्तू॒ष्णीं (५)

ekayā-ekayā utsargam mimīte ayātayāmniyā ayātayāmniya evainam mimīte tasmāt nānāvīryā angulayaḥ sarvāsu añguṣhṭham upa ni gṛhṇāti tasmāt samāvat-vīryo anyābhir angulibhiḥ tasmāt sarvā anu sam charati yat saha sarvābhir mimīta samshliṣhṭā angulayo jāyerann ekayā-ekayā utsargam mimīte tasmāt vibhaktā jāyante pañcha kṛtvo yajuṣhā mimīte pañcha-akṣharā pangktiḥ pāngkto yajño yajñameva avarundhe pañcha kṛtvaḥ tūṣhṇīm

With each (finger) separately he measures; certainly he measures it with each in turn; therefore the fingers have various strengths. He presses down the thumb on them all; therefore it has equal strength with the other fingers; therefore it accompanies all. If he were to measure with all (the fingers), the fingers would grow united; he measures separately (with each finger); therefore they grow separate. He measures five times with the Yajus. The Pañgkti has five syllables, the sacrifice is fivefold; certainly he wins the sacrifice. (He measures) five times in silence.

दश॒ सं प॑द्यन्ते॒ दशा॑क्षरा वि॒राडन्नं॑ वि॒राड्
वि॒राजै॒वान्ना॒द्यमव॑ रुन्धे॒ यद्यजु॑षा॒ मिमी॑ते
भू॒तमे॒वाव॑ रुन्धे॒ यत् तू॒ष्णीं भ॑वि॒ष्यद्यद्वै॒
तावा॑ने॒व सोम॒ः स्याद्याव॑न्तं॒ मिमी॑ते॒
यज॑मानस्यै॒व स्या॒न्नापि॑ सद॒स्या॑नां
प्र॒जाभ्य॒स्त्वेत्युप॒ समू॑हति सद॒स्या॑ने॒वान्वा-
भ॑जति॒ वास॒सोप॑ नह्यति सर्वदे॒वत्यं॑ वै (६)
वास॒ः सर्वा॑भिरे॒वैनं॑ दे॒वता॑भिः सम॑र्धयति
पश॒वो वै सोम॑ः प्रा॒णाय॒ त्वेत्युप॑ नह्यति
प्रा॒णमे॒व प॒शुषु॑ दधाति व्या॒नाय॒ त्वेत्यनु॑
श्रन्थति व्या॒नमे॒व प॒शुषु॑ दधाति॒ तस्मा॑त्
स्वप॑न्तं प्रा॒णा न ज॑हति ॥ 9

dasha sam padyante dasha-akṣharā virāṭ annam virāṭ virājā-eva annādyam avarundhe yat yajuṣhā mimīte bhūtam eva avarundhe yat tūṣhṇīm bhaviṣhyat yadvai tāvān eva somaḥ syāt yāvantam mimīte yajamānasya eva syāt na api sadasyānām "prajābhyaḥ tvā iti" (TS 1.2.6.3) upa samūhati sadasyāneva anvābhajati vāsasā upa nahyati sarvadevatyam vai vāsaḥ sarvābhir evainam devatābhiḥ samardhayati pashavo vai somaḥ "prāṇāya tva" iti (TS 1.2.6.3) upa nahyati prāṇameva pashuṣhu dadhati 'vyānāya tvā' iti anu shṛnthati vyānam eva pashuṣhu dadhāti tasmāt svapantam prāṇā na jahati

They make up ten. The Virāj has ten syllables, the Virāj is food; certainly by the Virāj he wins proper food. In that he measures with the Yajus, he wins the past; in that he measures in silence, (he wins) the future. Now if there were only so much Soma as that which he measures, there would be enough for the sacrificer only, and not also for the priests in the Sadas (beings of the Sat plane). With the words, 'For offspring you;' he draws (the cloth for the Soma) together; certainly he makes the priests in the Sadas share in it; with a garment he ties it up; the garment (*vaso*) is connected with all the gods; certainly he unites it with all the gods; the Soma is Ray-Cow; (with the words) 'For you', he ties it; certainly he confers the prāṇa upon Ray-Cow. (With the words) 'distributed breathing (*vyāna*) for you', he loosens it; certainly he confers distributed breathing upon Ray-Cow; therefore the vital breaths do not desert a sleeper.

[It is possible to interpret *'vasu'* as riches (not merely as garment) and *'sadasya'* as beings of the plane *'sat'* (not merely as priests) and obtain a more interesting meaning.]

6.1.10 (anuvāka 10) (B)

[Soma cannot be bought; he obtains it by tapas]

यत् क॒लया॑ ते श॒फेन॑ ते क्रीणा॒नीति॒ पणे॒तागो॑अर्घ॒ꣳ सोमं॑ कु॒र्यादगो॑अर्घं॒ यज॑मान॒मगो॑अर्घमध्व॒र्युं गोस्तु म॑हि॒मानं॒ नाव॑ तिरे॒द्गवा॑ ते क्रीणा॒नीत्ये॒व ब्रू॑याद्गो॑अ॒र्घमे॒व सोमं॑ क॒रोति॑ गोअ॒र्घं यज॑मानं गोअ॒र्घम॑ध्व॒र्युं न गोर्म॑हि॒मान॒मव॑ तिर॒त्य॒जया॑ क्रीणाति॒ सत॑पसमे॒वैनं॑ क्रीणाति॒

yat kalayā te shaphena te krīṇāni iti paṇeta agoargham somam kuryād agoargham yajamānam agoargham adhvaryum goḥ tu mahimānam na avatiret gavā te krīṇāni iti eva brūyāt goarghameva somam karoti goargham yajamānam go argham adhvaryum na goḥ mahimānam avatirati ajayā krīṇāti satapasam evainam krīṇāti

If he were thinking of treating Soma as a mere creeper and buying it for a quarter (*kāla*) or one eighth (*shepa*) (he is quite mistaken), because in that case Soma has no value (*argha*) as knowledge (*go*), sacrificer has no value (*argha*) of knowledge, adhvaryu has no value of knowledge. He cannot depreciate the power of Ray (*go*). 'With the

ray (*go*) let me obtain you', certainly he should say; certainly he makes the Soma worth a Ray, the sacrificer worth a Ray, the Adhvaryu worth a Ray. He does not depreciate the mightiness of the Ray-Cow. He obtains the Soma by the power of unborn (*aja*); certainly he obtains it by askesis (*tapas*); he obtains (it) with gold; certainly he obtains it bright;

[The rituals translate this passage as dealing with the Soma having the value of a quarter or eighth of a cow. The word *go* has the meaning of both the animal cow and the Ray of Knowledge. This passage means that Soma cannot be exchanged for any thing of material value. Soma can be obtained only through knowledge or tapas.]

हिर॑ण्येन क्रीणाति॒ सशु॑क्रमे॒वै (१) नं॑
क्रीणाति धे॒न्वा क्री॑णाति॒ साशि॑रमे॒वैनं॑
क्रीणात्यृष॒भेण॑ क्रीणाति॒ सेन्द्र॑मे॒वैनं॑
क्रीणात्यन॒डुहा॑ क्रीणाति॒ वह्नि॒र्वा अ॑न॒ड्वान्
वह्नि॑नै॒व वह्निं॑ य॒ज्ञस्य॑ क्रीणाति मिथु॒नाभ्यां॑
क्रीणाति मिथु॒नस्याव॑रुद्ध्यै॒ वास॑सा
क्रीणाति सर्व॑दे॒वत्यं॑ वै वास॒ः सर्वा॑भ्य ए॒वैनं॑
दे॒वता॑भ्यः क्रीणाति॒ दश॒ सं प॑द्यन्ते॒ दशा॑क्षरा
वि॒राडन्नं॑ वि॒राड् वि॒राजै॒वान्ना॒द्यमव॑ रुन्धे॒ (२)

hiraṇyena kṛṇāti sashukram evainam krīṇāti dhenvā krīṇāti sāshiram evainam krīṇāti ṛṣhabheṇa krīṇāti sa indram evainam krīṇāti anaḍuhā krīṇāti vahnirvā anaḍvān vahninaiva vahni yajñasya krīṇāti mithunābhyām krīṇāti mithunasya avaruddhyai vāsasā krīṇāti sarvadevatyam vai vāsaḥ sarvābhya evainam devatābhyaḥ krīṇāti dasha sam padyante dashākṣharā virāṭ annam virāṭ virājaiva annādyam ava rundhe

He obtains (it) with a Ray-cow; certainly he obtains it with knowledge for the mixing; he obtains (it) with might; certainly he obtains it from with Indra; he obtains (it) from something which can carry (draught ox), the draught ox (*anaḍvān*) is the bearer; certainly by the bearer he obtains (*krīṇāti*) the bearer of the sacrifice; he obtains with two as a pair, to win a pair; he obtains with a garment, the garment is connected with all the gods; certainly he obtains it for all the gods. These make up ten. The Virāj has ten syllables, the Virāj is food; certainly by the Virāj he wins proper food.

[Alternate meaning: He can compare (*krīṇa*) Soma with gold (*hiraṇya*); he can compare it with something having brilliance (*sa shukra*).]

तप॑सस्त॒नूर॑सि प्र॒जाप॑ते॒र्वर्ण॒ इत्या॑ह प॒शुभ्य॑
ए॒व तद॑ध्व॒र्युर्नि ह्नु॑त आ॒त्मनोऽना॑व्रस्काय॒
गच्छ॑ति॒ श्रियं॒ प्र प॒शूना॑प्नोति॒ य ए॒वं वेद॑ शु॒क्रं
ते॑ शु॒क्रेण॑ क्रीणा॒मीत्या॑ह यथाय॒जुरे॒वैतद्दे॒वा वै
येन॒ हिर॑ण्येन॒ सोम॒मक्री॑णन्॒ तद॑भी॒षहा॒
पुन॒राऽद॑दत॒ को हि तेज॑सा विक्रे॒ष्यत॒ इति॒

'tapasaḥ tanūr asi prajāpater varṇa' (TS 1.2.7.3), ityāha pashubhya eva tat adhvaryur nihnuta ātmano anārvaskāya gachchhati shriyam pra pashūn āpnoti ya evam veda 'shukram te shukreṇa krīṇāmi', (TS 1.2.7.3) ityāha yathā yajur evaitat devā vai yena hiraṇyena somam akrīṇan tat abhī-ṣhahā punar ā adadata ko hi tejasā vikreṣhyata iti

'You are the bodily form of askesis, Prajāpati's kind', he says; certainly the Adhvaryu makes peace to the Ray-Cow, that he may not be cutoff. He attains prosperity, he obtains Ray-Cow who knows thus. 'The bright with the bright for you I buy', (TS 1.2.7.3), he says; that is according to the yajus text. The gods retook by force the golden radiance with which they obtained Soma, saying, 'Who shall barter brilliance?'

येन॒ हिर॑ण्येन॒ (३) सोम॑ं क्रीणी॒यात्
तद॑भी॒षहा॒ पुन॒रा द॑दीत॒ तेज॑ ए॒वाऽऽत्मन्
ध॑त्ते॒ ऽस्मे ज्योति॑ः सोमवि॒क्र॒यिणि॒ तम॒
इत्या॑ह॒ ज्योति॑रि॒व यज॑माने दधाति॒ तम॑सा
सोमविक्र॒यिण॑मर्पयति॒ यद॒नु॑पग्रथ्य
ह॒न्याद॑न्द॒शूका॒स्ताꣳ समा॑ꣳ स॒र्पाः
स्यु॑रि॒दम॒हꣳ स॒र्पाणा॑ं दन्द॒शूका॑नां ग्री॒वा उप॑
ग्रथ्ना॒मीत्या॒हाद॑न्द॒शूका॒स्ताꣳ समा॑ꣳ स॒र्पा
भ॑वन्ति॒ तम॑सा सोमविक्र॒यिण॑ं विध्यति॒

yena hiraṇyena somam krīṇīyāt tat abhīṣhahā punar ā dadīta teja eva ātman dhatte asme jyotiḥ 'somavikrayiṇi tama' (TS 1.2.7.5) ityāha jyotireva yajamāne dadhāti tamasā somavikrayiṇam arpayati yat anupagrathya hanyāt dandashūkāḥ tām samām sarpāḥ syur idam aham sarpāṇām dandashūkānām grīvā upa grathnami ityāha adandashūkāḥ tām samām sarpā bhavanti tamasā somavikrayiṇam vidhyati

The gold by which he obtains the Soma he should retake by force; certainly he bestows brilliance upon himself. 'Ours be light, buying Soma is ignorance (*tama*) (i.e., Soma cannot be bought or sold), (TS 1.2.7.5) he says; certainly he places light in the sacrificer, and bestows darkness on the Soma-seller. If he were to strike (the Soma-seller) without intertwining (the flock of wool), then the serpents would bite (him) during that year. 'Thus do I intertwine the necks of the biting serpents', he says; the serpents do not bite that year; he pierces the Soma-seller with darkness.

स्वान॒ (४) भ्राजेत्या॑है॒ते वा अ॒मुष्मि॑ँल्लो॒के
सोम॑मरक्ष॒न् तेभ्यो॑ऽधि॒ सोम॒माऽह॑र॒न्
यदे॒तेभ्य॑ः सोम॒क्रय॑णा॒न्नानु॑दि॒शेदक्री॑तोऽस्य॒
सोम॑ः स्या॒न्नास्यै॒तेऽमुष्मि॑ँल्लो॒के सोम॑ꣳ
रक्षेयु॒र्यदे॒तेभ्य॑ः सोम॒क्रय॑णाननुदि॒शति॑
क्री॒तो॑ऽस्य॒ सोमो॑ भवत्ये॒तेऽस्या॒मुष्मि॑ँल्लो॒के
सोम॑ꣳ रक्षन्ति ॥ 10

svāna bhrāja (TS 1.2.7.8) ityāha ete vā amuṣhminlloke somam arakṣhan tebhyo adhi somam ā aharan yat etebhyaḥ somakrayaṇān na anudished akrīto asya somaḥ syāt nāsyaite amuṣhminlloke somam rakṣheyur yat etebhyaḥ somakrayaṇān anu dishati krīto asya somo bhavati ete asya amuṣhmin loke somam rakṣhanti

'O Svāna, Bhrāja', he says; they indeed in yonder world guarded the Soma; from them they grasped the Soma; if he were not to indicate to them those that serve as the value of Soma, he would not have exchanged the Soma, and they would not guard the Soma for him in yonder world. In that he indicates to them those that serve as the value of Soma, he really exchanges the Soma, and they guard the Soma for him in yonder world.

6.1.11 (anuvāka 11) (B)

[Soma comes as friend; discernment; delight; the love in the knowledge which cannot be killed; will-power in the heart; Soma in the hill; hills are the pressing-stones; Soma as the bringer of good luck; offering his animal powers]

वा॒रु॒णो वै क्री॒तः सोम॒ उप॑नद्धो मि॒त्रो न॒ एहि॒
सुमि॑त्रधा॒ इत्या॑ह॒ शान्त्या॒ इन्द्र॑स्यो॒रुमा विश॒
दक्षि॑ण॒मित्या॑ह दे॒वा वै यꣳ सोम॒मक्री॑ण॒न्
तमिन्द्र॑स्यो॒रौ दक्षि॑ण॒ आ ऽसादयन्ने॒ष खलु॒
वा ए॒तर्हीन्द्रो॒ यो यज॑ते॒ तस्मा॑दे॒वमा॒होदायु॑षा
स्वा॒युषेत्या॑ह दे॒वता॑ ए॒वान्वा॒रभ्योत् (१)
ति॑ष्ठति

vāruṇo vai krītaḥ soma upanaddho mitro na ehi 'sumitradhā' (TS 1.2.7.6) ityāha shāntyā 'indrasya ūrum ā visha dakṣhiṇam' (TS 1.2.7.7) ityāha devā vai yam somam akrīṇan tam indrasya ūrau dakṣhiṇa ā asādayan eṣha khalu vā etarhi indro yo yajate tasmāt evam āha udāyuṣhā svāyuṣhā ityāha devatā eva anvārabhya uttiṣhṭhati

The Soma when prepared and placed within is connected with Varuṇa. 'Come as a friend to us, one who upholds auspicious friendship (TS 1.2.7.6)', he says for peace. 'Enter the wide (*uru*) discrimination (*dakṣhiṇa)* of Indra (within us)', (TS 1.2.7.7) he says; the gods placed in the wide discrimination (right thigh *dakṣhiṇa ūrau*) of Indra the Soma which they obtained now. The sacrificer is Indra; therefore he says thus, 'With life, with luminous life', he says; certainly seizing the gods he rises up.

उ॒र्व॑न्तरि॑क्ष॒मन्वि॒हीत्या॑हान्तरिक्षदे॒वत्यो॑ १॒
ह्यै॑तर्हि॒ सोमो ऽदि॑त्या॒ः सदो॒ऽस्यदि॑त्या॒ः सद॒
आ सी॒देत्या॑ह यथाय॒जुरे॒वैतद् द्धि वा
ए॑नमे॒तद॑र्धयति॒ यद्वा॑रु॒णꣳ सन्तं॑ मै॒त्रं क॒रोति॑
वारु॒ण्यर्चाऽऽसा॑दयति॒ स्वयै॒वैनं॑ दे॒वत॑या॒
सम॑र्धयति॒ वास॑सा प॒र्यान॑ह्यति सर्व॑दे॒वत्यं॑ वै
वास॒ः सर्वा॑भिरे॒वै (२) नं॑ दे॒वता॑भि॒ः
सम॑र्धय॒त्यथो॒ रक्ष॑सा॒मप॑हत्यै॒

uru antarikṣham anvihi (TS 1.2.8.2) ityāha antarikṣha-devatyo hi etarhi somo, 'adityāḥ sado asi adityāḥ sada ā sīda', (TS 1.2.8.3,4) ityāha yathā yajur eva etat vi vā enam etat ardhayati yat vāruṇam santam maitram karoti vāruṇyā ṛchā āsādayati svayā eva enam devatayā samardhayati vāsasā pari ānahyati sarva-devatyam vai vāsaḥ sarvābhir evainam devatābhiḥ samardhayati atho rakṣhasām apahatyai

'Travel along the wide midworld,' (TS 1.2.8.2) he says; for Soma has the midworld for his deity. 'You are the seat of Aditi. Sit on the seat of Aditi', (TS 1.2.8.3,4) he says; that is according to the Yajus text. He serves it indeed when he makes what is connected with Varuṇa connected with Mitra; he sets it down with a verse addressed to Varuṇa; certainly he unites it with his own deity. He covers it round with a garment, the garment is connected with all the gods; certainly with all the gods he unites it, and thus (it serves) for the smiting away of the Rakṣhasās.

वने॑षु॒ व्य॑न्तरि॑क्षं तता॒नेत्या॑ह॒ वने॑षु॒ हि व्य॑न्तरि॑क्षं त॒ता॒न् वा॒ज॒मर्व॑त्स्वित्या॑ह॒ वाज॒ꣳ ह्यर्व॑त्सु॒ पयो॑ अघ्नि॒यास्वि॑त्या॑ह॒ पयो॒ ह्य॑घ्नि॒यासु॑ हृ॒त्सु क्रतु॒मित्या॑ह हृ॒त्सु हि क्रतुं॒ वरु॑णो वि॒क्ष्व॑ग्निमित्या॑ह॒ वरु॑णो॒ हि वि॒क्ष्व॑ग्निं दि॒वि सूर्यं॑ (३) मित्या॑ह दि॒वि हि सूर्य॒ꣳ सोम॒मद्रा॒वित्या॑ह॒ ग्रावा॑णो॒ वा अद्र॑य॒स्तेषु॒ वा ए॒ष सोमं॑ दधाति॒ यो यज॑ते॒

vaneṣhu vi antarikṣham tatāna (TS 1.2.8.6) ityāha vaneṣhu hi vi antarikṣham tatāna 'vājam arvatsu; (TS 1.2.8.6) ityāha vājam hi arvatsu 'payo aghniyāsu', (TS 1.2.8.6) ityāha payo hi aghniyāsu hṛtsu kratum ityāha hṛtsu hi kratum, 'varuṇo vikṣhu agnim', (TS 1.2.8.6) ityāha varuṇo hi vikṣhu agnim, 'divi sūryam' (TS 1.2.8.6) ityāha divi hi sūryam somam adrau ityāha grāvāṇo vā adrayaḥ teṣhu vā eṣha somam dadhāti yo yajate

'He has stretched the midworld within the delight (*vana,* woods)', (TS 1.2.8.6) he says; for within the vana he stretched the midworld. 'Plenitude of strength in the Life-energy (*arva*)', (TS 1.2.8.6) he says; for (he placed) strength in Life-energy. 'The love (*paya*) in the knowledge which cannot be killed', (TS 1.2.8.6), he says; for (he placed) the love in the unslayable knowledge. 'Will-power in the heart', (TS 1.2.8.6), for (he placed) will-power in the heart. Varuṇa has placed the power of Agni in all creatures (*vikṣhu*)', he says; for he placed Agni in all creatures. 'The sun in the heaven', he says; for (he placed) the sun in the heaven. 'The Soma in the hill', he says; the hills are the pressing-stones; he places the Soma in them, who sacrifices.

तस्मा॑दे॒वमा॒होदु॒ त्यं जा॒तवे॑दस॒मिति॑ सौ॒र्य॑र्चा कृ॑ष्णाजि॒नं प्र॒त्याने॑ह्यति॒ रक्षं॑सा॒मप॑हत्या॒ उ॒स्रावे॒तं॑ धूर्षाहा॒वित्या॑ह यथाय॒जुरे॒वैतत् प्र च्य॑वस्व भुवस्पत॒ इत्या॑ह भू॒ताना॒ꣳ ह्ये॑ (४) ष पति॒ः

tasmāt evam āha, 'udu tyam jātavedasam', iti sauryā ṛchā kṛshnājinam prati-ānahyati rakṣhasām apahatyai usrau etam dhūr-ṣhāhau (TS 1.2.8.8) ityāha yathāyajur evaitat, 'pra chyavasva bhuvaḥ pata' (TS 1.2.9.1) ityāha bhūtānām hi eṣha patiḥ

He says thus. 'You, knower of all things born', (TS 1.2.8.7) with this verse addressed to Sūrya he fastens the black antelope skin to smite away the Rakṣhasās. 'O Ray-Cows (*usra*), come (*ā itam*) here strong to bear the

opposing forces easily', (TS 1.2.8.8) he says; that is according to the Yajus mantra. He says, 'Move forward, O lord of the world', for he is the lord of creatures.

विश्वा॑न्य॒भि धामा॒नीत्या॑ह॒ विश्वा॑नि॒
ह्ये॑१॒षो॑ऽभि धामा॑नि प्र॒च्यव॑ते॒ मा त्वा॑
परिप॒री वि॑द॒दित्या॑ह॒ यदे॒वादः॑
सोम॑माह्रि॒यमा॑णं गन्ध॒र्वो॑ वि॒श्वाव॑सुः
प॒र्यमु॑ष्णा॒त् तस्मा॑दे॒वमा॒हाप॑रिमोषा॒य
यज॑मानस्य स्व॒स्त्यय॑न्य॒सीत्या॑ह॒ यज॑मान-
स्यै॒वैष य॒ज्ञस्या॑न्वार॒म्भोऽन॑वच्छित्त्यै॒ वरु॑णो॒
वा ए॒ष यज॑मानम॒भ्यैति॒ यत् (५) क्री॒तः सोम॒
उप॑नद्धो॒

'vishvāni abhi dhāmāni' (TS 1.2.9.1) ityāha vishvāni hi eṣho abhi dhāmāni prachyavate 'mā tvā paripari vidat' (TS 1.2.9.1) ityāha yat evādaḥ somam āhriyamāṇam gandharvo vishvāvasuḥ paryamuṣhṇāt tasmāt evamāha aparimoṣhāya 'yajamānasya svasti ayani asi' (TS 1.2.9.3) ityāha yajamānasya evaiṣha yajñasya anvārambho anavachchhittyai varuṇo vā eṣha yajamānam abhyaiti yat krītaḥ soma upanaddho

'Move to all your stations (*dhāmani*)', (TS 1.2.9.1) he says; for he moves forward to all his stations. 'Let no opponent find you', (TS 1.2.9.1) he says; since the Gandharva Vishvavasu stole the Soma when it was being carried below, he says that to prevent the Soma being stolen. 'You are the bringer of the blissful state (*svasti)* for the yajamāna', (TS 1.2.9.3) he says; certainly thus the sacrificer grasps the sacrifice, so that it may not be interrupted. The Soma when prepared and placed inside indeed approaches the sacrificer in the shape of Varuṇa.

नमो॑ मि॒त्रस्य॒ वरु॑णस्य॒ चक्ष॑स॒ इत्या॑ह॒
शान्त्या॒ आ सोम॒ं वह॑न्त्य॒ग्निना॒ प्रति॑ तिष्ठते॒
तौ स॒ंभव॑न्तौ॒ यज॑मानम॒भि सं भ॑वतः पु॒रा
ख॒लु वावैष मे॒धा॑या॒ऽऽत्मान॑मा॒रभ्य॑ चरति॒ यो
दीक्षि॒तो यद॑ग्नीषो॒मीयँ॑ प॒शुमा॒लभ॑त
आत्मनि॒ष्क्रय॑ण ए॒वास्य॒ स तस्मा॒त् तस्य॒
नाऽऽश्यँ॑ पुरुषनि॒ष्क्रय॑ण इ॒व ह्यथो॒ खल्वा॑हु
(६) र॒ग्नीषोमा॑भ्या॒ं वा इन्द्रो॑ वृ॒त्रम॑ह॒न्निति॒
यद॑ग्नीषो॒मीयँ॑ प॒शुमा॒लभ॑ते॒ वार्त्रँ॑घ्न ए॒वास्य॒ स
तस्मा॑द्वा॒श्यँ॑ वा॒रुण्यर्चा॒ परि॑ चरति॒ स्वयै॒वैनँ॑
दे॒वत॑या॒ परि॑ चरति ॥ 11

namo mitrasya varuṇasya chakṣhasa (TS 1.2.9.5) ityāha shāntyā ā somam vahanti agninā prati tiṣhṭhate tau sambhavantau yajamānam abhi sam bhavataḥ purā khalu vāva eṣha medhāyā ātmānam ārabhya charati yo dīkṣhito yat agnīṣhomīyam pashum ālabhata ātma-niṣhkrayaṇa evāsya sa tasmāt tasya nā āshyam puruṣha-niṣhkrayaṇa iva hi atho khalu āhur agnīṣhomābhyām vā indro vṛtram ahan iti yat agnīṣhomīyam pashum ālabhate vārtraghna eva asya sa tasmāt vāshyam vāruṇyā ṛchā paricharati svayā evainam devatayā pari charati

'Surrender to the vision of Mitra and Varuṇa', (TS 1.2.9.5) he says, for peace. They bring forward the Soma; it rests with Agni; they in uniting overpower the sacrificer. Now the consecrated person has for long been holding himself ready for the sacrifice. In that he offers his animal (powers) to Agni and Soma, that is a buying-off of himself; therefore he should not eat of it; for as it were it is a buying-off of a man. Or rather they say, 'By Agni and Soma Indra slew Vṛtra.' In that he offers his animal (powers) to Agni and Soma, it slays hostile things for him; therefore he should eat of it. He honours it with a verse addressed to Varuṇa; certainly he honours it with its own deity.

End of Prapāṭhaka 1 (Kāṇḍa 6)

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(6.2): Prapāṭhaka 2

Brāhmaṇa

6.2.1: [Gives what is approved by the wife; metres are the retinue of King Soma; Specialty of Gāyatri metre; hospitality is head of yajña; three interpretations of nine Kapālās; Ashvāla shoots as eyelashes of Prajāpati; sugar cane; power of Kārshmarya tree; Agni is all the Gods] 66

6.2.2: [Gods and Asurās; Gods come together; Tanūnaptra rite; access to prāṇa; access to mind; ghṛta and Soma; increase Indra; effects of Soma's increase; comrades increase in wisdom; Agni's protection for Gods; *vrata* for unity and peace] 69

6.2.3: [Three citadels of Asurās; weapon made of powers of Agni, Soma and Vishṇu; Rudra; upadas performance drives away foes; intermediate-consecration] 73

6.2.4: [Taking out food; sacrifice went away as Vishṇu; boar (*varāha*); Indra seven hills; asurās owned the earth at first; Salāvṛki animal; earth is vedi; symbolism of barhi dimensions of vedi] 76

6.2.5: [*vrata;* act of tapas; vaishya; curds and *paya;* Manu; strength in middle; consecration hall is womb; lying on right side] 79

6.2.6: [Beneficial place; contiguous place; place of sacrifice elevated in three places; bare place on level ground is unauspicious] 81

6.2.7: [Altar as lioness; abode of riches; cry of Indra repels asurās; yati] **84**

6.2.8: [The high altar gives boons; lioness (high altar, *uttaravedi*); yajamāna; sacrifice is fivefold; Agni's elder brothers; Agni hides amidst trees called purifying and radiant; Gods; boon to Agni; bones as Pūtudrava tree] **86**

6.2.9: [Freedom from the cords of bondage of Varuṇa; Varuṇa addresses the home; wife grasps the sacrifice; yajña is Vishṇu; pouring libation in a place without Agni; making the pilgrimage-yajña effective; head of the sacrifice; forehead and fixed point of Vishṇu] **89**

6.2.10: [Discrimination; woman; Ashvins as priests of Gods; end of haters; significance of anointing from top downwards; digging the earth is cruel; barley and udumbara wood; strewing; Dyutāna Maruts; seat as Indra; roof of nine coverings; udumbara wood symbolism; string of Indra; loosen the knot; inner route; the southern place (*dakshiṇa*) is better than the northern (*uttara*)] **92**

6.2.11: [Correspondence between human body and yajña; correspondence between the cow and yajña] **96**

6.2.1 (anuvāka 1) (B)

[Gives what is approved by the wife; metres are the retinue of King Soma; Specialty of Gāyatri metre; hospitality is head of yajña; three interpretations of nine Kapālās; Ashvāla shoots as eyelashes of Prajāpati; sugar cane; power of Kārshmarya tree; Agni is all the Gods]

यदु॒भौ वि॒मुच्या॑ऽऽति॒थ्यं गृ॑ह्णी॒याद्य॒ज्ञं वि
च्छिं॑न्द्या॒द्यदु॒भावविं॑मुच्य॒ यथाऽनां॑गताया-
ऽऽति॒थ्यं क्रि॒यते॑ ता॒दृगे॒व
तद्विमुं॑क्तो॒ऽन्यो॑ऽन॒ड्वान् भव॒त्यविं॑मुक्तो॒-
ऽन्योऽथा॑ऽऽति॒थ्यं गृ॑ह्णाति य॒ज्ञस्य॒ संत॑त्यै॒
पत्न्य॒न्वार॑भते॒ पत्नी॒ हि पारी॑णह्य॒स्येशे॒ पत्नि॑यै॒
वानु॑मत॒ं निर्व॑पति॒ यद्वै पत्नी॑ य॒ज्ञस्य॑ क॒रोति॑
मिथु॒नं तदथो॒ पत्नि॑या ए॒वै (१) ष
य॒ज्ञस्या॑न्वार॒म्भोऽन॑वच्छित्त्यै॒

yat ubhau vimuchya ātithyam gṛhṇīyāt yajñam vichchhindyāt yat ubhau avimuchya yathā anāgatāyā ātithyam kriyate tādṛk eva tat vimukto anyo anaḍvān bhavati avimukto anyo athā ātithyam gṛhṇāti yajñasya santatyai patnī anvārabhate patnī hi pārīṇahyasya īshe patniyā eva-anumatam nirvapati yadvai patnī yajñasya karoti mithunam tat atho patniyā evaisha yajñasya anu-ārambho anava-chhityai

If he should offer hospitality after unyoking both (the oxen), he would break up the sacrifice. If (he should offer) before he has unyoked both, it would be as if hospitality is

offered to one who has not yet arrived. One ox is unyoked, one ox is not unyoked; then he offers hospitality for the continuance of the sacrifice. The wife (of the sacrificer) holds on (to the cart); for the wife is mistress of the household; certainly he offers what is approved by the wife. The participation of the wife in the sacrifice makes a pair; so the wife also grasps the sacrifice that it may not be interrupted.

यावद्भिर्वै राजाऽनुचरैरागच्छति सर्वेभ्यो वै तेभ्य आतिथ्यं क्रियते छन्दांꣳसि खलु वै सोमस्य राज्ञोऽनुचराण्यग्नेरातिथ्यमसि विष्णवे त्वेत्याह गायत्रिया एवैतेन करोति सोमस्याऽऽतिथ्यमसि विष्णवे त्वेत्याह त्रिष्टुभ एवैतेन करोत्यतिथेरातिथ्यमसि विष्णवे त्वेत्याह जगत्या (२) एवैतेन करोत्यग्नये त्वा रायस्पोषदाव्ने विष्णवे त्वेत्याहानुष्टुभ एवैतेन करोति श्येनाय त्वा सोमभृते विष्णवे त्वेत्याह गायत्रिया एवैतेन करोति पञ्च कृत्वो गृह्णाति पञ्चाक्षरा पङ्क्तिः पाङ्क्तो यज्ञो यज्ञमेवाव रुन्धे

yāvadbhir vai rājā anucharair āgachchhati sarvebhyo vai tebhya ātithyam kriyate chhandāmsi khalu vai somasya rajño anucharāṇi 'agner ātithyam asi vishṇave tva' (TS 1.2.10.1) ityāha gāyatriyā evaitena karoti, 'somasya ātithyamasi vishṇave tva' (TS 1.2.10.2) ityāha trishṭubha evaitena karoti atither ātithyam asi vishṇave tva (TS 1.2.10.3) ityāha jagatyā evaitena karoti 'agnaye tvā rāyasposha-dāvnne vishṇave tva', (TS 1.2.10.4) ityāha anushṭubha evaitena karoti, 'shyenāya tvā somabhṛte vishṇave tva', (TS 1.2.10.5) ityāha gāyatriyā evaitena karoti pañcha kṛtvo gṛhṇāti pañcha-aksharā pangktiḥ pāngkto yajño yajñam eva avarundhe

With whatever retinue the king comes, to all of them hospitality is offered; the metres are the retinue of King Soma. 'You are the hospitality of Agni. You for Vishṇu'; he says; thus he offers (hospitality) to the Gāyatrī. 'You are the hospitality of Soma. For Vishṇu you'; he says; thus he offers (hospitality) to the Trishṭubh. 'You are the hospitality of the stranger. You for Vishṇu'; he says; thus he offers (hospitality) to the Jagatī. 'For Agni you, giver of wealth, for Vishṇu you'; he says; thus he offers (hospitality) to the Anushṭubh. 'You for the eagle (*shyena,* soul), bringer of the Soma, you for Vishṇu'; he says; thus he offers (hospitality) to the Gāyatrī. He offers five times. The Pañgkti has five syllables, the sacrifice is fivefold; certainly he wins the sacrifice.

ब्रह्मवादिनो वदन्ति कस्मात् सत्याद्गायत्रिया उभयत आतिथ्यस्य क्रियत इति यदेवादः सोममा (३) ऽहरत् तस्माद्गायत्रिया उभयत आतिथ्यस्य क्रियते पुरस्ताच्चोपरिष्टाच्च शिरो वा एतद्यज्ञस्य यदातिथ्यं नवकपालः पुरोडाशो भवति तस्मान्नवधा शिरो विष्यूतं नवकपालः पुरोडाशो भवति ते त्रयस्त्रिकपालास्त्रिवृता स्तोमेन संमिता-

स्तेज॑स्त्रि॒वृत् तेज॑ ए॒व य॒ज्ञस्य॑ शी॒र्षन् द॑धाति॒ नव॑कपालः पु॒रो॒डाशो॑ भवति॒ ते त्रय॑स्त्रिकपा॒लास्त्रि॒वृ॒ता प्रा॒णेन॒ संमि॑तास्त्रि॒वृद्वै (४) प्रा॒णस्त्रि॒वृत॑मे॒व प्रा॒णम॑भिपू॒र्वं य॒ज्ञस्य॑ शी॒र्षन् द॑धाति

brahmavādino vadanti kasmāt satyāt gāyatriyā ubhayata ātithyasya kriyata iti yat evādaḥ somam ā aharat tasmāt gāyatriyā ubhayata ātithyasya kriyate purastāt cha upariṣhṭāt cha shiro vā etat yajñasya yat ātithyam navakapālaḥ puroḍāsho bhavati tasmāt navadhā shiro viṣhyūtam navakapālaḥ puroḍāsho bhavati te trayaḥ trikapālāḥ trivṛtā stomena sammitāḥ tejas trivṛt teja eva yajñasya shīrṣhan dadhāti navakapālaḥ puroḍāsho bhavati te trayas trikapālās trivṛtā prāṇena sammitāḥ trivṛd vai prāṇaḥ trivṛtameva prāṇam abhipūrvam yajñasya shīrṣhan dadhāti

The theologians say, 'For what reason is the Gāyatrī offered to on either side of the offering of hospitality?' Because the Gāyatrī brought the Soma down; therefore is it offered to on both sides of hospitality, before and after. Hospitality is the head of the sacrifice, the sacrificial cake is offered on nine potsherds (*kapāla*), therefore the head has nine apertures. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the Trivṛt Stoma, the Trivṛt is brilliance; certainly he places brilliance in the head of the sacrifice. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the threefold breath, the breath is threefold; certainly in order he places the threefold breath in the head of the sacrifice.

[The different interpretations of the nine potsherds (*kapāla*) may be noted.]

प्र॒जाप॑ते॒र्वा ए॒तानि॒ पक्ष्मा॑णि॒ यद॑श्ववा॒ला ऐक्ष॒वी ति॒रश्ची॒ यदाश्व॑वालः प्रस्त॒रो भव॑त्यैक्ष॒वी ति॒रश्ची॑ प्र॒जाप॑ते॒रेव तच्चक्षु॒ः सं भ॑रति दे॒वा वै या आहु॑ती॒रजु॑हवु॒स्ता असु॑रा नि॒ष्काव॑मा॒दन् ते दे॒वाः का॑र्ष्म॒र्य॑मपश्यन् कर्म॒ण्यो॑ वै कर्मै॑नेन कुर्वी॒तेति॒ ते का॑र्ष्मर्य॒मया॑न् प॒रिधी॑ँ (५) नकुर्वत॒ तैर्वै ते रक्षा॒ꣳस्यपा॑घ्नत॒ यत् का॑र्ष्मर्य॒मया॑ः प॒रिधयो॒ भव॑न्ति॒ रक्ष॑सा॒मप॑हत्यै॒ सꣳ स्प॑र्शयति॒ रक्ष॑सा॒मन॑न्ववचाराय॒ न पु॒रस्ता॒त् परि॑ दधात्यादि॒त्यो ह्ये॑वोद्यन् पु॒रस्ता॒द्रक्षा॑ꣳस्यपहन्त्यू॒र्ध्वे स॒मिधा॒वा द॑धात्यु॒परि॑ष्टादे॒व रक्षा॒ꣳस्यप॑ हन्ति॒ यजु॑षा॒ऽन्यां तू॒ष्णीम॒न्यां मि॑थुन॒त्वाय॒ द्वे आ द॑धाति द्वि॒पाद्यज॑मान॒ः प्रति॑ष्ठित्यै

prajāpater vā etāni pakṣhmāṇi yat ashvavālā aikṣhavī tirashchī yat āshvavālaḥ prastaro bhavati aikṣhavī tirashchī prajāpater eva tat chakṣhuḥ sambharati devā vai yā āhutīr ajuhavuḥ tā asurā niṣhkāvam ādan te devāḥ kārṣhmaryam apashyan karmaṇyo vai karmainena kurvīta iti te kārṣhmaryam ayān paridhīn akurvata tairvai te

rakṣhāmsi apāghnata yat kārṣhmaryamayāḥ paridhayo bhavanti rakṣhasām apahatyai sam sparshayati rakṣhasām ananu-avachārāya na purastāt pari dadhāti ādityo hi eva udyan purastāt rakṣhāmsi apahanti ūrdhve samidhau ā dadhāti upariṣhṭāt eva rakṣhāmsi apa hanti yajuṣhā anyām tūṣhṇīm anyām mithunatvāya dve ā dadhāti dvipāt yajamānaḥ pratiṣhṭhityai

Now the Ashvavāla (Saccharum Spontaneum) shoots are the eyelashes of Prajāpati, and his lids are pieces of sugar-cane. In that the strew is of Ashvavāla and the dividing-stakes are of sugar-cane, certainly he brings together the eye of Prajāpati. Now Asurās tore and ate the libations made by the gods. The gods saw the Kārṣhmarya (Gmelina Arborea) tree. (Thinking) 'It is fit for work; by it one can perform work', they made the enclosing-sticks of Kārṣhmarya wood, and by them they smote away the Rākṣhasās. In that the enclosing-sticks are made of Karṣhmarya wood, it is for the smiting away of the Rākṣhasās. He makes them touch, so that the Rākṣhasās may not go through them. He does not place one in front, for the sun, which rises in front, smites away the Rākṣhasās. He places the kindling-sticks erect; certainly from above he smites away the Rākṣhasās; (he places one) with a Yajus, the other in silence, to make a pair. He places the two; the sacrifice has two feet; (certainly they serve) for support.

[Kārshmarya tree is known as 'shevane' in Kannada.]

ब्रह्मवादिनो वदन्त्य (६) ग्निश्च वा एतौ सोमश्च कथा सोमायाऽऽतिथ्यं क्रियते नाग्नय इति यदग्नावग्निं मथित्वा प्रहरति तेनैवाग्नय आतिथ्यं क्रियते ऽथो खल्वाहुरग्निः सर्वा देवता इति यद्धविरासाद्याग्निं मन्थति हव्यायैवाऽऽसन्नाय सर्वा देवता जनयति ॥ 1

brahmavādino vadanti agniḥ cha vā etau somaḥ cha kathā somāya ātithyam kriyate na agnaya iti yat agnau agnim mathitvā praharati tenaiva agnaya ātithyam kriyate atho khalu āhur agniḥ sarvā devatā iti yat havir āsādya agnim manthati havyāya eva āsannāya sarvā devatā janayati

The theologians say, 'Both Agni and Soma are here; why is hospitality offered to Soma and not to Agni?' In that having kindled the fire he places it on the fire, by that certainly is hospitality offered to Agni. Or rather they say, 'Agni is all the gods.' In that he kindles fire after placing the offering, he thus produces all the gods for the offering when it has been placed.

6.2.2 (anuvāka 2) (B)

[Gods and Asurās; Gods come together; Tanūnaptra rite; access to prāṇa; access to mind; ghṛta and Soma; increase Indra; effects of Soma's increase; comrades increase in wisdom; Agni's protection for Gods; *vrata* for unity and peace]

देवासुराः संयत्ता आसन् ते देवा मिथो विप्रिया आसन् ते१ऽन्योऽन्यस्मै

ज्यैष्ठ्या॒याति॑ष्ठमानाः पञ्च॒धा व्य॑क्राम॒न्नग्नि-
र्वसु॑भि॒ः सोमो॑ रु॒द्रैरिन्द्रो॑ म॒रुद्भि॒र्वरु॑ण
आदि॒त्यैर्बृह॒स्पति॒र्विश्वै॑र्दे॒वैस्ते॑ऽमन्य॒न्ता-
सु॑रेभ्यो॒ वा इ॒दं भ्रातृ॑व्येभ्यो रध्यामो॒ यन्मि॒थो
विप्रि॑या॒ः स्मो या न॑ इ॒माः प्रि॒यास्त॒नुव॒स्ताः
स॒मव॑द्यामहै॒ ताभ्य॒ः स निर्ऋ॑च्छा॒द्यो (१) न॑ः
प्र॒थमो॑१॒ऽःयो॑ऽन्यस्मै॒ द्रुह्या॒दिति॒

devāsurāḥ samyattā āsan te devā mitho vipriyā āsan te anyo anyasmai jyaishṭhyāya atishṭhamānāḥ pañchadhā vyakrāmann agnir vasubhiḥ somo rudrair indro marudbhir varuṇa ādityair bṛhaspatir vishvairdevaiḥ te amanyanta asurebhyo vā idam brātṛvyebhyo radhyāmo yat mitho vipriyāḥ smo yā na imāḥ priyāḥ tanuvaḥ tāḥ samavadyāmahai tābhyaḥ sa nir ṛchchhādyo naḥ prathamo anyo anyasmai druhyāt iti

The gods and the Asurās were in conflict. The gods fell out among themselves. Being unwilling to accept one another's pre-eminence, they separated into five groups, Agni with the Vasus, Soma with the Rudrās, Indra with the Maruts, Varuṇa with the Ādityās, Bṛhaspati with the All-gods. They reflected, 'Our foes, the Asurās, are profiting since we are falling out among ourselves; let us remove (from us) the unfriendly (persons) and combine together those groups which are dear to us; from these shall he depart who first of us is hostile to another.

तस्मा॒द्यः सता॑नूनप्त्रिणां प्र॒थमो द्रुह्य॑ति॒ स
आर्ति॒मार्च्छ॑ति॒ यत् ता॑नून॒प्त्रꣳ सं॑मव॒द्यति॒
भ्रातृ॑व्याभिभूत्यै॒ भव॑त्या॒त्मना॒ परा॑ऽस्य॒
भ्रातृ॑व्यो भवति॒ पञ्च॒ कृत्वोऽव॑द्यति पञ्च॒धा
हि ते तत् सं॑म॒वा॒द्यन्ताथो॒ पञ्चा॑क्षरा प॒ङ्क्तिः
पाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्ध॒

tasmāt yaḥ sa tānūnaptriṇām prathamo druhyati sa ārtim ārchchhati yat tānūnaptram samavadyati bhrātṛvya-abhibhūtyai bhavati ātmanā parā asya bhrātṛvyo bhavati pañcha kṛtvo avadyati pañchadhā hi te tat samavādyanta atho pañcha-akṣharā pangktiḥ pāngkto yajño yajñam eva avarundha

Therefore of those who perform the Tānūnaptra rite he who first is hostile goes to destruction. In that he divides up the Tānūnaptra, (it serves) for the overcoming of the foe; he himself prospers, his foe is defeated. He divides five times; for five times did they divide. Then again the Paṅgkti has five syllables, the sacrifice is fivefold; certainly he wins the sacrifice.

आप॑तये त्वा गृह्णा॒मीत्या॑ह प्रा॒णो वा (२)
आप॑तिः प्रा॒णमे॒व प्रीणाति॒ परि॑पतय॒ इत्या॑ह॒
मनो॒ वै परि॑पति॒र्मन॑ ए॒व प्रीणाति॒ तनू॒नप्त्र॒
इत्या॑ह त॒नुवो॒ हि ते ताः सं॑म॒वाद्य॑न्त
शा॒क्वरायेत्या॑ह॒ शक्त्यै॒ हि ते ताः सं॑म॒वाद्य॑न्त॒
शक्म॒न्नोजि॑ष्ठा॒येत्या॒हौजि॑ष्ठ॒ꣳ हि ते
तदा॒त्मन॑ः स॒मवा॒द्यन्ताना॑धृष्टमस्याना-
धृ॒ष्यमित्या॒हाना॑धृष्ट॒ꣳ ह्ये॑तद॑नाधृ॒ष्यं

'āpataye tvā gṛhṇāmi' (TS 1.2.10.12) ityāhā prāṇo vā āpatiḥ prāṇam eva prīṇāti 'paripataya' (TS 1.2.10.13) ityāha mano vai paripatir mana eva prīṇāti 'tanūnaptra' (TS 1.2.10.14) ityāha tanuvo hi te tāḥ samavādyanta 'shākvarāya' (TS 1.2.10.15) ityāha shaktyai hi te tāḥ samavādyanta 'shakman ojishṭhāya' (TS 1.2.10.16) ityāha ojishṭham hi te tat ātmanaḥ samavādyanta 'anādhṛshṭam asi anādhṛshyam' (TS 1.2.10.17) ityāha anādhṛshṭam hi etat anādhṛshyam

'I hold you for access to Prāṇa (*āpat)',* (TS 1.2.10.12) he says; he who rushes on is the prāṇa; certainly he delights the prāṇa. 'I hold you for the access to the mind (*paripata*)', (TS 1.2.10.13), he says; he who rushes around is the mind; certainly he delights the mind. 'For Tanūnapāt', (TS 1.2.10.14), he says; for they divided up these groups. 'For the mighty (*shakvarāya*)', (TS 1.2.10.15), he says; for they divided them up for strength. 'For the greatest in strength', (TS 1.2.10.16), he says; for they divided up the greatest part of themselves. 'You are inviolable, (you are) the unapproachable', (TS 1.2.10.17), he says; for that is inviolable and unapproachable.

दे॒वाना॒मो॒ज (३) इत्या॑ह दे॒वाना॒ꣳ
ह्ये॑तदोजो॑ऽभिशस्ति॒पा अ॑नभिशस्ते॒न्य-
मित्या॑हाभिशस्ति॒पा ह्ये॑तद॑नभिशस्ते॒न्यमनु॑ मे
दी॒क्षां दी॒क्षाप॑तिर्मन्यता॒मित्या॑ह
यथाय॒जुरे॒वैतद् घृ॒तं वै दे॒वा वज्रं॑ कृ॒त्वा
सोम॑मघ्नन्नन्ति॒कमि॑व॒ खलु॒ वा अ॑स्यै॒तच्च॑रन्ति॒
यत् ता॑नूनप्त्रेण॑ प्र॒चर॑न्त्य॒ꣳशुर॑ꣳशुस्ते देव
सो॒माऽऽप्या॑यता॒मित्या॑ह॒

'devānāmoja' (TS 1.2.10.17), ityāha devānām hi etat ojo 'abhishastipā anabhi-shastenyam' (TS 1.2.10.17), ityāha abhishastipā hi etat anabhishastenyam anu 'me dīkṣhām dīkṣhāpatir manyatām' (TS 1.2.10.18), ityāha yathā-yajur evaitat ghṛtam vai devā vajram kṛtvā somam aghnan antikam iva khalu vā asya etat charanti yat tānūnaptreṇa pracharanti 'amshur amshus te deva soma āpyāyatām' (TS 1.2.11.1), ityāha

'The force of the gods', (TS 1.2.10.17), he says; for that is the force of the gods. 'Guarding from imprecations, impervious to imprecations', (TS 1.2.10.17), he says; for that guards from imprecations, impervious to imprecations. 'May the lord of consecration (*dīkṣha*) approve my consecration', (TS 1.2.10.18), he says; that is according to the yajus-mantra. The gods, making the light (*ghṛtam*) a weapon (*vajra*), smote Soma; now they come near the Soma as it were, when they perform the Tānūnaptra. 'May every ray of yours, O god Soma, increase', (TS 1.2.11.1), he says.

य (४) दे॒वास्या॑पुवा॒यते॒ यन्मीय॑ते॒
तदे॒वास्यै॒तेनाऽऽप्या॑यय॒त्या तुभ्य॒मिन्द्रः॑
प्याय॒ता॒मा त्वमिन्द्रा॑य प्याय॒स्वेत्या॑हो॒-
भा॒वेवेन्द्रं॑ च॒ सोमं॒ चाऽऽप्या॑यय॒त्या प्या॑यय॒
सखी॑न्त्स॒न्या मे॒धयेत्या॑ह॒र्त्विजो॒ वा अ॑स्य॒
सखा॑यस्ताने॒वाऽऽ प्या॑ययति स्व॒स्ति ते॑ देव
सोम सु॒त्याम॑शी॒ये (५) त्या॑हा॒-

ऽऽशिषं॑मे॒वैतामा शा॑स्ते॒ प्र वा ए॒ते॑ऽस्माल्लो॒काच्च्य॑वन्ते॒ ये सोमं॑माप्या॒यय॑न्त्यन्तरिक्षदे॒वत्यो॑ हि सोम॒ आप्या॑यित॒ ए॒ष्टा॒ राय॒: प्रेषे भगा॒येत्या॑ह॒ द्यावा॑पृथि॒वीभ्या॑मे॒व न॑म॒स्कृत्या॒स्मिँ॑ल्लो॒के प्रति॑ तिष्ठन्ति

yat eva asya apuvāyate yat mīyate tat eva asya etena ā pyāyayati 'ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasva' (TS 1.2.11.1), ityāha ubhau eva indram cha somam cha 'āpyāyayati āpyāyaya sakhīn sanyā medhaya' (TS 1.2.11.2), ityāha ṛtvijo vā asya sakhāyaḥ tānevā ā pyāyayati 'svasti te deva soma sutyām ashīya' (TS 1.2.11.2), ityāhā āshiṣham evaitām āshāste pra vā ete asmāt lokāt chyavante ye somam āpyāyayanti antarikṣha-devatyo hi soma āpyāyita 'eṣhṭā rāyaḥ preṣhe bhagāya' (TS 1.2.11.3), ityāha dyāvā-pṛthivībhyām eva namaskṛtya asminn loke pratitiṣhṭhanti

Whatever of it becomes spoiled or is lost, that he purifies by it. 'May Indra increase for you; do you increase for Indra', (TS 1.2.11.1), he says; certainly he makes to increase both Indra and Soma. 'Make your comrades increase in wisdom' (TS 1.2.11.2), he says; certainly he makes the friends of the doer of the rite to increase (in wisdom). 'May I release the delight which causes bliss, O god Soma', (TS 1.2.11.2), he says; certainly he invokes this blessing (on himself). Those who make the Soma to increase fall away from this world, for the Soma when made to increase has the midworld as its deity. 'Exceedingly desired are riches, for impelling us towards the Truth of Bhaga', (TS 1.2.11.3), he says; certainly by paying homage to heaven and earth they find support in this world.

देवासु॒राः संय॑त्ता आस॒न् ते दे॒वा बिभ्य॑तो॒ऽग्निं प्रावि॑श॒न् तस्मा॑दाहु॒रग्निः सर्वा॑ दे॒वता॒ इति॒ ते॑ (६) ऽग्निमे॒व वरू॑थं कृ॒त्वा ऽसु॑रान॒भ्य॑भव॒न्नग्निमि॑व॒ खलु॒ वा ए॒ष प्र वि॑शति॒ यो॑ऽवान्तरदी॒क्षामु॒पैति॒ भ्रातृ॑व्याभिभूत्यै॒ भव॑त्या॒त्मना॒ परा॑ऽस्य॒ भ्रातृ॑व्यो भवत्या॒त्मानं॑मे॒व दी॒क्षया॑ पाति प्र॒जाम॑वान्तरदी॒क्षया॑ सन्त॒रां मेख॑लाꣳ स॒माय॑च्छते प्र॒जा ह्या॑त्म॒नोऽन्त॑रतरा त॒प्तव्र॑तो भवति॒ मद॑न्तीभिर्मार्जयते॒ निर्ह्य॑ग्निः शी॒तेन॒ वाय॑ति॒ समि॑द्ध्यै॒ या ते॑ अग्ने॒ (७) रुद्रि॑या त॒नूरित्या॑ह॒ स्वयै॒वैन॑द्दे॒वत॑या व्रतयति सयोनि॒त्वाय॒ शान्त्यै ॥ 2

devāsurāḥ samyattā āsan te devā bibhyato agnim prāvishan tasmāt āhur agniḥ sarvā devatā iti te agnim eva varūtham kṛtvā asurān abhyabhavan agnim iva khalu vā eṣha pra vishati yo avāntara-dīkṣhām upaiti bhrātṛvya-abhibūtyai bhavati ātmanā parā asya bhrātṛvyo bhavati ātmānam eva dīkṣhayā pāti prajām avāntara-dīkṣhayā santarām mekhalām samāyachchhate prajā hi ātmano antaratarā tapta-vrato

bhavati madantībhir mārjayate nir hi agniḥ shītena vāyati samiddhyai 'yā te agne rudriyā tanūḥ' (TS 1.2.11.6) ityāha svayā eva enat devatayā vratayati sayonitvāya shāntyai

The gods and the Asurās were in conflict. The gods in fear entered Agni; therefore they say, 'Agni is all the gods'. They, making Agni their protection, overcame the Asurās. Now he as it were enters Agni who undergoes the intermediate consecration, (and it serves) for the overcoming of his foes; he prospers himself, his foe is overcome. He protects himself by the consecration, his offspring by the intermediate consecration. He makes the outer covering (*mekhala*) auspicious (*santarām*) for his successors are closer to him than himself. He purifies himself with delight (*madanta*) and becomes blazing (*tapta*) inside for fire is extinguished by cold, (and these serve) for kindling. 'Your dread form (*rudriya*), O Agni', (TS 1.2.11.6), he says; certainly with its own deity he follows the inner law (*vrata*) for unity (*sayonitva*) and for peace (*shānti*).

6.2.3 (anuvāka 3) (B)

[Three citadels of Asurās; weapon made of powers of Agni, Soma and Viṣhṇu; Rudra; upadas performance drives away foes; intermediate-consecration]

तेषामसुराणां तिस्रः पुर आसन्नयस्मय्यवमाऽथ रजताऽथ हरिणी ता देवा जेतुं नाशक्नुवन् ता उपसदैवाजिगीषन् तस्मादाहुर्यश्चैवं वेद यश्च नोपसदा वै महापुरं जयन्तीति त इषुꣳ समस्कुर्वताग्निमनीकꣳ सोमꣳ शल्यं विष्णुं तेजनं तेऽब्रुवन् क इमामसिष्यतीति (१) रुद्र इत्यब्रुवन् रुद्रो वै क्रूरः सोऽस्यत्विति सोऽब्रवीद्वरं वृणा अहमेव पशूनामधिपतिरसानीति तस्माद्रुद्रः पशूनामधिपतिस्ताꣳ रुद्रोऽवासृजत् स तिस्रः पुरो भित्त्वैभ्यो लोकेभ्योऽसुरान् प्राणुदत

teṣhām asurāṇām tisraḥ pura āsann ayasmayī avamā atha rajatā atha hariṇī tā devā jetum na ashaknuvann tā upasadā eva ajigīṣhan tasmāt āhur yaḥ cha evam veda yaḥ cha na upasadā vai mahāpuram jayanti iti ta iṣhum samaskurvata agnim anīkam somam shalyam viṣhṇum tejanam te abruvan ka imām asiṣhyati iti rudra iti abruvan rudro vai krūraḥ so asyatu iti so abravīd varam vṛṇā ahameva pashūnām adhipatir asānīti tasmād rudraḥ pashūnām adhipatiḥ tām rudro avāsṛjat sa tisraḥ puro bhitvā ebhyo lokebhyo asurān prāṇudata

The Asurās had three citadels; the closest one was of iron, then there was one of silver, then one of gold. The gods could not conquer them; they sought to conquer them by siege; therefore they say--both those who know thus and those who do not--'By siege they will conquer great citadels.' They made ready an arrow, with Agni as the point, Soma as the socket, and Viṣhṇu as the shining shaft (*tejanam*). They said, 'Who

shall shoot it?' 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asurās away from these worlds.

यदु॑प॒सद॑ उप॒सद्य॑न्ते॒ भ्रातृ॑व्यपराणुत्त्यै॒
नान्यामाहु॑तिं पु॒रस्ता॑ज्जुहुया॒द्यद॒न्यामाहु॑तिं
पु॒रस्ता॑ज्जुहु॒या (२) द॒न्यन्मुखं॑ कुर्या॑त्
स्रु॒वेणा॑ऽऽघा॒रमा घा॑रयति य॒ज्ञस्य॒ प्रज्ञा॑त्यै॒
परा॑ङ॒ति॒क्रम्य॑ जुहोति॒ परा॑च ए॒वैभ्यो
लो॒केभ्यो॒ यज॑मानो॒ भ्रातृ॑व्या॒न् प्र णु॑दते॒
पुन॑रत्या॒क्रम्यो॑प॒सदं॑ जुहोति प्र॒णुद्यै॒वैभ्यो
लो॒केभ्यो॒ भ्रातृ॑व्याञ्जि॒त्वा भ्रा॑तृव्य-
लो॒कम॒भ्यारो॑हति दे॒वा वै याः प्रा॒तरु॑प॒सद॑
उ॒पासी॑द॒न्नह्न॒स्ताभि॒रसु॑रा॒न् प्राणु॑दन्त॒ याः
सा॒यꣳ रात्रि॑यै॒ ताभि॒र्यत् सा॒यं प्रा॑तरुप॒सद॑
(३) उप॒सद्य॑न्ते॑ऽहोरा॒त्राभ्या॑मे॒व तद्यज॑मानो॒
भ्रातृ॑व्या॒न् प्र णु॑दते॒

yat upasada upasadyante bhrātṛvya-parāṇutyai na anyām āhutim purastāt juhuyāt yat anyām āhutim purastāt juhuyāt anyat mukham kuryāt sruveṇa āghāram āghārayati yajñasya prajñātyai parāng atikramya juhoti parācha evaibhyo lokebhyo yajamāno bhrātṛvyān pra ṇudate punar atyākramya upasadam juhoti praṇudya evaibhyo lokebhyo bhrātṛvyān jitvā bhrātṛvya-lokam abhi-ārohati devā vai yāḥ prātar upasada upāsīdann ahnaḥ tābhir asurān prāṇudanta yāḥ sāyam rātriyai tābhir yat sāyam-prātar upasada upasadyante ahorātrābhyām eva tat yajamāno bhrātṛvyān pra ṇudate

The observance of the Upasads is for the driving away of foes. One should not offer another libation in front; if he were to offer another libation in front, he would make something else the beginning. He sprinkles clarified butter with the dipping-ladle to proclaim the sacrifice. He makes the offering after crossing over without coming back; certainly he drives away his foes from these worlds so that they come not back. Then returning he offers the Upasad libation; certainly having driven away his foes from these worlds and having conquered he mounts upon the world of his foes. Now by performing the Upasads in the morning the Gods drove away the Asurās during the day, by the Upasads (performed) in the evening (they drove away the Asurās) during the night. In that both morning and evening Upasads are performed, the sacrificer drives away his foes both during day and night.

[*upasad* is a particular Vedic rite or ceremony.]

याः प्रा॒तर्या॒ज्याः॑ स्युस्ताः सा॒यं
पु॑रोऽनुवा॒क्याः॑ कुर्या॒दया॑तयामत्वाय ति॒स्र
उ॑प॒सद॒ उपै॑ति॒ त्रय॑ इ॒मे लो॒का इ॒माने॒व
लो॒कान् प्री॑णाति॒ षट् सं प॑द्यन्ते॒ षड्वा ऋ॒तव॑
ऋ॒तूने॒व प्री॑णाति॒ द्वाद॑शा॒हीने॒ सोम॒ उपै॑ति॒
द्वाद॑श॒ मासाः॑ संव॒त्सरः सं॑वत्स॒रमे॒व प्री॑णाति॒
चतु॑र्विꣳशति॒ः सं (४) प॑द्यन्ते॒

yāḥ prātaryājyāḥ syuḥ tāḥ sāyam puro anuvākyāḥ kuryāt ayātayāma-tvāya tisra upasada upaiti traya ime lokā imān eva lokān prīṇāti ṣhaṭ sampadyante ṣhaḍvā ṛtava ṛtūn eva prīṇāti dvādasha ahīne soma upaiti dvādasha māsāḥ samvatsaraḥ samvatsaram eva prīṇāti chatur-vīmshatiḥ sampadyante

For the sake of variety, the Yājyās used in the morning should be made Puronuvākyās at night. He performs three Upasads; these worlds are three; certainly he delights these worlds; they together make six, the seasons are six; certainly he delights the seasons. He performs twelve at an Ahīna Soma sacrifice, the year consists of twelve months; certainly he delights the year.

चतु॑र्विꣳशतिरर्धमा॒सा अ॑र्धमा॒साने॒व प्रीणा॒त्यारा॑ग्राम॑वान्तरदी॒क्षामु॑पे॑या॒द्यः का॒मये॑ता॒स्मिन् मे॑ लो॒केऽर्धु॑कꣳ स्या॒दित्येक॒मग्रेऽथ॒ द्वावथ॒ त्रीनथ॑ च॒तुर॑ ए॒षा वा आरा॑ग्राऽवान्तरदी॒क्षाऽस्मिन्ने॒वास्मै लो॒केऽर्धु॑कं भवति प॒रोव॑रीयसीमवान्तरदी॒क्षामु॑पे॑या॒द्यः का॒मये॑ता॒मुष्मि॑न् मे लो॒केऽर्धु॑कꣳ स्या॒दिति॑ च॒तुरोऽग्रे (५) ऽथ॒ त्रीनथ॒ द्वावथैक॑मे॒षा वै प॒रोव॑रीयस्यवान्तरदी॒क्षाऽमुष्मि॑न्ने॒वास्मै लो॒केऽर्धु॑कं भवति ॥ 3

chatur-vimshatir ardha-māsā ardha-māsān eva prīṇāti ārā-grām avāntara-dīkṣhām upeyāt yaḥ kāmayeta asmin me loke ardhukam syād iti ekam agre atha dvau atha trīn atha chatura eṣhā vā ārāgrā avāntaradīkṣhā asminn eva asmai loke ardhukam bhavati paro-varīyasīm avāntara dīkṣhām upeyāt yaḥ kāmayeta amuṣhminn me loke ardhukam syāt iti chaturo agre atha trīn atha dvau atha ekam eṣhā vai parovarīyasi avāntara-dīkṣhā amuṣhminn eva asmai loke ardhukam bhavati

They make twenty-four, the half-months number twenty-four; certainly he delights the half-months. If he wishes, 'May there be increasing prosperity for me in this world, (that is) one to begin with, then two, then three, then four'; then he should perform the intermediate consecration with a small beginning (and increasing there after) (*ārāgrā*). 'Certainly there is prosperity for me in yonder world, (that is) four to begin with, then three, then two, then one'. The intermediate consecration is broader at the top than below; certainly there is prosperity for him in both this world and the yonder world.

[*ārāgrā* in the text is rendered in the pada-pāṭha as *ārā + agrā*. But the commentator BB regards it as a single word *'ārāgram'*, that which is small in the beginning; This word *ārāgrā* is an adjective for *avāntara-dīkṣha* or intermediate consecration. According to BB, the intermediate consecration should be small in the beginning, (say one) and increase to two, three etc. Presumably the reference is to milking the teats of the cow, one at a time, two at a time etc. Keith accepts the pada pāṭha and renders *ārā + agrā* as 'awl-shaped', something shaped like a gimlet. However it is not clear how the consecration can be compared to a vessel. The important point here is that the commentators in Sanskrit do not always accept the pada-pāṭha derivation. We may recall that the great Yāska makes fun of a particular pada-pāṭha derivation of his illustrious predecessor Sākālya.]

6.2.4 (anuvāka 4) (B)

[Taking out food; sacrifice went away as Vishṇu; boar (*varāha*); Indra; seven hills; asurās owned the earth at first; Salāvṛki animal; earth is vedi; symbolism of barhi dimensions of vedi]

सु॒व॒र्गं वा ए॒ते लो॒कं य॑न्ति॒ य उ॑प॒सद॑
उप॒यन्ति॒ तेषां॒ य उ॒न्नय॑ते॒ हीय॑त ए॒व स
नोद॑ने॒षीति॒ सू॑न्नीयमि॒व यो वै स्वा॒र्थेतां॑
य॒ताꣳ श्रा॒न्तो हीय॑त उ॒त स नि॒ष्ट्याय॑ स॒ह
व॑सति॒ तस्मा॑त् स॒कृदु॒न्नीय॒ नाप॑र॒मुन्न॑येत
द॒ध्नोन्न॑येते॒तद्वै प॑शू॒नाꣳ रू॒पꣳ रू॒पेणै॒व
प॒शूनव॑ रुन्धे (१)

suvargam vā ete lokam yanti ya upasada upayanti teshām ya unnayate hīyata eva sa na ut-aneshi iti suūnnīyam iva yo vai svārthetām yatām shrānto hīyata uta sa nishṭyāya saha vasati tasmāt sakṛt unnīya nāparam unnayeta dadhnā unnayeta etad vai pashūnām rūpam rūpeṇaiva pashūn avarundhe

They go to the world of heaven who perform the Upasads. Of them he who takes out (a little food) is left behind; one must take out carefully (thinking) 'I have not taken out anything.' He is left behind who is weary of those who go on their own mission and he lives at (home). Therefore after once taking out, one should not take out a second time. One should take out of solid knowledge (*dadhna,* curd), that is the form of Ray-Cow; certainly by the symbol he wins Ray-Cow.

य॒ज्ञो दे॒वेभ्यो॒ निला॑यत॒ विष्णू॑ रू॒पं कृ॒त्वा स
पृ॑थि॒वीं प्रावि॑श॒त् तं दे॒वा हस्ता॑न्त्स॒ꣳ
र॒भ्यैच्छ॒न् तमिन्द्र॑ उ॒पर्यु॑प॒र्यत्य॑क्राम॒त्
सो॑ऽब्रवी॒त् को मा॒ऽयमु॒पर्यु॑प॒र्यत्य॑क्रमी॒दित्य॒हं
दु॒र्गे हन्तेत्यथ॒ कस्त्वमित्य॒हं दु॒र्गादाह॒र्तेति॒
सो॑ऽब्रवीद् दु॒र्गे वै हन्ता॑ऽवोचथा वरा॒होऽयं
वा॑ममो॒षः (२) स॑प्ता॒नां गि॑री॒णां प॒रस्ता॑द्वि॒त्तं
वेद्य॒मसु॑राणां बिभर्ति॒ तं ज॑हि॒ यदि॑ दु॒र्गे
हन्ताऽसीति॒ स द॑र्भपु॒ञ्जी॒लमु॒द्वृह्य॑ स॒प्त गि॒रीन्
भि॒त्वा तम॑ह॒न्त्सो॑ऽब्रवीद् दु॒र्गाद्वा
आह॑र्ताऽवोचथा ए॒तमा ह॒रेति॒ तमे॑भ्यो य॒ज्ञ
ए॒व य॒ज्ञमाऽह॑र॒द्यत् तद्वि॒त्तं
वेद्य॒मसु॑राणा॒मवि॑न्दन्त॒ तदे॒कं वेद्यै॑ वेदि॒त्वम्

yajño devebhyo nilāyata vishṇū rūpam kṛtvā sa pṛthīvīm prāvishat tam devā hastān samrabhya aichchhan tam indra upari upari atyakrāmat so abravīt ko mā ayam upari upari atyakramīt iti aham durge hantā iti atha kastvam iti aham durgāt āhartā iti so abravīt durge vai hantā avochathā varāho ayam vāmamoṣhaḥ saptānām girīṇām parastāt vittam vedyam asurāṇām bibharti tam jahi yadi durge hantā asi iti sa darbhapuñjīlam udvṛhya sapta girīn bhitvā tam ahann so abravīt durgāt vā āhartā avochathā etam ā hareti tam ebhyo yajña eva yajñam ā aharat yat tat vittam vedyam asurāṇām avindanta tat ekam vedyai veditvam

The sacrifice went away from the gods in the form of Viṣhṇu, and entered the earth. The gods sought him with folded grasping hands. Indra passed over him. He said, 'Who has passed over me?' 'I am he who smites in the stronghold (*durga*); who are you? 'I am he who recovers (the treasures) from the stronghold.' He said, 'You are called he who smites in the stronghold. Now a boar, stealer of the beautiful and good (*vāma*), keeps the wealth of the Asurās beyond the seven hills which is to be won. Him smite, if you are he who smites in the stronghold'; He plucked out a bunch of darbha grass, pierced the seven hills and smote him. He said, 'Thou art called he who brings from the stronghold; bring him.' So the sacrifice bore off the sacrifice for them; since they won the wealth of the Asurās which was to be won (*vedyam*), that alone is the reason why the Vedi has its name.

[*vedi:* altar for the rite; here it means earth as it was won over (*vedyam*); In RV (1.164.35), *vedi* is called as the centre of knowledge or manifestation.]

असु॑राणा॒ं (३) वा इ॒यमग्र॑ आसी॒द्याव॒दासी॑नः
प॒रा॒पश्य॑ति॒ ताव॑द्दे॒वाना॒ं ते दे॒वा
अ॑ब्रुव॒न्नस्त्वे॒व नो॒ऽस्यामपी॒ति॒ किय॑द्वो
दास्याम॒ इ॒ति॒ याव॑दि॒यꣳ स॑लावृ॒की त्रिः
प॑रि॒क्राम॑ति॒ ताव॑न्नो द॒त्तेति॒ स इन्द्रः॑
सलावृ॒की रू॒पं कृ॒त्वेमां त्रिः स॒र्वत॒ः
पर्य॑क्राम॒त् तदि॒माम॑विन्दन्त॒ यदि॒माम॑वि॑न्दन्त॒
तद्वे॑द्यै वेदि॒त्वꣳ (४)

asurāṇām vā iyam agra āsīd yāvat āsīnaḥ parāpashyati tāvat devānām te devā abruvann astu eva no asyām apīti kiyat vo dāsyāma iti yāvat iyam salavṛkī triḥ parikrāmati tāvan no datta iti sa indraḥ salāvṛkī rūpam kṛtvā imām triḥ sarvataḥ paryakrāmat tat imām avindanta yat imām avindanta tat vedyai veditvam

The Asurās indeed at first owned the earth, the gods had so much land as one seated can see. The gods said, 'May we also have a share in the earth?' 'How much shall we give you?' (asked the asurās). 'Give us as much as this Salāvṛkī can thrice run round.' Indra taking the form of a Salāvṛkī (animal) thrice ran round on all sides of the earth. So they won the earth, and in that they won it, therefore vedi has its name.

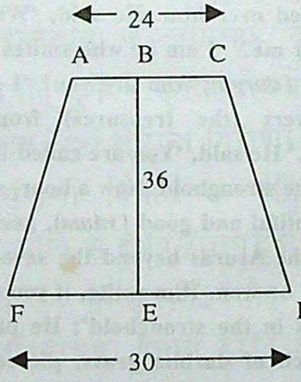
सा वा इ॒यꣳ सर्वै॒व वेदि॒रिय॑ति शक्ष्या॒मीति॒
त्वा अ॑व॒माय॑ यजन्ते त्रि॒ꣳशत् प॒दानि॑
प॒श्चात् ति॒रश्ची॑ भवति॒ षट्त्रि॑ꣳश॒त् प्राची॒
चतु॑र्वि॑ꣳशतिः पु॒रस्ता॑त् ति॒रश्ची॒ दश॑दश॒ सं

प॑द्यन्ते॒ दशा॑क्षरा वि॒राडन्नं॑ वि॒राड्
वि॒राजै॒वान्नाद्य॒मव॑ रुन्ध॒ उद्धं॑न्ति॒ यदे॒वास्यां॑
अमे॒ध्यं॑ तदप॑ हु॒न्त्युद्धं॑न्ति॒ तस्मा॒दोषं॑धय॒: परा॑
भवन्ति (५) ब॒र्हिः स्तृं॑णाति॒ तस्मा॒दोषं॑धय॒:
पु॒नरा भं॑व॒न्त्युत्त॑रं ब॒र्हिषं॑ उत्तरब॒र्हिः
स्तृं॑णाति प्र॒जा वै ब॒र्हिर्यजं॑मान
उत्तरब॒र्हिर्यजं॑मानमे॒वायं॑जमाना॒दुत्त॑रं करोति॒
तस्मा॒द्यजं॑मा॒नोऽयं॑जमाना॒दुत्त॑रः ॥ 4

sā vā iyam sarvaiva vediḥ iyaṭi shakṣhyāmi iti tvā avamāya yajante trimshat padāni pashchāt tirashchī bhavati ṣhaṭtrimshat prāchī chaturvimshatiḥ purastāt tirashchī dashadasha sampadyante dashākṣharā virāṭ annam virāṭ virājaiva annādyam ava rundha ud hanti yat evāsyā amedhyam tat apa hanti ud hanti tasmāt oṣhadhayaḥ parā bhavanti barhiḥ stṛṇāti tasmāt oṣhadhayaḥ punar ā bhavanti uttaram barhiṣha uttarabarhiḥ stṛṇāti prajā vai barhiḥ yajamāna uttara barhiḥ yajamānam eva ayajamānāt uttaram karoti tasmāt yajamāno ayajamānāt uttaraḥ

All this earth is the Vedi, but they measure off and sacrifice on so much (land) as they deem they can use. The back cross-line (of the *vedi*) is thirty pāda, the East-west line is thirty-six pāda, the front cross-line is twenty-four pāda. These make up tens; the Virāj has ten syllables; the Virāj is food; certainly by the Virāj he wins food. He digs up (the earth); certainly he digs away whatever in it is impure. He digs up; therefore the plants perish. He spreads the sacrificial strew; therefore the plants again revive. He spreads over the strew the upper strew. The strew is the people; the upper strew is the sacrificer; certainly he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice.

[Here is the earliest mention of the details of measurements of a fire-altar (*vedi*) in the shape of a trapezium. Shatapatha Brāhmaṇa (3.5.1.26) describes the construction of this altar. The shape is given below.



B and E are the midpoints of the parallel sides. As stated in the text, AC = 24, DF = 30, BE = 36. It is said that the shape was constructed by using only a straight edge and strings. We need the length of BD.

By the theorem, now ascribed to Pythagoras,

square of BD = square of BE + square of ED
= square of 36 + square of 15
= square of 39

Hence BD = 39;

The Virāj metre in the text has 40 syllables. Presumably this Virāj metre reference alludes to the length of diagonal 39.

After fixing FD, we locate B by drawing circles with centres at F and D. Intersecting point gives B.

The theorem quoted above is given in some detail in the Bauddhayana Shulba Sūtra, which dates at least one thousand years prior to Pythagoras. Hence the above theorem should be called as Bauddhāyana theorem. For more details see the book, 'Geometry: According to Shulba Sūtra' by R.P. Kulkarni. (Published by Vaidic Samshodhan Maṇḍala, 1983)]

6.2.5 (anuvāka 5) (B)

[*vrata;* act of tapas; vaishya; curds and *paya;* Manu; strength in middle; consecration hall is womb; lying on right side]

यद्वा अनी॑शानो भा॒रमा॑द॒त्ते वि वै स लि॑शते॒ यद् द्वाद॑श सा॒ह्नस्यौ॑प॒सद॒ः स्युस्ति॒स्रो॑ऽहीन॑स्य य॒ज्ञस्य॒ विलो॑म क्रिये॑त ति॒स्र ए॒व सा॒ह्नस्यौ॑प॒सदो॒ द्वाद॑शा॒हीन॑स्य य॒ज्ञस्य॑ सवीर्य॒त्वाया॑थो॒ सलो॑म क्रियते व॒त्सस्यैक॒ः स्तनो॑ भा॒गी हि सो॑ऽथैक॒ꣳ स्तन॑ं व्र॒तमु॒पैत्यथ॒ द्वावथ॒ त्रीनथ॑ च॒तुर॑

yadvā anīshāno bhāram ādatte vi vai sa lishate yat dvādasha sāhnasya upasadaḥ syuḥ tisro ahīnasya yajñasya viloma kriyeta tisra eva sāhnasya upasado dvādasha ahīnasya yajñasya savīryatvāya atho saloma kriyate vatsasya ekaḥ stano bhāgī hi so atha ekam stanam vratam upaiti atha dvau atha trīn atha chatura

If a weak man takes up a burden, he breaks up into pieces. If there were twelve Upasads in the one-day rite, and three in the Ahīna, sacrifice would be upset. For preserving the strength of yajña, there are three Upasads in the one-day rite, twelve in the Ahīna to preserve the strength of the sacrifice; thus it is in order. One teat (of the cow) is used for a child, for that is fortunate. So he takes one teat for his milk-drink, then two, then three, then four.

ए॒तद्वै (१) क्षु॒रप॑वि॒ नाम॑ व्र॒तं येन॒ प्र जा॒तान् भ्रातृ॑व्यान् नु॒दते॒ प्रति॑ जनि॒ष्यमा॑णा॒नथो॒ कनी॑यसै॒व भूय॒ उपै॑ति च॒तुरो॒ऽग्रे॒ स्तना॑न् व्र॒तमु॒पैत्यथ॒ त्रीनथ॒ द्वावथैक॑मे॒तद्वै सु॑जघ॒नं नाम॑ व्र॒तं त॑प॒स्य॑ꣳ सु॒वर्ग्य॑मथो॒ प्रैव. जा॑यते प्र॒जया॑ प॒शुभि॑र्यवा॒गू रा॑ज॒न्य॑स्य व्र॒तं क्रू॒रेव॒ वै य॑वा॒गूः क्रू॒र इ॑व (२) रा॒जन्यो॑ वज्र॑स्य रू॒पꣳ समृ॑द्ध्या

etadvai kṣhurapavi nāma vratam yena pra jātān bhrātṛvyān nudate prati janiṣhyamāṇān atho kanīyasaiva bhūya upaiti chaturo agre stanān vratam upaiti atha trīn atha dvau atha ekam etat vai sujaghanam nāma vratam tapasyam suvargyam atho praiva jāyate prajayā pashubhiḥ yavagū rājanyasya vratam krūreva vai yavāgūḥ krūra iva rājanyo vajrasya rūpam samṛddhyā

That is the razor-edged (*kṣhurapavi*) action (*vrāta*) by which he drives away his foes when born and repels them when about to be born; certainly also with the smaller he approaches the greater. He takes the four teats first for his act, then three, then two, then one. That is the action full of tapas, leads to the firm and auspicious results (*sujaghana*) and is of heavenly character; certainly also is he propagated with children and Ray-Cows. Aggression (*yavāgu*) is the act (*vrata*) of the Rājanya; aggression is as it were harsh; the Rājanya is as it were harsh; it (nobility) (*rājanya*) is the form of the thunderbolt, (and serves) for success.

[*su* + *ja* + *ghanya:* the act which is auspicious (*su*) and gives birth (*ja*) to firm results (*ghana*)]

आ॒मिक्षा॒ वैश्य॑स्य पाकय॒ज्ञस्य॑ रू॒पं पुष्ट्यै॒
पयो॑ ब्राह्म॒णस्य॒ तेजो॒ वै ब्रा॑ह्म॒णस्तेज॒ः
पय॒स्तेज॑सै॒व तेज॒ः पय॑ आ॒त्मन् ध॒त्तेऽथो॒
पय॑सा॒ वै गर्भा॑ वर्धन्ते॒ गर्भ॑ इव॒ खलु॒ वा ए॒ष
यद्दी॑क्षि॒तो यद॑स्य॒ पयो॑ व्र॒तं भव॑त्या॒त्मान॑मे॒व
तद्व॑र्धयति॒

āmikṣhā vaishyasya pākayajñasya rūpam pushṭyai payo brāhmaṇasya tejo vai brāhmaṇastejaḥ payastejasaiva tejaḥ paya ātman dhatte atho payasā vai garbhā vardhante garbha iva khalu vā eṣha yaddīkṣhito yadasya payo vratam bhavati ātmānam eva tat vardhayati

Curds (or knowledge of physical substances) is the form of the Vaishya, it is the form of the sacrifice of cooked food, (and serves) for prosperity. Product of Ray-Cow (milk) (*paya*) is the symbol of milk; Brahman is brilliance; milk (*paya*) is brilliance; certainly by brilliance he endows himself with brilliance and *payas* (milk; knowledge). Again by milk foetuses grow; the man who is consecrated is as it were a foetus; in that milk is his action, certainly thus he causes himself to grow.

त्रिव्र॑तो॒ वै मनु॑रासी॒द् द्विव्र॑ता॒ असु॑रा॒
एक॑व्रता (३) दे॒वाः प्रा॒तर्म॒ध्यन्दि॑ने सा॒यं
तन्मनो॑र्व्र॒तमा॑सीत् पाकय॒ज्ञस्य॑ रू॒पं पुष्ट्यै
प्रा॒तश्च॑ सा॒यं चासु॑राणां निर्म॒ध्यं क्षु॒धो रू॒पं
त॒तस्ते परा॑ऽभवन् म॒ध्यन्दि॑ने मध्यरा॒त्रे
दे॒वाना॒ं त॒तस्ते॑ऽभवन्त्सु॒वर्ग॑ लो॒कमा॑य॒न्
यद॑स्य म॒ध्यन्दि॑ने मध्यरा॒त्रे व्र॒तं भव॑ति
मध्य॒तो वा अन्ने॑न भुञ्जते मध्य॒त ए॒व तदूर्जं
ध॒त्ते भ्रातृ॑व्याभिभू॒त्यै भव॑त्या॒त्मना॒ (४)
परा॑ऽस्य॒ भ्रातृ॑व्यो भवति॒

trivrato vai manuḥ āsīt dvivratā asurā ekavratā devāḥ prātar madhyandine sāyam tan manor vratam āsīt pākayajñasya rūpam pushṭyai prātaḥ cha sāyam cha asurāṇām nirmadhyam kṣhudho rūpam tataḥ te parā abhavan madhyandine madhyarātre devānām tataḥ te abhavan suvargam lokam āyan yadasya madhyandine madhyarātre vratam bhavati madhyato vā annena bhuñjate madhyata eva tat ūrjam dhatte bhrātṛvyābhibhūtyai bhavati ātmanā parā asya bhrātṛvyo bhavati

Manu was wont (to perform vratās) thrice, the Asurās twice, the gods once. Morning, midday, evening, were the times of Manu's acts of *vratās,* the symbol of the sacrifice of cooked food, (serving) for prosperity. Morning and evening were those of the Asurās, without a middle, a symbol of hunger; hence were they overcome. Midday and midnight were those of the gods; thence they prospered and went to the world of heaven. Now with regard to *vratās* at midday and at midnight, it is in the middle that people feed themselves; certainly he places strength in the middle of himself, for the overcoming of his foes. He prospers himself, his foe is overcome.

[*vrata:* observance or ritual;]

गर्भो॒ वा ए॒ष यद्दी॑क्षि॒तो योनि॑र्दीक्षितविमि॒तं॑
यद्दी॑क्षि॒तो दी॑क्षितविमि॒तात् प्र॒वसे॒द्यथा॒
योने॒र्गर्भ॒ः स्कन्द॑ति ता॒दृगे॒व तन्न
प्र॑वस्त॒व्य॑मा॒त्मनो॑ गोपी॒थायै॒ष वै व्या॒घ्रः
कु॑लगो॒पो यद॒ग्निस्तस्मा॒द्यद्दी॑क्षि॒तः प्र॒वसे॒त् स
ए॑नमीश्व॒रो॑ऽनू॒त्थाय॒ हन्तो॒र्न
प्र॑वस्त॒व्य॑मा॒त्मनो॒ गुप्त्यै॑ दक्षिण॒तः श॑य ए॒तद्वै
यज॑मानस्या॒ (५) ऽऽयत॑न॒ँ स्व
ए॒वाऽऽयत॑ने शये॒ ऽग्निम॑भ्या॒वृत्य॑ शये दे॒वता॑
ए॒व य॒ज्ञम॑भ्या॒वृत्य॑ शये ॥ 5

garbho vā eṣha yat dīkṣhito yonir dīkṣhitavimitam yat dīkṣhito dīkṣhitavimitāt pravased yathā yoner garbhaḥ skandati tādṛg eva tanna pravastavyam ātmano gopīthāya eṣhavai vyāghraḥ kulagopo yat agniḥ tasmāt yat dīkṣhitaḥ pravaset sa enam īshvaro anūtthāya hantor na pravastavyam ātmano guptyai dakṣhiṇataḥ shaya etat vai yajamānasyā āyatanam sva eva ayatane shaye agnim abhyāvṛtya shaye devatā eva yajñam abhyāvṛtya shaye

Now the man who is consecrated is a foetus (*garbha*), the consecration-hall is the womb (*yoni).* If the man who is consecrated were to leave the consecration-hall, it would be as when a foetus falls from the womb. He must not leave to guard himself. The fire here is a tiger to guard the house. Therefore if the man who is consecrated were to leave (the hall), he (the tiger) would likely spring up and slay him. He must not leave to protect himself. He lies on the right side; that is the abode of the sacrificer; certainly he lies in his own abode. He lies turned towards the fire; certainly he lies turned towards the gods and the sacrifice.

[Fire faces east; a person who lies down in the north-south direction with the head in the south sees the fire when turns to his right side.]

6.2.6 (anuvāka 6) (B)

[Beneficial place; contiguous place; place of sacrifice elevated in three places; bare place on level ground is unauspicious]

पु॒रोह॑विषि दे॒वयज॑ने याजये॒द्यं॑
का॒मये॒तोपै॑न॒मुत्त॑रो य॒ज्ञो न॑मेद॒भि सु॑व॒र्गं॑
लो॒कं ज॑ये॒दित्ये॒तद्वै पु॒रोह॑विर्दे॒वयज॑न॒ं यस्य॒

होता॑ प्रातरनुवा॒कम॑नुब्रु॒वन्न॒ग्निम॒प
आ॑दि॒त्यम॒भि वि॒पश्य॒त्युपै॑न॒मुत्त॑रो य॒ज्ञो
न॑मत्य॒भि सु॑व॒र्गं लो॒कं जय॑त्या॒प्ते दे॑व॒यज॑ने
याजये॒द्भ्रातृ॑व्यवन्त॒ं पन्थां॑ वाऽधिस्प॒र्शये॑त्
क॒र्तं वा॒ याव॒न्नान॑से॒ यात॒वै (१) न रथा॑यै॒तद्वा
आ॒प्तं दे॑व॒यज॑नम्

purohavişhi devayajane yājayet yam kāmayeta upainam uttaro yajño namet abhi suvargam lokam jayet iti etadvai purohavir devayajanam yasya hotā prātar-anuvākam anubruvann agnim apa ādityam abhi vipashyati upainam uttaro yajño namati abhi suvargam lokam jayati āpte devayajane yājayet brātṛvyavantam panthām vā adhisparshayet kartam vā yāvat na anase yātavai na rathāya etat vā āptam devayajanam

On a place of sacrifice where the sacrifice faces the east he should make him to sacrifice for whom he wishes, 'May the higher sacrifice condescend to him, may he gain the world of heaven.' That is the place of sacrifice where the sacrifice faces the east, where the Hotṛ gazes upon the fire, water, and the sun as he recites the Prātaranuvāka. To him the higher sacrifice condescends, he gains the world of heaven. On a contiguous (āptā) place of sacrifice he should make him that has foes to sacrifice. He should make it touch the road or a pit so that neither a wagon nor a chariot can go between. That is a contiguous place of sacrifice.

आ॒प्नोत्ये॒व भ्रातृ॑व्यं॒ नैनं॒ भ्रातृ॑व्य
आ॒प्नो॒त्येको॑न्नते दे॒वयज॑ने याजयेत्
प॒शुका॑म॒मेको॑न्नता॒द्वै दे॑व॒यज॑ना॒दङ्गि॑रसः
प॒शून॑सृजन्तान्त॒रा स॑दोहवि॒र्धाने उ॑न्न॒तꣳ
स्या॑दे॒तद्वा एको॑न्नतं दे॒वयज॑नं पशु॒माने॒व
भ॑वति॒ त्र्यु॑न्नते दे॒वयज॑ने याजयेत् सुव॒र्गका॑मं॒
त्र्यु॑न्नता॒द्वै दे॑व॒यज॑ना॒दङ्गि॑रसः सुव॒र्गं
लो॒कमा॑यन्नन्त॒राऽऽह॑व॒नीयं॑ च हवि॒र्धानं॑ चो
(२) न्न॒तꣳ स्या॑दन्त॒रा ह॑वि॒र्धानं॑ च॒
सद॑श्चन्त॒रा सद॑श्च॒ गार्ह॑पत्यं च

āpnoti eva brātṛvyam na enam bhrātṛvya āpnoti ekonnate devayajane yājayet pashukāmam eka unnatāt vai devayajanāt angirasaḥ pashūn asṛjanta antarā sadohavirdhāne unnatam syāt etat vā eka unnatam devayajanam pashumān eva bhavati tryunnate devayajane yājayet suvargakāmam tryunnatāt vai devayajanāt angirasaḥ suvargam lokam āyan antarā āhavanīyam cha havirdhānam cha unnatam syāt antarā havirdhānam cha sadaḥ cha antarā sadaḥ cha gārhapatyam cha

He conquers (āpnoti) his foe, his foe conquers him not. On a place of sacrifice which is elevated in one place he should make him perform the sacrifice who desires Ray-Cows. The Añgirasās produced Ray-Cows from a place of sacrifice elevated in one place. It should be elevated between the seat and the offering-holders. That is a place

of sacrifice elevated in one place; certainly he becomes possessed of Ray-Cows. On a place of sacrifice which is elevated in three places he should make him to sacrifice who desires heaven. The Añgirasās went to the world of heaven from a place of sacrifice elevated in three places. It should be elevated between the Āhavanīya fire and the offering-holder, between the offering-holder and the seat, and between the seat and the Gārhapatya fire.

ए॒तद्वै त्र्यु॑न्नतं देव॒यज॑नꣳ सुव॒र्गमे॒व लो॒कमे॑ति॒
प्रति॑ष्ठिते देव॒यज॑ने याजयेत्
प्रति॒ष्ठाका॑ममे॒तद्वै प्रति॑ष्ठितं देव॒यज॑नं॒ यत्
स॒र्वतः॑ स॒मं प्र॒त्ये॑व ति॑ष्ठति॒ यत्रा॒न्याअ॑न्या॒
ओष॑धयो॒ व्यति॑षक्ता॒ः स्युस्तद्या॑जयेत्
प॒शुका॑ममे॒तद्वै प॑शू॒नाꣳ रू॒पꣳ रू॒पेणै॒वास्मै॑
प॒शू (३) नव॑ रुन्धे

etat vai tryunnatam devayajanam suvargameva lokam eti pratiṣhṭhite devayajane yājayet pratiṣhṭhākāmam etat vai pratiṣhṭhitam devayajanam yat sarvataḥ samam pratyeva tiṣhṭhati yatrānyā anyā oṣhadhayo vyatiṣhaktāḥ syuḥ tat yājayet pashukāmam etadvai pashūnām rūpam rūpeṇaiva asmai pashūn avarundhe

That is a place of sacrifice elevated in three places; certainly he goes to the world of heaven. On a place of sacrifice which is firm he should make sacrifice on behalf of the person who desires support. That is a place of sacrifice which is firm, which is level on all sides; certainly he finds support. Where diverse plants are intertwined, there should he sacrifice for him who desires Ray-Cows. That is the form of Ray-Cows; certainly by the form he wins Ray-Cows for him;

प॒शुमाने॒व भ॑वति॒ निर्ऋ॑तिगृहीते देव॒यज॑ने
याजये॒द्यं का॒मये॑त॒ निर्ऋ॑त्याऽस्य य॒ज्ञं
ग्रा॑हये॒यमित्ये॒तद्वै निर्ऋ॑तिगृहीतं देव॒यज॑नं॒
यत् स॒दृश्यै॑ स॒त्यां ऋ॒क्षं निर्ऋ॑त्यै॒वास्य॑ य॒ज्ञं
ग्रा॑हयति॒ व्यावृ॑त्ते देव॒यज॑ने
याजये॑द्व्या॒वृत्का॑मं॒ यं पात्रे॑ वा॒ तल्पे॑ वा॒
मीमां॑ꣳसेरन् प्रा॒चीन॑माहव॒नीया॑त् प्रव॒णꣳ
स्या॑त् प्रती॒ची॒नं गार्ह॑पत्याद॒ेतद्वै व्यावृ॑त्तं
देव॒यज॑नं॒ वि पा॒प्मना॒ (४) भ्रातृ॑व्ये॒णाऽऽ
व॑र्तते॒ नैनं॒ पात्रे॒ न तल्पे॑ मीमाꣳसन्ते का॒र्ये॑
देव॒यज॑ने याजये॒द्भूति॑कामं का॒र्यो॑ वै पुरु॑षो॒
भव॑त्ये॒व ॥ 6

pashumān eva bhavati nirṛtigṛhīte devayajane yājayet yam kāmayeta nirṛtyā asya yajñam grāhayeyam iti etat vai nirṛtigṛhītam devayajanam yat sadṛshyai satyā ṛkṣham nirṛtyā eva asya yajñam grāhayati vyāvṛtte devayajane yājayet vyāvṛtkāmam yam pātre vā talpe vā mīmāmserann prāchīnam āhavanīyāt pravaṇam syāt pratīchīnam gārhapatyāt etat vai vyāvṛttam devayajanam vi pāpmanā bhrātṛvyeṇa āvartate nainam pātre na talpe mīmāmsante kārye devayajane yājayet bhūtikāmam kāryo vai puruṣho bhavati eva

Certainly he becomes possessed of Ray-Cows. On a place of sacrifice seized by destruction he should sacrifice for whom he desires, 'May I cause his sacrifice to be seized by destruction.' That is a place of sacrifice seized by destruction where there is a bare patch of level ground; certainly he causes his sacrifice to be seized by destruction. On a place of sacrifice which is distinctly marked he should cause him to sacrifice regarding whom they have doubts as to (admitting him to) common meals or sleeping. It should be sloping east of the Āhavanīya and west of the Gārhapatya. That is a place of sacrifice which is distinctly marked, he is distinguished from his evil foe, they doubt not of him for common meals or sleeping. On a place of sacrifice, which is artificial, should he make him sacrifice who desires wealth. Man is in a state of doing the acts of prosperity.

6.2.7 (anuvāka 7) (B)

[Altar as lioness; abode of riches; cry of Indra repels asurās; yati]

तेभ्य॑ उत्तरवे॒दिः सि॒ꣳही रू॒पं
कृ॒त्वोभया॑नन्त॒राऽप॒क्रम्या॑तिष्ठ॒त् ते दे॒वा
अ॑मन्यन्त यत॒रान् वा इ॒यमु॑पाव॒त्स्य॑ति॒ त इ॒दं
भ॑विष्य॒न्तीति॒ तामुपा॑मन्त्रयन्त॒ साऽब्र॑वी॒द्वरं॑
वृ॒णै॒ सर्वा॒न् मया॒ कामा॒न् व्य॑श्नवथ॒ पूर्वां॒ तु
मा॒ऽग्नेराहु॑तिरश्नवता॒ इति॒ तस्मा॑दुत्तरवे॒दिं
पूर्वा॑म॒ग्नेर्व्याघा॑रयन्ति॒ वारे॑वृत॒ꣳ ह्य॑स्यै॒
शम्य॑या॒ परि॑ मिमीते॒ (१) मात्रै॒वास्यै॒

tebhya uttaravediḥ simhī rūpam kṛtvā ubhayān antarā apakramya atiṣhṭhat te devā amanyanta yatarān vā iyam upāvartsyati ta idam bhaviṣhyanti iti tām upāmantrayanta sā abravīt varam vṛṇai sarvān mayā kāmān vyashnavatha pūrvām tu mā agneḥ āhutir ashnavatā iti tasmāt uttaravedim pūrvām agner vyāghārayanti vārevṛtam hi asyai shamyayā pari mimīte mātrā eva asyai

The high altar (*uttara vedi)* taking the form of a lioness went away and remained between the two parties. The gods reflected, 'Whichever of the two she joins, they will become this.' They called to her; she said, 'Let me choose a boon; through me you shall obtain all your desires, but the offering shall come to me before (it comes to) the fire.' Therefore they besprinkle the high altar before (they sprinkle) the fire, for that was its chosen boon. He measures (it) round with the yoke-pin, that is its measure.

साऽथो॑ यु॒क्तेनै॒व यु॒क्तमव॑ रुन्धे वि॒त्ताय॑नी
मे॒ऽसीत्या॑ह वि॒त्ता ह्ये॑ना॒नाव॑त् ति॒क्ताय॑नी
मे॒ऽसीत्या॑ह ति॒क्तान् ह्ये॑ना॒नाव॒दव॑तान्मा
नाथि॒तमित्या॑ह नाथि॒तान् ह्ये॑ना॒नाव॒दव॑तान्मा
व्यथि॒तमित्या॑ह व्यथि॒तान् ह्ये॑ना॒ना-
व॑द्वि॒दे॒रग्निर्नभो॒ नामा (२) ग्ने॑ अङ्गि॒र इति॒
त्रिर्ह॑रति॒ य ए॒वैषु लो॒केष्व॒ग्नय॒स्ताने॒वाव॑ रुन्धे

sā atho yuktena eva yuktam avarundhe 'vittāyanī me asi' (TS 1.2.12.1) ityāha vittā hi enānāvat 'tiktāyanī me asi (TS

1.2.12.2) ityāha tiktān hi enān āvad avatān mā nāthitam' (TS 1.2.12.3) ityāha nāthitān hi enān āvad 'avatānmā vyathitam', (TS 1.2.12.4) ityāha vyathitān hi enān āvad videḥ agnir nabho nāma agne angira' iti (TS 1.2.12.5,6) trirharati ya evaiṣhu lokeṣhu agnayaḥ tān evāva rundhe

Certainly also by what is fitting he wins what is fitting. 'You are the abode of riches *(vitta)* for me', (TS 1.2.12.1) he says, for being found *(vittā)* she helped them; 'you are the resort of the afflicted for me', (TS 1.2.12.2) he says, for she helped them in affliction; 'protect me when in want', (TS 1.2.12.3) he says, for she protected them when in want; 'protect me when afflicted', (TS 1.2.12.4) he says, for she protected them when afflicted. 'May Agni, named Nabhas, know (you), O Agni Añgiras', (TS 1.2.12.5,6). (With these words) he thrice strokes with (the wooden sword); certainly he wins the fires that are in these worlds.

तू॒ष्णीं च॑तु॒र्थꣳ ह॑र॒त्यनि॑रुक्तमे॒वाव॑ रुन्धे सि॒ꣳहीर॑सि महि॒षीर॒सीत्या॑ह सि॒ꣳहीर्ह्ये॑षा रू॒पं कृ॒त्वोभया॑नन्त॒राऽप॒क्रम्याति॑ष्ठदु॒रु प्र॑थस्वो॒रु ते॑ य॒ज्ञप॑तिः प्रथता॒मित्या॑ह॒ यज॑मानमे॒व प्र॒जया॑ प॒शुभि॑ः प्रथयति ध्रु॒वा (३) ऽसीति॒ सꣳ ह॑न्ति॒ धृत्यै॑

tūṣhṇīm chaturtham harati aniruktam eva avarundhe 'simhīrasi mahiṣhīrasi' (TS 1.2.12.9) ityāha simhīr hi eṣhā rūpam kṛtvā ubhayānantarā apakramya atiṣhṭhat uru prathasva uru te yajñapatiḥ prathatām', (TS 1.2.12.10) ityāha yajamānam eva prajayā pashubhiḥ prathayati 'dhruvā asi' (TS 1.2.12.11) iti sam hanti dhṛtyai

He strokes in silence for the fourth time, certainly he wins that which is not indicated. 'You are a lioness; you are a buffalo', (TS 1.2.12.9) he says, for it (the high altar) taking the form of a lioness went away and remained between the two parties. 'Extend wide; let the lord of the sacrifice extend wide for you', (TS 1.2.12.10) he says; certainly he enriches the sacrificer with offspring and Ray-Cows. 'You are firm', (TS 1.2.12.11) (with these words) he strikes (the earth) together for firmness.

दे॒वेभ्य॑ः शुन्धस्व दे॒वेभ्य॑ः शुम्भ॒स्वेत्यव॑ चो॒क्षति॒ प्र च॑ किरति॒ शुद्ध्या॑ इन्द्रघो॒षस्त्वा॒ वसु॑भिः पु॒रस्ता॑त् पा॒त्वित्या॑ह दि॒ग्भ्य ए॒वैनां॒ प्रोक्ष॑ति दे॒वाꣳश्चेदु॑त्तरवे॒दिरु॒पाव॑वर्ती॒हैव वि ज॑यामहा॒ इत्यसु॑रा॒ वज्र॑मु॒द्यत्य॑ दे॒वान॒भ्याय॑न्त॒ तानि॑न्द्रघो॒षो वसु॑भिः पु॒रस्ता॒दपा॑ (४) नुदत॒ मनो॑जवाःपि॒तृभि॑र्दक्षिण॒तः प्रचे॑ता रु॒द्रैः प॒श्चाद्वि॒श्वक॑र्माऽऽदि॒त्यैरु॑त्तर॒तो

'devebhyaḥ shundhasva devebhyaḥ shumbhasva' (TS 1.2.12.12) iti ava chokṣhati pra cha kirati shuddhyā 'indraghoṣhastvā vasubhiḥ purastāt pātu' (TS 1.2.12.13) ityāha digbhya evaināṃ prokṣhati devān cha it uttaravedir upāvavarti ihaiva vi jayāmahā iti asurā vajram udyatya devān abhyāyanta tān indraghoṣho vasubhiḥ purastādapa anudata manojavāḥ pitṛbhir dakṣhiṇataḥ prachetā rudraiḥ pashchāt vishvakarmā ādityair uttarataḥ

'Be pure for the gods; be bright for the gods', (TS 1.2.12.12) (with these words) he moistens it and scatters (sand) on it for purity. 'May the cry of Indra guard you in front with the Vasus', (TS 1.2.12.13) he says; certainly he sprinkles it from the quarters. 'Since the high altar has gone to the gods, here must we conquer', (thought) the Asurās, and with bolts ready they advanced on the gods. Then the cry of Indra with the Vasus repelled them in front; also the one who is swift of mind (*manojuva*) (Indra) with the Pitṛs on the right, the one who is conscious thinker (*pracheta*) (Agni) with the Rudrās behind, and Vishvakarman with the Ādityās on the left (repelled them).

यदे॒वमु॑त्तरवे॒दिं प्रो॒क्षति॑ दि॒ग्भ्य ए॒व तद्यज॑मानो॒ भ्रातृ॑व्या॒न् प्र णु॑दत॒ इन्द्रो॒ यती॑न्त्सालावृ॒केभ्य॒ः प्राय॑च्छ॒त् तान् द॑क्षिण॒त उ॑त्तरवे॒द्या आ॑द॒न् यत् प्रोक्ष॑णीनामु॒च्छिष्ये॑त॒ तद्द॑क्षिण॒त उ॑त्तरवे॒द्यै नि न॑ये॒द्यदे॒व तत्र॑ क्रू॒रं तत् तेन॑ शमयति॒ यं द्वि॒ष्यात् तं ध्या॑येच्छु॒चै (५) वैन॑मर्पयति ॥ 7

yad evam uttaravedim prokṣhati digbhya eva tat yajamāno bhrātṛvyān pra ṇudata indro yatīn sālāvṛkebhyaḥ prāyachchhat tān dakṣhiṇata uttaravedyā ādann yat prokṣhaṇīnām uchchhiṣhyeta tat dakṣhiṇata uttaravedyai ni nayet yat eva tatra krūram tat tena shamayati yam dviṣhyāt tam dhyāyet shucha evainam arpayati

In that he sprinkles the high altar, certainly thus does the sacrificer repel his foes from the quarters. Indra gave the Yatis to the Sālāvṛkas; them they ate on the right of the high altar. Whatever is left of the sprinkling waters he should pour on the right of the high altar; whatever cruel is there that he pacifies thereby. He should think of whomever he hates; certainly he brings affliction upon him.

[The meaning of *yati* is not clear.]

6.2.8 (anuvāka 8) (B)

[The high altar gives boons; lioness (high altar, *uttaravedi*); yajamāna; sacrifice is fivefold; Agni's elder brothers; Agni hides amidst trees called purifying and radiant; Gods; boon to Agni; bones as Pūtudrava tree]

सोत्त॑रवे॒दिर॑ब्रवी॒त् सर्वा॒न् मया॒ कामा॒न् व्य॑श्नव॒थेति॒ ते दे॒वा अ॑कामय॒न्तासु॑रा॒न् भ्रातृ॑व्याना॒भि भ॑वे॒मेति॒ ते॑ऽजुहवुः सि॒ꣳहीर॑सि सपत्नसा॒ही स्वाहेति॒ तेऽसु॑रा॒न् भ्रातृ॑व्याना॒भ्य॑भव॒न् तेऽसु॑रा॒न् भ्रातृ॑व्यानभि॒भूया॑कामयन्त प्र॒जां वि॑न्देम॒हीति॒ ते॑ऽजुहवुः सिं॒ꣳहीर॑सि सुप्रजा॒वनि॒ः स्वाहेति॒ ते प्र॒जाम॑विन्दन्त॒ ते प्र॒जां वि॒त्त्वा (१) ऽकामयन्त प॒शून् वि॑न्देम॒हीति॒

sā uttaravedir abravīt sarvān mayā kāmān vyashnavatha iti te devā akāmayanta asurān bhrātṛvyān abhi bhavema iti te ajuhavuḥ 'simhīrasi sapatnasāhī svāhā (TS 1.2.12.17) iti te asurān brātṛvyān abhyabhavann te asurān bhrātṛvyān abhibhūyākā amayanta prajām vindemahi iti te ajuhavuḥ 'simhīrasi suprajāvaniḥ svāhā' (TS 1.2.12.18) iti te prajāmavindanta te prajā vitvā akāmayanta pashūn vindemahi iti

The high altar said, 'Through me you shall obtain all your desires.' The gods desired, 'Let us overcome the Asurās, our foes.' They sacrificed (with the words), 'You are a lioness, overcoming rivals; hail (*svāhā*)' (TS 1.2.12.17). They overcame the Asurās, their foes. Having overcome the Asurās, their foes, they felt desire, 'May we obtain offspring.' They sacrificed (with the words), 'You are a lioness, bestowing fair offspring; svāhā (TS 1.2.12.18).' They obtained offspring. They having obtained offspring, felt desire, 'May we obtain Ray-Cows.'

ते॑ऽजुहवुः सि॒ꣳहीर॑सि रायस्पोष॒वनि॒ः स्वाहेति॒ ते प॒शून॑विन्दन्त॒ ते प॒शून् वि॒त्त्वाऽका॑मयन्त प्रति॒ष्ठां वि॑न्देम॒हीति॒ ते॑ऽजुहवुः सि॒ꣳहीर॑स्यादित्य॒वनि॒ः स्वाहेति॒ त इ॒मां प्र॑ति॒ष्ठाम॑विन्दन्त॒ त इ॒मां प्र॑ति॒ष्ठां वि॒त्त्वाऽका॑मयन्त दे॒वता॑ आ॒शिष॒ उपे॑या॒मेति॒ ते॑ऽजुहवुः सि॒ꣳहीर॒स्या व॑ह दे॒वान् दे॑वय॒ते (२) यज॑मानाय॒ स्वाहेति॒

te ajuhavuḥ 'simhīḥ asi rāyasposhavaniḥ svāhā (TS 1.2.12.19) iti te pashūn avindanta te pashūn vittvā akāmayanta pratiṣhṭhām vindemahi iti te ajuhavuḥ 'simhīrasyādityavaniḥ svāhā' (TS 1.2.12.20) iti ta imām pratiṣhṭhām avindanta ta imām pratiṣhṭhām vittvā akāmayanta devatā āshiṣha upeyāmeti te ajuhavuḥ 'simhīrasi āvaha devān devayate yajamānāya svāhā' (TS 1.2.12.21) iti

They sacrificed (with the words), 'You are a lioness, bestowing increase of wealth; svāha.' (TS 1.2.12.19) They obtained Ray-Cows. Having obtained Ray-Cows, they felt desire, 'May we obtain support.' They sacrificed (with the words), 'You are a lioness, winning (the favour of) the Ādityās; svāhā.' (TS 1.2.12.20). They found support here. Having found support here, they felt desire, 'May we approach the deities for blessings.' They sacrificed (with the words), 'You are a lioness; bring the gods to the pious sacrificer; svāhā.' (TS 1.2.12.21)

ते दे॒वता॑ आ॒शिष॒ उपा॑ऽऽय॒न् पञ्च॒ कृत्वो॒ व्याघा॑रयति॒ पञ्चा॑क्षरा प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्धे ऽक्ष्ण॒या व्याघा॑रयति॒ तस्मा॑दक्ष्ण॒या प॒शवोऽङ्गा॑नि॒ प्र ह॑रन्ति॒ प्रति॑ष्ठित्यै भू॒ते॒भ्यस्त्वेति॒ स्रु॒चम॑द्गृह्णाति॒ य ए॒व दे॒वा भू॒तास्तेषा॒ं तद्भा॑ग॒धेय॒ं ताने॒व तेन॑ प्रीणाति॒ पौतु॑द्रवान् परि॒धीन् परि॑ दधात्ये॒षां (३) लो॒काना॒ं विधृ॑त्या

te devatā āshiṣha upā āyann pañchakṛtvo vyāghārayati pañchākṣharā pangktiḥ pāngkto yajño yajñameva avarundhe akṣhṇayā vyāghārayati tasmāt akṣhṇayā pashavo angāni pra haranti pratiṣhṭhityai 'bhūtebhyaḥ tvā' (TS 1.2.12.22) iti srucham udgṛhṇāti ya eva devā bhūtāḥ teṣhām tat bhāgadheyam tān eva tena prīṇāti pautudravān paridhīn pari dadhāti eṣhām lokānām vidhṛtyā

They approached the deities for blessings. He sprinkles five times; the Pañgkti has five syllables, the sacrifice is fivefold; certainly he wins the sacrifice. He sprinkles transversely; therefore Ray-Cows move their limbs transversely for support. 'You are for all beings', (TS 1.2.12.22) (with these words) he takes up the ladle; that is the share of the Gods there; certainly he therewith delights them. He puts round the enclosing-sticks of Pautudrava tree *(Butea frondosa)*, for the holding the fires of the apart.

अ॒ग्नेस्त्रयो॒ ज्याया॑ꣳसो॒ भ्रात॑र आस॒न् ते दे॒वेभ्यो॑ ह॒व्यं वह॑न्त॒: प्रामी॑यन्त॒ सो॑ऽग्निर॑बिभेदि॒त्थं वाव स्य आर्ति॒मारि॑ष्य॒तीति॒ स निला॑यत॒ स यां व॒नस्पति॒ष्ववं॑स॒त्तां पूतु॑द्रौ॒ यामोष॑धीषु॒ ताꣳ सु॑गन्धि॒तेज॑ने॒ यां प॒शुषु॒ तां पेत्व॑स्यान्त॒रा शृङ्गे॒ तं दे॒वता॒: प्रैष॑मैच्छ॒न् तमन्व॑विन्द॒न् तम॑ब्रुव॒ (४)न्

agneḥ trayo jyāyāṁso bhrātara āsann te devebhyo havyam vahantaḥ prāmīyanta so agniḥ abibhet ittham vāva sya ārtim ā ariṣhyatīti sa nilāyata sa yām vanaspatiṣhu avasat tām pūtudrau yām oṣhadhīṣhu tām sugandhitejane yām pashuṣhu tām petvasya antarā shṛnge tam devatāḥ praiṣham aichchhann tam anvavindann tam abruvann

Agni had three elder brothers. They perished when they were carrying the offering to the gods. Agni was afraid, 'This one here will come to ruin.' He went away. He spent the night among the trees Pūtudrau (*Butea frondoas*); he spent the (night) among the plants Sugandhitejana; he spent the (night) among the Ray-Cows, he was between the horns of a ram. The gods sought him forth. They found him, and said to him,

उप॑ न॒ आ व॑र्तस्व ह॒व्यं नो॑ व॒हेति॒ सो॑ऽब्रवी॒द्वरं॑ वृणै॒ यदे॒व गृ॑ही॒तस्याहु॑तस्य बहिःपरि॒धि स्कन्दा॒त् तन्मे॒ भ्रातृ॑णां भाग॒धेय॑मस॒दिति॒ तस्मा॒द्यगृ॑ही॒तस्याहु॑तस्य बहिःपरि॒धि स्कन्द॑ति॒ तेषा॒ं तद्भा॑ग॒धेय॒ं ताने॒व तेन॑ प्रीणाति॒ सो॑ऽमन्यतास्थ॒न्वन्तो॑ मे॒ पूर्वे॑ भ्रात॑र॒: प्रामै॑षता॒स्थानि॑ शातया॒ इति॒ स यान्य॒ (५) स्थान्यशा॑तयत॒ तत् पूतु॑द्रभव॒द्यन्मा॒ꣳसमुप॑मृत॒ं तुद्गुल्गु॑लु॒ यदे॒तान्त्सं॑म्भा॒रान्त्स॒ं भर॑त्य॒ग्निमे॒व तत् सं भ॑रत्य॒ग्नेः पुरी॑षम॒सीत्या॑हा॒ग्नेर्ह्ये॑तत् पुरी॑ष॒ं यत् सं॑म्भा॒रा अथो॒ खल्वा॑हुरे॒ते वावैन॒ं ते भ्रात॑र॒: परि॑ शेरे॒ यत् पौतु॑द्रवाः परि॒धय॒ इति॑ ॥ 8

upa na ā vartasva havyam no vaheti so abravīt varam vṛṇai yat eva gṛhītasya ahutasya bahiḥ paridhi skandāt tan me bhrātṛṇām bhāgadheyam asat iti tasmāt yat gṛhītasya ahutasya bahiḥ paridhi skandati teṣhām tat bhāgadheyam tāneva tena prīṇāti so amanyata asthanvanto me pūrve bhrātaraḥ prāmeṣhata asthāni shātayai iti sa yāni asthāni ashātayata tat pūtudru abhavat yan māmsam upamṛtam tud gulgulu yat etān sambhārān sambharati agnimeva tat sam bharati 'agneḥ purīṣham asi' (TS 1.2.12.25) ityāha agner hi etat purīṣham yat sambhārā atho khalvāhuḥ ete vāvainam te bhrātaraḥ pari shere yat pautudravāḥ paridhaya iti

'Return to us; bear the offering for us.' He said, 'Let me choose a boon. Whatever of the offering given falls outside the enclosing-sticks, let that be the portion of my brothers.' Therefore whatever of the offering given falls outside the enclosing-sticks, that is their portion; certainly therewith he delights them. He reflected, 'My brothers of old perished because they had bones. I will shatter bones.' The bones he shattered became the Pūtudru trees (Butea frondosa), the flesh on them became the bonding material. Since he brings together these paraphernalia, certainly thus he brings Agni together. 'You make Agni fill us with pleasing things (*purīṣham*),' (TS 1.2.12.25) he says, for the paraphernalia are the rubble of Agni. Or rather they say, 'These enclosing-sticks of Pūtudru *(Butea frondosa)* which lie around are in truth his brothers.

6.2.9 (anuvāka 9) (B)

[Freedom from the cords of bondage of Varuṇa; Varuṇa addresses the home; wife grasps the sacrifice; yajña is Viṣhṇu; pouring libation in a place without Agni; making the pilgrimage-yajña effective; head of the sacrifice; forehead and fixed point of Viṣhṇu]

ब॒द्धमव॑ स्यति वरुणपा॒शादे॒वैने॑ मुञ्चति॒ प्र
णे॑नेक्ति॒ मेध्ये॑ ए॒वैने॑ करोति सावि॒त्रियर्चा॑
हु॒त्वा ह॑वि॒र्धाने॒ प्र व॑र्तयति सवि॒तृप्र॑सूत ए॒वैने॒
प्र व॑र्तयति॒ वरु॑णो॒ वा ए॒ष दु॒र्वागु॑भ॒यतो॑ ब॒द्धो
यद॒क्षः स यदु॒त्सर्जे॒द्यज॑मानस्य
गृ॒हान॒भ्युत्स॑र्जेत् सु॒वाग्दे॑व॒ दु॒र्या॒ꣳ आ
व॒देत्या॑ह गृ॒हा वै दु॒र्या॒ः शान्त्यै॒

baddham ava syati varuṇapāshāt eva ene muñchati pra ṇenekti medhye evaine karoti sāvitriyā ṛchā hutvā havirdhāne pra vartayati savitṛprasūta evaine pra vartayati varuṇo vā eṣha durvāk ubhayato baddho yat akṣhaḥ sa yat utsarjet yajamānasya gṛhān abhyutsarjet 'suvāk deva duryām ā vada' (TS 1.2.13.2) ityāha gṛhā vai duryāḥ shāntyai

He loosens the knot; certainly he sets them free from the noose of Varuṇa; certainly he makes them fit for the sacrifice. Having sacrificed with a verse to Savitṛ, he brings forward the offering-holders; certainly on the impelling of Savitṛ he brings them

forward. The axle which is tied on both sides is Varuṇa of difficult speech; if it were to creak, it would creak against the house of the sacrificer. 'With fair voice, O god, do you address the dwelling', he says; the dwelling is the (inner) house; (certainly it serves) for peace.

पत्न्यु (१) पा॑नक्ति॒ पत्नी॒ हि सर्व॑स्य मि॒त्रं
मि॑त्र॒त्वाय॒ यद्वै पत्नी॑ य॒ज्ञस्य॑ क॒रोति॑ मिथु॒नं
तदथो॒ पत्नि॑या ए॒वैष य॒ज्ञस्या॑न्वार॒म्भो-
ऽन॑वच्छित्त्यै॒ वर्त्म॑ना॒ वा अ॒न्वित्य॑ य॒ज्ञꣳ
रक्षा॑ꣳसि जिघाꣳसन्ति वैष्ण॒वीभ्या॑मृ॒ग्भ्यां
वर्त्म॑नोर्जुहोति य॒ज्ञो वै विष्णु॑र्य॒ज्ञादे॒व
रक्षा॒ꣳस्यप॑ हन्ति॒ यद॑ध्व॒र्युर॑न॒ग्नावाहु॑तिं
जुहु॒याद॒न्धो॑ऽध्व॒र्युः॑ स्या॒द्रक्षा॑ꣳसि य॒ज्ञꣳ
ह॑न्यु॒ः (२)

patnī upānakti patnī hi sarvasya mitram mitratvāya yadvai patnī yajñasya karoti mithunam tat atho patniyā evaiṣha yajñasya anvārambhaḥ anavachchhittyai vartmanā vā anvitya yajñam rakṣhāmsi jighāmsanti vaiṣhṇavībhyām ṛgbhyām vartamanoḥ juhoti yajño vai viṣhṇur yajñāt eva rakṣhāmsi apa hanti yat adhvaryur anagnau āhutim juhuyāt andho adhvaryuḥ syāt rakṣhāmsi yajñam hanyuḥ

The wife (of the sacrificer) anoints (them) for friendship, for the wife is every one's friend. The share of the wife in the sacrifice (and that of the sacrificer) make a pair; certainly also the wife grasps the sacrifice that it may not be interrupted. Now the Rākṣhasās following in its track (*vartamanā*) seek to injure the sacrifice; he makes a libation in the two tracks with rik verses addressed to Viṣhṇu. The sacrifice is Viṣhṇu; certainly he drives away the Rākṣhasās from the sacrifice. If the Adhvaryu were to pour the libation in (a place) without fire, the Adhvaryu would become blind, the Rākṣhasās would injure the sacrifice.

हिर॑ण्यमु॒पास्य॑ जुहोत्यग्नि॒वत्ये॒व जु॑होति॒
नान्धो॑ऽध्व॒र्युर्भव॑ति॒ न य॒ज्ञꣳ रक्षा॑ꣳसि
घ्नन्ति॒ प्राची॒ प्रेत॑मध्व॒रं क॒ल्पय॑न्ती॒ इत्या॑ह
सु॒व॒र्गमे॒वैनं॑ लो॒कं ग॑मय॒त्यत्र॑ रमेथां॒ वर्ष्म॑न्
पृथि॒व्या इत्या॑ह॒ वर्ष्म॒ ह्ये॑तत् पृ॑थि॒व्या
यद्दे॑व॒यज॑न॒ꣳ शिरो॒ वा ए॒तद्य॒ज्ञस्य॒
यद्ध॑वि॒र्धानं॑

hiraṇyamupāsya juhoti agnivati eva juhoti na andho adhvaryur bhavati na yajñam rakṣhāmsi ghnanti 'prāchī pretam adhvaram kalpayantī' (TS 1.2.13.6) ityāha suvargam eva ene lokam gamayati 'atra ramethām varṣhmann pṛthivyā', (TS 1.2.13.7) ityāha varṣhma hi etat pṛthivyā yat devayajanam shiro vā etat yajñasya yat havirdhānam

He puts gold down on it before making the libation; certainly he makes the libation in that which has fire; the Adhvaryu does not

become blind, the Rākṣhasās do not injure the sacrifice. 'Come you two forward, and make the pilgrim-sacrifice effective', (TS 1.2.13.6) he says; certainly he makes them go to the world of heaven. 'Rejoice there on the height of the earth', he says, for the place of sacrifice is the height of the earth. Now the offering-holder is the head of the sacrifice.

दि॒वो वा॑ विष्ण॑वु॒त वा॑ पृथि॒व्या (३) इत्या॒शीर्ष॑दय॒र्चा दक्षि॑णस्य हवि॒र्धान॑स्य मे॒थीं नि ह॑न्ति शीर्ष॒त ए॒व य॒ज्ञस्य॒ यज॑मान आ॒शिषोऽव॑ रुन्धे द॒ण्डो वा औप॒रस्तृ॒तीय॑स्य हवि॒र्धान॑स्य वषट्का॒रेणाक्ष॑मच्छिन॒द्यत्तृ॒तीयं॑ छ॒दिर्ह॑वि॒र्धान॑योरुदाह्रि॒यते॑ तृ॒तीय॑स्य हवि॒र्धान॒स्याव॑रुद्ध्यै॒ शिरो॒ वा ए॒तद्य॒ज्ञस्य॒ यद्ध॑वि॒र्धान॒ं विष्णो॑ र॒राट॑मसि॒ विष्णो॑: पृ॒ष्ठम॒सीत्या॑ह॒ तस्मा॑देताव॒द्धा शिरो॒ विष्यू॑त॒ं विष्णो॒: (४) स्यूर॑सि॒ विष्णो॑र्ध्रु॒वम॒सीत्या॑ह वैष्ण॒वꣳ हि दे॒वत॑या हवि॒र्धान॒ं यं प्र॑थ॒मं ग्र॒न्थिं ग्र॑थ्नी॒याद्यत् तं न वि॑स्र॒ꣳसये॒दमे॑हेनाध्व॒र्युः प्र मी॑येत॒ तस्मा॒त् स वि॒स्रस्य॑: ॥ 9

'divo vā viṣhṇavuta vā pṛthivyā' (TS 1.2.13.8) iti āshīrpadayā ṛchā dakṣhiṇasya havirdhānasya methīm ni hanti shīrṣhata eva yajñasya yajamāna āshiṣho avarundhe daṇḍo vā auparaḥ tṛtīyasya havirdhānasya vaṣhaṭ kāreṇa akṣham achchhinat yat tṛtīyam chhadir havirdhānayor udāhriyate tṛtīyasya havirdhānasya avarudhyai shiro vā etat yajñasya yat havirdhānam 'viṣhṇo rarāṭamasi viṣhṇoḥ pṛṣhṭhamasi (TS 1.2.13.10) ityāha tasmāt etāvaddhā shiro viṣhyūtam viṣhṇoḥ syūrasi 'viṣhṇoḥ dhruvamasi' (TS 1.2.13.12) ityāha vaiṣhṇavam hi devatayā havirdhānam yam prathamam granthim grathnīyāt yat tam na visram sayet amehena adhvaryuḥ pra mīyeta tasmāt sa visrasyaḥ

'From the heaven, O Viṣhṇu, or from the earth', (TS 1.2.13.8) with this rik verse which contains a blessing he strikes on the prop of the southern offering-holder (*havirdhāna*); certainly the sacrificer at the beginning of the sacrifice wins blessings. Now Daṇḍa Aupara split the axle of the third offering-holder by means of the Vaṣhaṭ call. The third cover is put on the offering-holder; it (serves) to make up the third offering-holder. The offering-holder is the head of the sacrifice. 'You are the forehead of Viṣhṇu; you are the back of Viṣhṇu', (TS 1.2.13.10) he says. Therefore so often is the head divided. 'You are the string of Viṣhṇu; you are the fixed point of Viṣhṇu', (TS 1.2.13.12) he says, for the offering-holder is connected with Viṣhṇu as its deity. Now if he were not to unloose the knot which he first tied, the Adhvaryu would perish from suppression of urine; therefore it must be unloosed.

6.2.10 (anuvāka 10) (B)

[Discrimination; woman; Ashvins as priests of Gods; end of haters; significance of anointing from top downwards; digging the earth is cruel; barley and udumbara wood; strewing; Dyutāna Maruts; seat as Indra; roof of nine coverings; udumbara wood symbolism; string of Indra; loosen the knot; inner route; the southern place (*dakṣhiṇa*) is better than the northern (*uttara*)]

दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒व इत्य॒भ्रिमा द॑त्ते॒ प्रसू॑त्या अ॒श्विनो॑र्बा॒हुभ्या॒मित्या॑हा॒श्विनौ॒ हि दे॒वाना॑मध्व॒र्यू आस्ता॑ं पू॒ष्णो हस्ता॑भ्या॒मित्या॑ह॒ यत्यै॒ वज्र॑ इ॒व वा ए॒षा यद॒भ्रिर॒भ्रि॑रसि॒ नारि॑र॒सीत्या॑ह॒ शान्त्यै॒ काण्डे॑काण्डे॒ वै क्रि॒यमा॑णे य॒ज्ञꣳ रक्षा॑ꣳसि जिघाꣳसन्ति॒ परि॑लिखित॒ꣳ रक्षः॒ परि॑लिखिता॒ अरा॑तय॒ इत्या॑ह॒ रक्ष॑सा॒मप॑हत्या (१)

'devasya tvā savituḥ prasava' (TS 1.3.1.1) iti abhrim ā datte prasūtyā, 'ashvinoḥ bāhūbhyām', (TS 1.3.1.2) ityāha ashvinau hi devānām adhvaryū āstām, 'pūṣhṇo hastābhyām' (TS 1.3.1.2) ityāha yatyai vajra iva vā eṣhā yat abhrir abhrirasi nārirasi' (TS 1.3.1.3) ityāha shāntyai kāṇḍekāṇḍe vai kriyamāṇe yajñam rakṣhāmsi jighāmsanti 'parilikhitam rakṣhaḥ parilikhitā arātaya' (TS 1.3.1.3) ityāha rakṣhasām apahatyā

'On the impulse of the god Savitṛ', (TS 1.3.1.1) (with these words) he takes up the power of discrimination (*abhri)* for impelling. 'With the arms of the Ashvins', (TS 1.3.1.2), he says, for the Ashvins were the priests of the gods. 'With the hands of Pūṣhan', (TS 1.3.1.2) he says for restraint. Now the power of discrimination (*abhri*) is as it were a bolt; 'You are the power of discrimination; you are the woman', he says, to invoke the peace. Now, as each part is performed, the Rākṣhasās seek to injure the sacrifice; 'The Rākṣhasās are encompassed, the evil spirits are encompassed', (TS 1.3.1.3) he says, to smite away the Rākṣhasās.

इ॒द॒मह॒ꣳ रक्ष॑सो ग्री॒वा अपि॑ कृन्तामि॒ यो॑ऽस्मान् द्वेष्टि॒ यं च॑ व॒यं द्वि॒ष्म इत्या॑ह॒ द्वौ वाव पुरु॑षौ॒ यं चै॒व द्वेष्टि॒ यश्चै॒नं॒ द्वेष्टि॒ तयो॑रे॒वान॑न्तरायं ग्री॒वाः कृ॑न्तति दि॒वे त्वा॒ऽन्तरि॑क्षाय त्वा पृथि॒व्यै त्वेत्या॑हे॒भ्य ए॒वैना॑ꣳ लो॒केभ्यः॒ प्रोक्ष॑ति प॒रस्ता॑द॒र्वाचीं॒ प्रोक्ष॑ति॒ तस्मा॑त् (२) प॒रस्ता॑द॒र्वाचीं॑ मनु॒ष्या॑ ऊ॒र्जमुप॑ जीवन्ति

'idamaham rakṣhaso grīvā api kṛntāmi yo asmān dveṣhṭi yam cha vayam dviṣhma' (TS 1.3.1.4,5) ityāha dvau vāva puruṣhau yam chaiva dveṣhṭi yashchainam dveṣhṭi tayor eva anantarāyam grīvāḥ kṛntati, 'dive tvā antarikṣhāya tvā pṛthivyai tvā', (TS 1.3.1.6) ityāha ebhya evainām lokebhyaḥ prokṣhati parastāt arvāchīm prokṣhati tasmāt parastāt arvāchīm manuṣhyā ūrjam upa jīvanti

'Here do I cut off the neck of the Rākṣhasās, who hates us, and whom we hate', (TS 1.3.1.4,5) he says; there are two people, he whom he hates and he who hates him; certainly straightway he cuts their necks. 'To heaven you, to midworld you, to earth you;' (TS 1.3.1.6) he says; certainly he anoints it for these worlds. He anoints from the top downwards; therefore men live on strength from the top downwards.

क्रू॒रमि॑व॒ वा ए॒तत् क॑रोति॒ यत् खन॑त्य॒पोऽव॑
नयति॒ शान्त्यै॒ यव॑मती॒रव॑ नय॒त्यूर्ग्वै॑ यव॒
ऊर्गु॑दु॒म्बर॑ ऊ॒र्जैवोर्ज॒ꣳ सम॑र्धयति॒ यज॑माने॒न
संमि॒तौदु॑म्बरी भवति॒ यावा॑ने॒व
यज॑मान॒स्ताव॑तीमे॒वास्मि॒न्नूर्ज॑ दधाति
पितृ॒णाꣳ सद॑नम॒सीति॑ ब॒र्हिरव॑ स्तृणाति
पितृदे॒वत्य॑१॒ (३)ꣳ

krūramiva vā etat karoti yat khanati apo avanayati shāntyai yavamatīr avanayati ūrk vai yava ūrk udumbara ūrjā eva ūrjam samardhayati yajamānena sammitā audumbari bhvati yāvān eva yajamānaḥ tāvatim eva asmin ūrjam dadhāti 'pitṛṇām sadanam asi', (TS 1.3.1.9) iti barhir ava stṛṇāti pitṛdevatyam

Now he does a cruel deed by digging; he pours down water for peace. He pours down (water) mixed with barley; barley is strength, the Udumbara (wood) is strength; certainly he unites strength with strength. (The post) is of Udumbara wood of the height of the sacrificer. As great is the sacrificer, so much strength does he put in it. 'You are the seat of the Pitṛs', (TS 1.3.1.9), (with these words) he spreads the strew, for what is dug in has the Pitṛs for its deity.

ह्ये॑तद्यन्निखा॑तं॒ यद्ब॒र्हिर॑न॑वस्ती॑र्य मिनु॒यात्
पि॑तृदे॒वत्या॑ निखा॑ता स्याद्ब॒र्हिर॑व॒स्ती॑र्य
मिनो॑त्य॒स्यामे॒वैनां॑ मिनो॒त्यथो॑ स्वा॒रुहं॑मे॒वैनां॑
करो॒त्युद्दिवꣳ स्तभा॒नाऽऽन्तरि॑क्षं
पृ॒णेत्या॑है॒षां लो॒काना॒ं विधृ॑त्यै द्युता॒नस्त्वा॑
मारु॒तो मि॑नो॒त्वित्या॑ह द्युता॒नो ह॑ स्म॒ वै
मा॑रु॒तो दे॒वाना॒मौदु॑म्बरीं मिनोति॒

hi etat yat nikhātam yat barhir anavastīrya minuyāt pitṛdevatyā nikhātā syāt barhir avastīrya minoti asyām eva enām minoti atho svāruham evainām karoti 'uddivam stabhānā antarikṣham pṛṇa', (TS 1.3.1.10) ityāha eṣhām loakānām vidhṛtyai 'dyutānaḥ tvā māruto minotu', (TS 1.3.1.1) ityāha dyutāno ha sma vai māruto devānām audumbarīm minoti

If he were to set it up without strewing, it would be dug in and have the Pitṛs for its deity; he sets it up after strewing; certainly he sets it up in this (earth), and makes it firm-rooted. 'Support the heaven, fill the midworld', (TS 1.3.1.10) he says, for the distinction of these worlds. 'May Dyutāna Māruta set you up', (TS 1.3.1.11) he say; Dyutāna Māruta was wont to set up the Udumbara (post) of the gods.

[Dyutāna Maruts are those who can extend the *dyu* loka.]

तेनै॒वै (४) नां॑ मिनोति ब्र॒ह्म॒वनिं॑ त्वा क्ष॒त्रव॒नि॒मित्या॑ह यथाय॒जुरे॒वैद्घृ॒तेनं॑ द्यावापृथिवी॒ आ पृं॑णेथा॒मित्यौदुं॑म्बर्यां॑ जुहोति॒ द्यावा॑पृथि॒वी ए॒व रसे॑नानक्त्या॒न्तम॒न्वव॑स्रावयत्या॒न्तमे॒व यज॑माना॒ं तेज॑साऽनक्त्यै॒न्द्रम॒सीति॑ छ॒दिरधि॒ नि द॑धात्यै॒न्द्रꣳ हि दे॒वत॑या॒ सदो॑ विश्वज॒नस्य॑ छा॒येत्या॑ह विश्वज॒नस्य॒

tena eva enām minoti 'brahmavanim tvā kshatravanim', (TS 1.3.1.12) ityāha yathāyajur evaitat 'ghṛtena dyāvāpṛthivī ā pṛṇethām' (TS 1.3.1.14) iti audumbaryām juhoti dyāvāpṛthivī eva rasena anakti āntam anvavasrāvayati āntam eva yajamānam tejasā anakti 'aindram asi', (TS 1.3.1.19) iti chhadir adhi ni dadhāti aindram hi devatayā sado 'vishvajanasya chhāya', (TS 1.3.1.15) ityāha vishvajanasya

Certainly by him he sets up this (post). 'You that are the winner of Brahman (word), winner of might (*kṣhatravaṇi)'*, (TS 1.3.1.12) he says; that is according to the yajus mantra. 'Be filled with clarity, O heaven and earth', (TS 1.3.1.14) (with these words) he sacrifices on the Udumbara (post); certainly with moisture he anoints heaven and earth. He makes it run right to the end; certainly completely does he anoint the sacrificer with brilliance. 'You are of Indra', (TS 1.3.1.19) (with these words) he puts down the covering, for the seat has Indra as its deity. 'The house for all persons', (TS 1.3.1.15) he says, for the seat is the house for all persons.

ह्ये॑षा छा॒या यत् सदो॒ नव॑छदि॒ (५) तेज॑स्कामस्य मिनुयात् त्रि॒वृता॒ स्तोमे॑न॒ संमि॑तं॒ तेज॑स्त्रि॒वृत् तेज॒स्व्ये॑व भ॑व॒त्येका॑दशछदीन्द्रि॒यका॑म॒स्यैका॑दशाक्षरा त्रि॒ष्टुगि॑न्द्रि॒यं त्रि॒ष्टुगि॑न्द्रि॒याव्ये॑व भ॑वति॒ पञ्च॑दशछदि॒ भ्रातृ॑व्यवतः पञ्चद॒शो वज्रो॒ भ्रातृ॑व्याभिभूत्यै स॒प्तद॑शछदि प्र॒जाका॑मस्य सप्तद॒शः प्र॒जाप॑तिः प्र॒जाप॑ते॒राप्त्या॒ एक॑विꣳशतिछदि प्रति॒ष्ठाका॑मस्यैकवि॒ꣳशः स्तोमा॑नां प्रति॒ष्ठा प्रति॑ष्ठित्या उ॒दरं॒ वै सद॒ ऊर्गु॑दु॒म्बरो॑ मध्य॒त औदु॑म्बरीं मिनोति मध्य॒त ए॒व प्र॒जाना॒मूर्जं॑ दधाति॒

hi eṣhā chhāyā yat sado navachhadi tejaskāmasya minuyāt trivṛtā stomena sammitam tejastrivṛt tejasvī eva bhavati ekādasha-chhadi indriya kāmasya ekādashākṣharā trishṭuk indriyam trishṭuk indriyāvī eva bhavati pañchadasha-chhadi bhrātṛvyavataḥ pañchadasho vajro bhrātṛvya-abhibhūtyai saptadasha-chhadi prajākāmasya saptadashaḥ prajāpatiḥ prajāpater āptyā ekavimshati-chhadi pratiṣhṭhā-kāmasya ekavimshaḥ stomānām pratiṣhṭhā pratiṣhṭhityā udaram vai sada ūrk udumbaro madhyata audumbarīm minoti madhyata eva prajānām ūrjam dadhāti

He should fix (a roof of) nine coverings for one who desires brilliance, commensurate with the Trivṛt Stoma; the Trivṛt is brilliance; certainly he becomes brilliant; (he should fix) one of eleven coverings for one who desires power; the Triṣṭubh has eleven syllables, the Triṣṭubh is power; certainly he becomes powerful. (He should fix) (a roof of) fifteen coverings for one who has foes; the thunderbolt is fifteenfold; (certainly it serves) for the overcoming of foes. (He should fix) (a roof of) seventeen coverings for one who desires offspring; Prajāpati is seventeenfold; (certainly it serves) to gain Prajāpati. (He should fix) (a roof of) twenty-one coverings for one who desires support; the Ekavimsha is the support of the Stomas; (certainly it serves) for support. The Sadas is the stomach, the Udumbara is strength; in the middle he fixes (the post) of Udumbara wood; certainly he places strength in the midst of offspring,

तस्मा॑न् (६) मध्य॒त ऊ॒र्जा॑ भु॑ञ्जते
यजमानलो॒के॑ वै दक्षि॑णानि छ॒दीꣳषि॑
भ्रातृव्यलो॒क उत्त॑राणि॒ दक्षि॑णा॒न्युत्त॑राणि
करोति॒ यज॑मानमे॒वाय॑जमाना॒दुत्त॑रं करोति॒
तस्मा॒द्यज॑मा॒नोऽय॑जमाना॒दुत्त॑रोऽन्तर्व॒र्तान्
क॑रोति॒ व्यावृ॑त्यै॒ तस्मा॒दर॑ण्यं प्र॒जा उप॑
जीवन्ति॒ परि॑ त्वा गिर्वणो॒ गिर॒ इत्या॑ह
यथाय॒जुरे॒वैतदिन्द्र॑स्य॒ स्यू॒र॑सीन्द्र॑स्य
ध्रु॒वम॒सीत्या॑हे॒न्द्रꣳ हि दे॒वत॑या॒ सदो॒
(७) यं॑ प्र॑थ॒मं ग्र॒न्थिं ग्र॑थ्नी॒याद्यत् तं॑
न वि॑स्र॒ꣳसये॒दमे॑हेनाध्व॒र्युः प्र मी॑येत॒ तस्मा॒त्
स वि॒स्रस्य॑ः ॥ 10

tasmān madhayta ūrjā bhuñjate yajamānaloke vai dakṣhiṇāni chhadīmṣhi bhrātṛvyaloka uttarāṇi dakṣhiṇāni uttarāṇi karoti yajamānam eva ayajamānāt uttaram karoti tasmāt yajamāno ayajamānāt uttaro antarvartān karoti vyāvṛtyai tasmāt araṇyam prajā upa jīvanti 'pari tvā girvaṇo gira', (TS 1.3.1.16) ityāha yathāyajur evaitat 'indrasya syūrasi indrasya dhruvamasi (TS 1.3.1.19) ityāha indram hi devatayā sado yam prathamam granthim grathnīyāt yat tam na visram sayet amehena adhvaryuḥ pra mīyeta tasmāt sa visrasyaḥ

Therefore in the middle they enjoy strength. In the world of the sacrificer are the southern coverings, in that of his foe are the northern; he makes the southern the higher; certainly he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice. (For the sacrifice) he creates the inner routes (*antarvartān*); people depend on delight (given by these routes) for living. 'O lover of chants, (accept) our chants', (TS 1.3.1.16), he says; that is according to the Yajus mantra. 'You are the string of Indra; you are the fixed point of Indra', (TS 1.3.1.19) he says; for the Sadas has Indra for its deity. If he were not to unloose the knot which he first ties, the Adhvaryu would perish through suppression of urine; therefore it must be unloosed.

[The meaning given above for *antarvartan* is natural. *varta* means routes. S. translates it as 'crevice'. The corresponding sentence is: "He fills up the crevices for distinction; therefore people depend on forest". It does not make sense in the context.]

[Here is an indirect indication of the belief that the southern direction is more auspicious than the northern; *dakṣhiṇa* (south) means auspicious.]

6.2.11 (anuvāka 11) (B)

[Correspondence between human body and yajña; correspondence between the cow and yajña]

शिरो॒ वा ए॒त॒द्य॒ज्ञस्य॒ यद्ध॑वि॒र्धानं॑ प्रा॒णा उ॑प॒रवा ह॑वि॒र्धाने॑ खायन्ते॒ तस्मा॑च्छी॒र्षन् प्रा॒णा अ॒धस्ता॑त् खायन्ते॒ तस्मा॑द॒धस्ता॑च्छी॒र्ष्णः प्रा॒णा र॑क्षो॒हणो॑ वल॒ग॒हनो॑ वैष्ण॒वान् ख॑ना॒मीत्या॑ह वैष्ण॒वा हि दे॒वत॑योप॒रवा असु॑रा॒ वै नि॒र्यन्तो॑ दे॒वानां॑ प्रा॒णेषु॑ वल॒गान् न्य॑खन॒न् तान् बा॑हुमा॒त्रेऽन्व॑विन्द॒न् तस्मा॑द्बाहुमा॒त्राः खा॑यन्त इ॒दम॒हं तं व॑ल॒गमुद्व॑पामि (१) यं नः॑ समा॒नो यम॑समानो निच॒खानेत्या॑ह॒

shiro vā etat yajñasya yat havirdhānam prāṇā uparavā havirdhāne khāyante tasmāt shīrṣhan prāṇā adhastāt khāyante tasmāt adhastāt shīrṣhṇaḥ prāṇā 'rakṣhohaṇo valagahano vaiṣhṇavān khanāmi', (TS 1.3.2.1,2), ityāha vaiṣhṇavā hi devatayā uparavā asurā vai niryanto devānām prāṇeṣhu valagān nī akhanan tān bāhumātre anvavindan tasmāt bāhumātrāḥ khāyanta idam aham tam valagam udvapāmi, 'yam naḥ samāno yamasamāno nichakhāna', (TS 1.3.2.3), ityāha

The offering-holder is the head of the sacrifice, the sounding-holes are the prāṇa. They are dug in the offering-holder; therefore the prāṇa are in the head. They are dug below; therefore the prāṇa are below the head. 'To slay the rakṣha and valaga (evil force), I delve (into my inner body) with Viṣhṇu force', (TS 1.3.2.1,2) he says, for the sounding-holes have Viṣhṇu for their deity. The Asurās in retreat dug in spells (special sounds) against the prāṇa of the gods; they found them at the distance of an arm; therefore they are dug an arm's length deep. 'Here do I cast out the evil-force (Valaga) which an equal or an unequal (opponent) has buried within us', (TS 1.3.2.3) he says;

द्वौ वाव पुरु॑षौ॒ यश्चै॒व स॑मा॒नो यश्चास॑मानो॒ यमे॒वास्मै॒ तौ व॑ल॒गं नि॒खन॑त॒स्तमे॒वोद्व॑पति॒ सं॑तृ॑णत्ति॒ तस्मा॒त् सं॑तृ॑ण्णा अन्त॒रतः॑ प्रा॒णा न सं भि॑नत्ति॒ तस्मा॒दसं॑भिन्नाः प्रा॒णा अ॒पोऽवं॑ नयति॒ तस्मा॑दा॒र्द्रा अ॑न्त॒रतः॑ प्रा॒णा यवं॑मती॒रवं॑ नय॒त्यू (२) ग्वै॑

dvau vāva puruṣhau yashchaiva samāno yaḥ cha asamāno yam eva asmai tau valagam nikhanataḥ tam eva udvapati samtṛṇatti tasmāt samtṛṇṇā antarataḥ prāṇā na sambhinatti tasmāt asambhinnāḥ prāṇā apo avanayati tasmāt ārdrā antarataḥ prāṇā yavamatīr ava nayati ūrgvai

There are two sorts of men, the equal and the unequal; certainly whatever evil force (*valagam*) they cast against him, he thus casts out. He unites them; therefore the prāṇa are united within. (If) he does not combine them the prāṇa are not combined. He pours water over; therefore the prāṇa are moist within. (The water) he pours is mixed with barley.

यवः प्राणा उपरवाः प्राणेष्वेवोर्जं दधाति बर्हिरव स्तृणाति तस्माल्लोमशा अन्तरतः प्राणा आज्येन व्याघारयति तेजो वा आज्यं प्राणा उपरवाः प्राणेष्वेव तेजो दधाति हनू वा एते यज्ञस्य यदधिषवणे न संतृणत्त्यसंतृण्णे हि हनू अथो खलु दीर्घसोमे संतृद्ये धृत्यै शिरो वा एतद्यज्ञस्य यद्धविर्धानं (३)

yavaḥ prāṇā uparavāḥ prāṇeṣhu eva ūrjam dadhāti barhir avastṛṇāti tasmāt lomashā antarataḥ prāṇā ājyena vyāghārayati tejo vā ājyam prāṇā uparavāḥ prāṇeṣhu eva tejo dadhāti hanū vā ete yajñasya yat adhiṣhavaṇe na samtṛṇatti asamtṛṇṇe hi hanū atho khalu dīrghasome santṛdye dhṛtyai shiro vā etat yajñasya yat havirdhānam

Barley is strength, the sounding-holes (*uparava*) are the prāṇa; certainly he places strength in the prāṇa. He spreads over the strew; therefore the prāṇa are hairy within. He besprinkles (the holes) with butter; butter is brilliance, the sounding-holes are the prāṇa; certainly he places brilliance in the prāṇa. The pressing-boards (*adhishavaṇa*) are the jaws of the sacrifice; he does not join them, for the jaws are not joined; or rather at a long Soma sacrifice they should be joined for firmness. The offering-holder (*havirdhāna*) is the head of the sacrifice,

प्राणा उपरवा हनू अधिषवणे जिह्वा चर्म ग्रावाणो दन्ता मुखमाहवनीयो नासिकोत्तरवेदिरुदरꣳ सदो यदा खलु वै जिह्वया दत्स्वधि खादत्यथ मुखं गच्छति यदा मुखं गच्छत्यथोदरं गच्छति तस्माद्धविर्धाने चर्मन्नधि ग्रावभिरभिषुत्या-ऽऽहवनीये हुत्वा प्रत्यञ्चः परेत्य सदसि भक्षयन्ति यो वै विराजो यज्ञमुखे दोहं वेद दुह एवै (४) नामियं वै विराट् तस्यै त्वक् चर्मौधोऽधिषवणे स्तना उपरवा ग्रावाणो वत्सा ऋत्विजो दुहन्ति सोमः पयो य एवं वेद दुह एवैनाम् ॥ 11

prāṇā uparavā hanū adhiṣhavaṇe jihvā charma grāvāṇo dantā mukham āhavanīyo nāsika uttaravedir udaram sado yadā khalu vai jihvayā datsu adhi khādati atha mukham gachchhati yadā mukham gachchhati atha udaram gachchhati tasmāt havirdhane charmann adhi grāvabhiḥ abhiṣhutya āhavanīye hutvā pratyañchaḥ paretya sadasi bhakṣhayanti yo vai virājo yajñamukhe doham veda duha evainām iyam vai virāṭ tasyai tvak charma ūdho adhiṣhavaṇe stanā uparavā grāvāṇo vatsā ṛtvijo duhanti somaḥ payo ya evam veda duha evainām

The sounding-holes are the prāṇa, the pressing-stones the teeth, the Āhavanīya the mouth, the high altar the nose, the Sadas the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach; therefore they press (the juice) with the pressing-stones on the offering-holder over the skin, sacrifice in the Āhavanīya, retire towards the west, and consume (the Soma) in the Sadas. He who knows the milking of the Virāj in the mouth of the sacrifice milks her; the Virāj is this (cow), the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her.

End of Prapāṭhaka 2 (Kāṇḍa 6)

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(6.3): Prapāṭhaka 3

Brāhmaṇa

6.3.1: [Agnidhrā's altar is invisible; Bahiṣhpavamāna; altars guard Soma; protective enclosure; having two names; gaining the Soma; driving away asurās by yajña; mingling the prāṇa by placing prāṇa in apāna; questions of theologians] 99

6.3.2: [Soma smites Rākṣhasa; leading to the heaven; seat of Aditi; Soma is God to the Gods; *svadha;* pitṛs; Varuṇa's cord of bondage] 102

6.3.3: [Nearer than the farther; farther than the near; Viṣhṇu; axe is Vajra; tree and axe; worlds and tree; symbolism of yūpa; how to cut the tree for making yūpa; tree of five cubits; different heights for different purposes; metre and tree] 105

6.3.4: [Anointing from the foot up; digging earth is cruel; post (*yūpa*) is the symbol of sacrificer; pippala; why plants bear fruits at top; Viṣhṇu is deity of *yūpa;* unite with brilliance (*tejas*); making mantra and *kṣhatra* firm; making rain; esoteric meaning of *yūpa;* disturbing the sacrifice] 109

6.3.5: [Sādhya gods; offering Agni to Agni; offering animal qualities; Ūrvashi; *āyu*] 113

6.3.6: [Priests; strivers; Bṛhaspati; cord of Truth-in-movement (*ṛtasya pāsha*); Divine waters] 115

6.3.7: [Agni defeats asurās; ghṛta is Light; it reveals the sacrifice; offering with concentration; libation of clarity (ghee) is head of sacrifice; *pashu* is the body; body of sacrifice; seven animals and seven metres; Soma saves the *pashu*] 117

6.3.8: [Paryagnikaraṇa means symbolic killing; work of hotṛ priest; use of *namaste;* wife; waters; purifying] 120

6.3.9: [Pain to the animal; Speech becomes perfect; discernment is Vajra; wealth of heroic strength and riches; drops of delight; pouring the offering of light; prāṇa and apāna; symbolism of vapa (omentum); meaning of going to Urdhvanabhas] 122

6.3.10: [Threefold debt; Prāṇa and apāna of Ray-cows; threefold is the Truth of Gods; heart as body; plakṣha tree; heart; tongue; breast; their relationship for speech; intestines (*gudi*); conflict of gods and asurās; Agni as the hero] 125

6.3.11: [*medas* is understanding; essence of Ray-Cows; Indra's prāṇa in every limb; going to world of heaven; vanaspati or the lord of delight (*vana*)] 128

6.3.1 (anuvāka 1) (B)

[Agnidhrā's altar is invisible; Bahiṣhpavamāna; altars guard Soma; protective enclosure; having two names; gaining the Soma; driving away asurās by yajña; mingling the prāṇa by placing prāṇa in apāna; questions of theologians]

चात्वा॑ला॒द्धिष्णि॑या॒नुप॑ वपति॒ योनि॒र्वै य॒ज्ञस्य॒
चात्वा॑लं य॒ज्ञस्य॑ सयोनि॒त्वाय॑ दे॒वा वै य॒ज्ञं
परा॑ऽजयन्त॒ तमाग्नी॑ध्रा॒त् पुन॒रपा॑जयन्ने॒तद्वै
य॒ज्ञस्याप॑राजितं॒ यदाग्नी॑ध्रं॒
यदाग्नी॑ध्रा॒द्धिष्णि॑यान् वि॒हर॑ति॒ यदे॒व
य॒ज्ञस्याप॑राजितं॒ तत॑ ए॒वैनं॒ पुन॑स्तनुते
परा॒जित्यै॑व॒ खलु॒ वा ए॒ते य॑न्ति॒ ये
ब॑हिष्पवमा॒नꣳ सर्प॑न्ति

chātvālāt dhiṣhṇiyān upa vapati yonirvai yajñasya chātvālam yajñasya sayonitvāya devā vai yajñam parā ajayanta tam āgnīdhrāt punar apājayann etat vai yajñasyā parājitam yat āgnīdhram yat āgnīdhrāt dhiṣhṇiyān viharati yadeva yajñasya aparājitam tata evainam punaḥ tanute parājiti eva khalu vā ete yanti ye bahiṣhpavamānam sarpanti

From the fourth plane (svar, chātvāla), he scatters the understanding (*dhiṣhṇiyān*); the fourth plane (svar) is the birthplace of yajña; (certainly it serves) to unite the sacrifice with its birthplace. The gods lost the sacrifice by conquest; they won it again from the Agnīdh's altar; the Agnīdh's altar is the

invincible part of the sacrifice. In that he draws off the altar-fires from that of the Agnīdh, he renews the sacrifice from the invincible part of it. Conquered as it were, they go creeping (to the higher plane with) the Bahiṣhpavamāna (Stotra).

[Ritualists translate the first two lines as, 'From the pit (*chatvāla*), he scatters (earth) on the altars; the pit is the birthplace of the sacrifice''. It does not make much sense. *'dhiṣhṇiya'* coming from *dhi* means understanding everywhere in Rig Veda. *chatvāla* is the modification of *chātvāra,* the fourth; the replacement of 'ra' by 'la' is common in Veda.]

बहिष्पवमा॒ने स्तु॒त (१) आ॒हाग्नी॑द॒ग्नीन् वि
ह॑र ब॒र्हिःस्तृ॑णाहि पु॒रो॒डाशा॒ꣳ अलं॑ कु॒र्विति॑
य॒ज्ञमे॒वाप॒जित्य॒ पुन॑स्तन्वा॒ना य॒न्त्यङ्गा॑रै॒र्द्वे
सव॑ने॒ वि ह॑रति श॒लाका॑भिस्तृ॒तीय॒ꣳ
सशु॒क्रत्वायाथो॒ सं भ॑रत्ये॒वैन॒द्धिष्णि॑या॒ वा
अ॒मुष्मिँ॑ल्लो॒के सोम॑मरक्ष॒न् तेभ्यो॑ऽधि॒
सोम॒माऽह॑र॒न् तम॑न्व॒वाय॒न् तं पर्य॑विश॒न् य
ए॒वं वेद॑ वि॒न्दते॑ (२) परिवे॒ष्टार॑ं॒

bahiṣhpavamāne stuta āha agnīd agnīn vi hara barhi stṛṇāhi purodāshām alam kuru iti yajñam eva apajitya punaḥ tanvānā yanti angārair dve savane vi harati shālākābhiḥ tṛtīyam sashukratvāya atho sambharati eva enat dhiṣhṇiyā vā amuṣhminn loke somam arakṣhann tebhyo adhi somam ā aharan tam anvavāyann tam paryavishann ya evam veda vindate pariveṣhṭāram

When the Bahiṣhpavamāna has been sung, he says, 'Agnīdh, draw off the fires, spread the strew, make ready the sacrificial cake.' Certainly having re-won the sacrifice they keep renewing it. At two pressings he draws off by means of embers; at the third (he draws) with (flaming) splinter to give it glory; certainly he completes it. The understanding (*dhiṣhṇiya*) guarded the Soma (delight) in the yonder world; they took away the Soma from them; they followed it and surrounded it. He who knows thus will have a protective enclosure (*kavacha*).

ते सोम॑पी॒थेन॒ व्या॑र्ध्यन्त॒ ते दे॒वेषु॑
सोमपी॒थमै॑च्छन्त॒ तान् दे॒वा अ॑ब्रुव॒न् द्वेद्वे॒
नाम॑नी कुरुध्व॒मथ॒ प्र वा॒ऽऽप्स्यथ॒ न
वेत्य॒ग्नयो॒ वा अथ॒ धिष्णि॑या॒स्तस्मा॑द् द्वि॒नामा॑
ब्राह्म॒णोऽर्धु॑क॒स्तेषा॑ं॒ ये नेदि॑ष्ठं॒ पर्य॑विश॒न् ते
सोम॑पी॒थं प्राऽऽप्नु॑वन्नाहव॒नीय॑ आग्नी॒ध्रीयो॑
हो॒त्रीयो॑ मार्जा॒लीय॒स्तस्मा॒त् तेषु॑
जुह्वत्यति॒हाय॒ वष॑ट् करोति॒ वि ह्ये॑ (३) ते
सोम॑पी॒थेनाऽऽर्ध्य॑न्त

te somapīthena vyārdhyanta te deveṣhu somapītham aichchhanta tān devā abruvan dvedve nāmanī kurudhvam atha pra vā āpsyatha na vā iti agnayo vā atha dhiṣhṇiyās tasmāt dvināmā brāhmaṇo ardhukaḥ teṣhām ye nediṣhṭham paryavishan te somapītham prā āpnuvann āhavanīya āgnīdhrīyo hotrīyo mārjālīyas tasmāt teṣhu juhvati atihāya vaṣhaṭ karoti vihyete somapīthenā ārdhyanta

They (the altars) were deprived of the Soma drink; they besought the gods for the Soma drink; the gods said to them, 'Take two names each; then shall you gain it, or not.' Then the altars became fires (agni) (also); therefore a Brahman who has two names is likely to prosper. Those which came nearest gained the Soma drink, viz. the Āhavanīya, the Agnīdh's altar, the Hotr's, and the Mārjāliya; therefore they sacrifice on them. He leaves the others out in uttering the cry (*vaṣhaṭ*) for sacrifice, for they were deprived of the Soma drink.

दे॒वा वै याः प्राची॒राहु॑ती॒रजु॑हवु॒र्ये
पु॒रस्ता॒दसु॑रा॒ आस॒न् ताꣳस्ता॒भिः प्राणु॑दन्त॒
याः प्र॒तीची॒र्ये प॒श्चादसु॑रा॒ आस॒न्
ताꣳस्ता॒भिरपा॑नुदन्त॒ प्राची॑र॒न्या आहु॑तयो
हू॒यन्ते॑ प्र॒त्यङ्ङासी॑नो॒ धिष्णि॑या॒न् व्याघा॑रयति
प॒श्चाच्चै॒व पु॒रस्ता॑च्च॒ यज॑मानो॒ भ्रातृ॑व्या॒न् प्र
णु॑दते॒ तस्मा॒त् परा॑चीः प्र॒जाः प्र वी॑यन्ते
प्र॒तीची॑ (४) जा॑यन्ते

devā vai yāḥ prāchīr āhutīr ajuhavur ye purastāt asurā āsann tān tābhiḥ prāṇudanta yāḥ pratīchīr ye pashchāt asurā āsann tān tābhir apānudanta prāchīr anyā āhutayo hūyante pratyang āsīno dhiṣhṇiyān vyāghārayati pashchāt chaiva purastāt cha yajamāno bhrātṛvyān praṇudate tasmāt parāchīḥ prajāḥ pra vīyante pratīchīr jāyante

The gods drove away the Asurās who were in front by the sacrifices which they offered on the eastern side, and (drove away) the Asurās who were behind by the sacrifices offered on the western side. Soma libations are offered in the east; seated to the west he besprinkles the altars; certainly from behind and from the front the sacrificer smites away his enemies; therefore offspring are engendered behind, and are brought forth in front.

प्रा॒णा वा ए॒ते यद्धिष्णि॑या॒ यद॑ध्व॒र्युः प्र॒त्यङ्
धिष्णि॑यानति॒सर्पे॑त् प्रा॒णान्त्सं क॑र्षेत्
प्र॒मायु॑कः स्या॒न्नाभि॒र्वा ए॒षा य॒ज्ञस्य॒
यद्धोतो॒र्ध्वः खलु॒ वै नाभ्यै॑ प्रा॒णोऽवा॑ङपा॒नो
यद॑ध्व॒र्युः प्र॒त्यङ् होता॑रमति॒सर्पे॑दपा॒ने प्रा॒णं
द॑ध्यात् प्र॒मायु॑कः स्या॒न्नाध्व॒र्युरुप॑
गाये॒द्वाग्वी॑र्यो॒ वा
अ॑ध्व॒र्युर्यद॑ध्व॒र्युरु॑प॒गाये॑दुद्गा॒त्रे (५) वाच॒ꣳ सं
प्र य॑च्छेदु॒पदासु॑काऽस्य॒ वाक् स्यात्

prāṇā vā ete yat dhiṣhṇiyā yat adhvaryuḥ pratyang dhiṣhṇiyān atisarpet prāṇān samkarṣhet pramāyukaḥ syāt nābhir vā eṣhā yajñasya yat hotā ūrdhvaḥ khalu vai nābhyai prāṇo avāng apāno yat adhvaryuḥ pratyang hotāram atisarpet apāne prāṇam dadhyāt pramāyukaḥ syāt na adhvaryur upagāyet vāgvīryo vā adhvaryuḥ yat adhvaryur upagāyet udgātre vācham sam prayachchhet upadāsukā asya vāk syāt

The understanding are the prāṇās; if the Adhvaryu were to go past the altars to the west, he would mingle the prāṇās, he would be liable to die. The Hotṛ is the navel of the

sacrifice; the prāṇa (in-breath) is above the navel, the apāna (out-breath) is below; if he places the prāṇa in the apāna, he would be liable to die. The Adhvaryu should not accompany the song; the Adhvaryu's strength is his voice; if the Adhvaryu were to accompany the song, he would confer his voice on the Udgātṛ, and his voice would fail.

ब्रह्मवा॒दिनो॑ वदन्ति॒ नास॑ꣳस्थिते॒
सोमे॑ऽध्व॒र्युः प्र॒त्यङ् सदो॑ऽतीया॒दथ॑ क॒था
दा॑क्षि॒णानि॒ होतु॑मेति॒ यामो॒ हि स तेषां॒
कस्मा॒ अह॑ दे॒वा यामं॒ वाऽया॑मं॒ वाऽनु॑
ज्ञास्य॒न्तीत्युत्त॑रे॒णाऽऽग्नी॑ध्रं प॒रीत्य॑ जुहोति
दाक्षि॒णानि॒ न प्रा॒णान्त्सं क॑र्षति॒ न्य॑न्ये
धिष्णि॑या उ॒प्यन्ते॒ (६) नान्ये यान् नि॒वप॑ति॒
तेन॒ तान् प्रीणाति॒ यान् न नि॒वप॑ति॒
यद॑नुदि॒शति॒ तेन॒ तान् ॥ 1

bramhavādino vadanti na asamsthite some adhvaryuḥ pratyang sadaḥ atīyāt atha kathā dākṣhiṇāni hotum eti yāmo hi sa teṣhām kasmā aha devā yāmam vā ayāmam vā anu jñāsyanti iti uttareṇā āgnīdhram parītya juhoti dākṣhināni na prāṇān samkarṣhati ni-anye dhiṣhṇiyā upyante nānye yān nivapati tena tān prīṇāti yān na nivapati yat anudishati tena tān

The theologians say, 'The Adhvaryu should not go beyond the Sadas to the west before the Soma offering is completed. Then how is he to go to offer the sacrifices in the southern fire? Because that is the end of the fires. But how are the gods to know whether it is the end or not?' He goes round the Agnīdh's altar to the north and offers the sacrifices in the southern fire; certainly he does not mingle the prāṇa. Some of the altars are besprinkled, some not; he delights those altars which he besprinkles; he delights those which he does not besprinkle, he delights by indicating them.

6.3.2 (anuvāka 2) (B)

[Soma smites Rākṣhasa; leading to the heaven; seat of Aditi; Soma is God to the Gods; *svadha;* pitṛs; Varuṇa's cord of bondage]

सु॒व॒र्गाय॒ वा ए॒तानि॑ लो॒काय॑ हूयन्ते॒
यद्वै॑सर्ज॒नानि॒ द्वाभ्यां॒ गार्ह॑पत्ये जुहोति
द्वि॒पाद्यज॑मान॒ः प्रति॑ष्ठित्या॒ आग्नी॑ध्रे
जुहोत्य॒न्तरि॑क्ष ए॒वाऽऽक्र॑मत आह॒वनी॑ये
जुहोति सुव॒र्गमे॒वैनं॑ लो॒कं ग॑मयति दे॒वान् वै
सु॑व॒र्गं लो॒कं य॒तो रक्षा॑ꣳस्यजिघाꣳस॒न्ते
सोमे॑न॒ राज्ञा॒ रक्षा॑ꣳस्यप॒हत्या॒प्सुमा॒त्मानं॑
कृ॒त्वा सु॑व॒र्गं लो॒कमा॑य॒न्
रक्ष॑सा॒मनु॑पलाभा॒याऽऽत॒ः सोमो॑ भव॒त्यथ॑
(१) वैसर्ज॒नानि॑ जुहोति॒ रक्ष॑सा॒मप॑हत्यै॒

suvargāya vā etāni lokāya hūyante yat vaisarjanāni dvābhyām gārhapatye juhoti dvipāt yajamānaḥ pratiṣhṭhityā āgnīdhre juhoti antarikṣha evā ākramata āhavanīye juhoti suvargam evainam lokam gamayati devān vai suvargam lokam yato rakṣhāmsi ajighāmsann te somena rājñā rakṣhāmsi apahatya aptum ātmānam kṛtvā suvargam lokam āyann rakṣhasām anupalābhāyā ātaḥ somo bhavati atha vaisarjanāni juhoti rakṣhasām apahatyai

The Vaisarjana offerings are made for the world of heaven. He offers in the Gārhapatya with two verses; the sacrificer has two feet. (Certainly it serves) for support. He offers in the Agnīdh's fire; certainly he approaches the midworld; he offers in the Āhavanīya; certainly he makes him go to the world of heaven. The Rakṣhasās sought to harm the gods as they were going to the world of heaven; they smote away the Rakṣhasās through Soma, the king. Becoming active they went to the world of heaven to prevent the Rakṣhasās seizing them. The Soma is ready at hand; so he offers the Vaisarjanas to smite away the Rakṣhasās.

[*'visarjana'* means the offering made at the end. *'vaisarjana'* is the offering made before the end of consecration.]

त्वꣳ सो॑म तनू॒कृद्भ्य॒ इत्या॑ह तनू॒कृद्ध्ये॑ष द्वेषो॑भ्यो॒ऽन्यकृ॑तेभ्य॒ इत्या॑हा॒न्यकृ॑तानि॒ हि रक्षा॑ꣳस्युरु य॒न्ताऽसि॒ वरू॑थ॒मित्या॑हो॒रु ण॑स्कृ॒धीति॒ वा वै॒तदा॑ह जुषा॒णो अ॒प्तुराज्य॑स्य वे॒त्वित्या॑हा॒प्तुमे॒व यज॑मानं कृ॒त्वा सु॑व॒र्गं लो॒कं ग॑मयति॒ रक्ष॑सा॒मनु॑पलाभा॒या

'tvam soma tanūkṛdbhya', (TS 1.3.4.1) ityāha tanūkṛt hi eṣha 'dveṣhobhyo anyakṛtebhya', (TS 1.3.4.1) ityāha anyakṛtāni hi rakṣhāmsi 'uru yantāsi varūtham' (TS 1.3.4.1), ityāha uru ṇaskṛdhi iti vāva etat āha 'juṣhāṇo aptur ājyasya vetu', (TS 1.3.4.2) ityāha aptum eva yajamānam kṛtvā suvargam lokam gamayati rakṣhasām anupalābhāyā

"O Soma, (from the hostility) brought by ourselves', (TS 1.3.4.1) he says, for he is the one who brings about (the hostility) by himself; 'from hostility brought about by others', (TS 1.3.4.1) he says, for the Rakṣhasās brought the (hostility). 'You are the giver of wide protection', (TS 1.3.4.1) he says; in effect he says, 'give us wide (protection).' 'May the active one gladly partake of the clarity (ghee)', (TS 1.3.4.2) he says; certainly he makes the sacrificer active and causes him to go to the world of heaven to prevent the Rakṣhasās seizing him.

ऽऽ सोमं॑ ददत (२) आ ग्राव्ण॒ आ वा॑य॒व्या॑न्या द्रोणकल॒शमुत् पत्नी॒मा न॑य॒न्त्यन्वना॑ꣳसि॒ प्र व॑र्तयन्ति॒ याव॑दे॒वास्यास्ति॒ तेन॑ स॒ह सु॑व॒र्गं लो॒कमे॑ति॒ न॑यवत्य॒र्चाऽऽग्नी॑ध्रे जुहोति सु॒वर्ग॑स्य लो॒कस्या॒भिनी॑त्यै ग्राव्णो॑ वा॒यव्या॑नि द्रोणकल॒शमाग्नी॑ध्र॒ उप॑ वासयति॒ वि ह्ये॑नं॒ तैर्गृ॒ह्णते॒ यत् स॒होप॑वा॒सये॑दपुवा॒ये॑तं सौ॒म्यर्चा॑ प्र पा॑दयति॒

ā somam dadata ā grāvṇa ā vāyavyāni ā droṇakalasham utpatnīm ā nayanti anvanāmsi pravartayanti yāvat eva asya asti tena saha suvargam lokam eti nayavatyā ṛchā āgnīdhre juhoti suvargasya lokasya abhinītyai grāvṇṇo vāyavyāni droṇakalasham āgnīdhra upa vāsayati vi hi enam tair gṛhṇate yat saha upavāsayet apuvāyeta soumyā ṛchā pra pādayati

They take up the Soma, the pressing-stones, the cups for Vāyu, the wooden trough; they lead forth the wife (of the sacrificer); they make the carts move along with them; certainly whatever is his he goes with it to the world of heaven. He offers in the Agnīdh's fire with a verse containing the word 'lead', for leading (him) to the world of heaven. He places on the Agnīdh's altar the pressing-stones, the cups for Vāyu, and the wooden trough, for they are taken away from him; if he were to place them in the cart, they would become spoiled. He makes (the cart) go forward with a verse addressed to Soma.

स्वयै॒ (३) वैनं॑ दे॒वत॑या॒ प्र पा॑दय॒त्यदि॑त्या॒ः सदो॒ऽस्यदि॑त्या॒ः सद॒ आ सी॒देत्या॑ह यथाय॒जुरे॒वैतद्यज॑मानो॒ वा ए॒तस्य॑ पु॒रा गो॒प्ता भ॑वत्ये॒ष वो॑ देव सवित॒ः सोम॒ इत्या॑ह सवि॒तृप्र॑सूत ए॒वैनं॑ दे॒वता॑भ्य॒ः सं प्र य॑च्छत्ये॒तत् त्वꣳ सो॑म दे॒वो दे॒वानुपा॑गा॒ इत्या॑ह दे॒वो ह्ये॑ष सन् (४) दे॒वानु॒पैती॒दम॒हं म॑नु॒ष्यो॑ मनु॒ष्या॑नित्या॑ह मनु॒ष्यो॑१॒ ह्ये॑ष सन् म॑नु॒ष्या॑नु॒पैति॒

svayā evainam devatayā pra pādayati 'adityāḥ sado asi adityāḥ sada ā sīda', (TS 1.3.4.11,12) ityāha yathā yajur evaitat yajamāno vā etasya purā goptā bhavati 'eṣha vo deva savitaḥ soma', (TS 1.3.4.13) ityāha savitṛprasūta eva enam devatābhyaḥ sam prayachchhati etat 'tvam soma devo devānupāgā', (TS 1.3.4.14) ityāha devo hi eṣha san devān upaiti 'idam aham manuṣhyān', (TS 1.3.4.14) ityāha manuṣhyo hi eṣha san manuṣhyān upaiti

Certainly by means of its own divinity he makes (the cart) go forward. 'You are the seat of Aditi; do you sit on the seat of Aditi', (TS 1.3.4.11,12) he says; that is according to the Yajus text. Hitherto the sacrificer has guarded the Soma. 'This, O god Savitṛ, is the Soma of you (gods)', (TS 1.3.4.13) he says; certainly impelled by Savitṛ, he hands the Soma over to the gods. 'You, O Soma, god to the gods, you have come', (TS 1.3.4.14) he says, for it (Soma) being a god goes to the gods. 'I as a man to men', he says, for he being a man goes to men.

यदे॒तद्यजु॒र्न ब्रू॒यादप्र॑जा अप॒शुर्यज॑मानः स्यात् स॒ह प्र॒जया॑ स॒ह रा॒यस्पोषे॒णेत्या॑ह प्र॒जयै॒व प॒शुभि॑ः स॒हेमं लो॒कमु॒पाव॑र्तते॒ नमो॑ दे॒वेभ्य॒ इत्या॑ह नमस्का॒रो हि दे॒वानाꣳ॑ स्व॒धा पि॒तृभ्य॒ इत्या॑ह स्वधाका॒रो हि (५) पि॑तृ॒णामि॒दम॒हं

yat etat yajur na brūyāt aprajā apashur yajamānaḥ syāt saha 'prajayā saha rāyaspoṣheṇa', (TS 1.3.4.14) ityāha prajayaiva pashubhiḥ saha imam lokam upāvartate 'namo devebhya', (TS

1.3.4.15) ityāha namaskāro hi devānām 'svadhā pitṛbhya', (TS 1.3.4.15) ityāha svadhākāro hi pitṛṇām idam aham

If he were not to say that Yajus mantra, the sacrificer would be without offspring or Ray-Cows. 'With successors, with increase of felicities', he says; certainly he abides in this world with successors and with Ray-Cows. 'Homage (*namo;* surrender) to the gods', (TS 1.3.4.15) he says for homage is the due of the gods; 'svadhā to the Pitṛs', (TS 1.3.4.15) he says, for the svadhā call is the due of the Pitṛs.

निर्वरुणस्य पाशादित्याह वरुणपाशादेव निर्मुच्यते ऽग्ने व्रतपत आत्मनः पूर्वा तनूरादेयेत्याहुः को हि तद्वेद यद्वसीयान्त्स्वे वशे भूते पुनर्वा ददाति न वेति ग्रावाणो वै सोमस्य राज्ञो मलिम्लुसेना य एवं विद्वान् ग्राव्ण आग्नीध्र उपवासयति नैनं मलिम्लुसेना विन्दति ॥ 2

'nirvaruṇasya pāshāt', (TS 1.3.4.16) ityāha varuṇapāshāt eva nirmuchyate 'agne vratapata ātmanaḥ pūrvā tanūr ādeyā', ityāhuḥ ko hi tat veda yat vasīyān sve vashe bhūte punar vā dadāti na veti grāvāṇo vai somasya rājño malimlusenā ya evam vidvān grāvṇa āgnīdhra upavāsayati nainam malimlusenā vindati

'Here (may) I (be free) from Varuṇa's cord of bondage', (TS 1.3.4.16) he says; certainly he is freed from Varuṇa's cord of bondage. 'O Agni, lord of laws (vrāta)', (he says). They say, 'One should recover one's former body', 'for when his will (changes) who knows whether the riches will restore the body or not'. The pressing-stones are the agents of King Soma. The agents of Soma do not find him, who knowing thus, places the pressing-stones on the Agnīdh's altar.

6.3.3 (anuvāka 3) (B)

[Nearer than the farther; farther than the near; Vishṇu; axe is Vajra; tree and axe; worlds and tree; symbolism of yūpa; how to cut the tree for making yūpa; tree of five cubits; different heights for different purposes; metre and tree]

वैष्णव्यर्चा हुत्वा यूपमच्छैति वैष्णवो वै देवतया यूपः स्वयैवैनं देवतया ऽच्छैत्यन्यानगां नान्यानुपागामित्याहाति ह्यन्यानेति नान्यानुपैत्यर्वाक्त्वा परैरविदं परोऽवरैरित्याहार्वाग्ध्येनं परैर्विन्दति परोऽवरैस्तं त्वा जुषे (१) वैष्णवं देवयज्याया इत्याह देवयज्यायै ह्येनं जुषते

vaiṣhṇavyā ṛchā hutvā yūpam achchha eti vaiṣhṇavo vai devatayā yūpaḥ svayā eva enam devatayā achchha 'eti anyān agām nānyān upāgām', (TS 1.3.5.1) ityāha ati hi anyān eti na anyān upaiti 'arvāk tvā parair avidam paro avarair', (TS 1.3.5.2) ityāha arvāghi enam parair vindati paro avaraiḥ 'tam tvā juṣhe vaiṣhṇavam devayajyāyā', (TS 1.3.5.3) ityāha devayajyāyai hyenam juṣhate

Having sacrificed with a verse addressed to Viṣhṇu, he approaches the post (*yūpa*). The post (*yūpa*) has Viṣhṇu for its deity; certainly he approaches it with its own deity. 'I have passed by others, I have not approached others', (TS 1.3.5.1) he says, for he passes by others, and does not approach others. 'I have found you nearer (*arvāk*) than the farther (*paraiḥ*), farther than the near', (TS 1.3.5.2) he says, for he finds it nearer than the farther, farther than the near. 'I welcome you that are of Viṣhṇu for the sacrifice to the gods', (TS 1.3.5.3) he says, for he welcomes it for the sacrifice to the gods.

[Clearly yūpa cannot be a mere sacrificial post made up of wood. It is symbolic. Aitareya Brāhmaṇa (2.6.3) states that yajamāna himself is the yūpa or post *'yajamāno vai yūpaḥ'*. The seer in this mantra (1.3.5.2) is trying to locate the subtle *yūpa* which supports the inner being. Sometimes he feels that it is very near; at other times he feels it is far. Ritualists regard this profound mantra as addressed to the tree from which the post is made. See also the note in the next page.]

दे॒वस्त्वा॑ सवि॒ता मध्वा॑ऽन॒क्त्वित्या॑ह॒ तेज॑सै॒वैन॑मन॒क्त्योष॑धे॒ त्राय॑स्वैन॒ꣳ स्वधि॑ते॒ मैनꣳ॑ हिꣳसी॒रित्या॑ह॒ वज्रो॒ वै स्वधि॑ति॒ः शान्त्यै॒ स्वधि॑तेर्वृ॒क्षस्य॒ बिभ्य॑तः प्र॒थमे॒न शक॑लेन स॒ह तेज॒ः परा॑ पतति॒ यः प्र॑थ॒मः शक॑लः परा॒पते॒त् तमप्या ह॑रे॒त् सते॑जस (२) मे॒वैन॒मा ह॑रति॒

'devastvā savitā madhvā anaktu', (TS 1.3.5.4) ityāha tejasā evainam anakti 'oṣhadhe trāyasva enam svadhite ma enam himsīḥ', (TS 1.3.5.5,6) ityāha vajro vai svadhitiḥ shāntyai svadhiter vṛkṣhasya bibhyataḥ prathamena shakalena saha tejaḥ parā patati yaḥ prathamaḥ shakalaḥ parāpatet tam apyā haret satejasam eva enam ā harati

'Let the god Savitṛ anoint you with honey', (TS 1.3.5.4) he says; certainly he anoints it with glory. 'O growth of earth, guard it; O axe, harm it not', (TS 1.3.5.5,6) he says; the axe is the thunderbolt; (certainly it serves) for peace. The brilliance of the tree which fears the axe falls away with the first chip; he should take up the first chip which falls; certainly he takes it up with its brilliance.

इमे वै लो॒का यूपा॑त् प्रय॒तो बि॑भ्यति॒ दिव॒मग्रे॑ण॒ मा लै॑खीर॒न्तरि॑क्षं॒ मध्ये॑न॒ मा हिꣳ॑सी॒रित्या॑हे॒भ्य ए॒वैनं॑ लो॒केभ्य॑ः शमयति॒ वन॑स्पते श॒तव॑ल्शो॒ वि रो॒हेत्या॒व्रश्च॑ने जुहोति॒ तस्मा॑दा॒व्रश्च॑नाद्वृ॒क्षाणा॒ं भूया॑ꣳस॒ उत्ति॑ष्ठन्ति स॒हस्र॑वल्शा॒ वि व॒यꣳ रु॑हे॒मेत्या॑हा॒ऽऽशिष॑मे॒वैतामा शा॒स्ते

ime vai lokā yūpāt prayato bibhyati 'divam agreṇa mā lekhīr antarikṣham madhyena mā himsīr', (TS 1.3.5.7) ityāha ebhya evainam lokebhyaḥ shamayati 'vanaspate shatavalsho vi roha', (TS 1.3.5.8) iti āvrashchane juhoti tasmāt āvrashchanāt vṛkṣhāṇām bhūyāmsa uttiṣhṭhanti 'sahasravalshā vi vayam ruhema', (TS 1.3.5.8) ityāhā āshiṣham eva etām ā shāste

These worlds are afraid of the tree (*yūpa*) falling forward in their front. 'With your top graze not the heaven, with your middle harm not the midworld', he says; certainly he makes it tender for these worlds. 'O tree, grow with a hundred shoots', (TS 1.3.5.8) (with these words) he sacrifices on the stump; therefore many (shoots) spring up from the stump of trees. 'May (the yupa) grow in us with a thousand shoots', (TS 1.3.5.8) he says; certainly he invokes this blessing.

['yupa' is not a mere wooden post used in sacrifice. Clearly the *yūpa* is not physical; the subtle *yūpa* in our body should be firmly based on the earth; it should not be eager for union with the other worlds like heaven; it should not harm the middle world in its attempt to go to heaven.]

ऽन॑क्षसङ्गं (३) वृश्चे॒द्यद॑क्षस॒ङ्गं वृ॒श्चेद॑धई॒षं यज॑मानस्य प्र॒मायु॑कꣳ स्या॒द्यं का॒मये॒ताप्र॑तिष्ठितः स्या॒दित्या॑रो॒हं तस्मै॑ वृश्चेदे॒ष वै व॒नस्पती॑ना॒मप्र॑तिष्ठि॒तोऽप्र॑तिष्ठित ए॒व भ॑वति॒ यं का॒मये॑तापशुः स्या॒दित्य॑प॒र्णं तस्मै॒ शुष्का॑ग्रं वृश्चेदे॒ष वै व॒नस्पती॑नामपश॒व्यो॑ऽप॒शुरे॒व भ॑वति॒ यं का॒मये॑त पशु॒मान्त्स्या॒दिति॑ बहुप॒र्णं तस्मै॑ ब॒हुशा॒खं वृ॑श्चेत्

anakṣhasangam vṛshchet yat akṣhasangam vṛshchet adha īṣham yajamānasya pramāyukam syāt yam kāmayeta apratiṣhṭhitaḥ syāt iti āroham tasmai vṛshchet eṣha vai vanaspatīnām apratiṣhṭhito apratiṣhṭhita eva bhavati yam kāmayeta apashuḥ syāt iti aparṇam tasmai shuṣhkāgram vṛshchet eṣha vai vanaspatīnām apashavyo apashur eva bhavati yam kāmayeta pashumān syāt iti bahuparṇam tasmai bahushākham vṛshchet

He should cut it so that it will not touch the axle (*akṣha*). If he were to cut it so that it would touch the axle, the will (*iṣham*) of the sacrificer would be liable to perish. If he desire of any one, 'May he be without support (*apratiṣhthataḥ*)', he should cut for him a branch; this among the trees is not supported; certainly he is without support. If he desire for anyone, 'May he be without Ray-Cows', he should cut for him a post without leaves and with a withered top; this among trees is without Ray-Cows; certainly he becomes without Ray-Cows. If he desire of any one, 'May he be rich in Ray-Cows', he should cut for him one with many leaves and many branches;

ए॒ष वै (४) व॒नस्पती॑नां पश॒व्य॑ः प॒शुमा॑ने॒व भ॑वति॒ प्रति॑ष्ठितं वृश्चेत् प्रति॒ष्ठाका॑मस्यै॒ष वै व॒नस्पती॑ना॒ं प्रति॑ष्ठितो॒ यः स॒मे भूम्यै॒ स्वाद्योनौ॑ रू॒ढः प्रत्ये॒व तिष्ठति॒ यः प्र॒त्यङ्ङु॑पनत॒स्तं वृ॒श्चेत् स हि मेध॑म॒भ्युप॑नत॒ः पञ्चा॑रत्नि॒ं तस्मै॑ वृ॒श्चेद्यं का॒मये॒तोपै॑न॒मुत्त॑रो य॒ज्ञो न॑मे॒दिति॒ पञ्चा॑क्षरा प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञ उपै॑न॒मुत्त॑रो य॒ज्ञो (५) न॑मति॒

eṣha vai vanaspatīnām pashavyaḥ pashumān eva bhavati pratiṣhṭhitam vṛshchet pratiṣhṭhākāmasya eṣha vai vanaspatīnām pratiṣhṭhito yaḥ same bhūmyai svāt yone rūḍhaḥ pratyeva tiṣhṭhati yaḥ pratyang upanataḥ tam vṛshchet sa hi medhamm abhyupanataḥ pañchāratnim tasmai vṛshchet yam kāmayeta upainam uttaro yajño namet iti panchākṣharā pangktiḥ pangkto yajña upainam uttaro yajño namati

This among trees is rich in Ray-Cows; certainly he becomes rich in Ray-Cows. He should cut one that is supported for one who desires support; this among trees is supported which grows from its own birthplace on level ground and is firm. He should cut one which leans towards the west, for it is leaning over for the sacrifice. He should cut one of five cubits (*pancha aratnim*) for him to whom he desires, 'May the higher sacrifice condescend to him'. The Pañgkti has five syllables, the sacrifice is fivefold, the higher sacrifice condescends to him.

[1 aratni= 1 hasta = 24 angula]

षड॑रत्निं प्रति॒ष्ठाका॑मस्य॒ षड्वा ऋ॒तव॑ ऋ॒तुष्वे॒व प्रति॑ तिष्ठति स॒प्तार॑त्निं प॒शुका॑मस्य स॒प्तप॑दा॒ शक्व॑री प॒शव॒ः शक्व॑री प॒शूने॒वाव॑ रुन्धे॒ नवा॑रत्नि॒ं तेज॑स्कामस्य त्रि॒वृता॒ स्तोमे॑न॒ संमि॑तं॒ तेज॑स्त्रि॒वृत् तेज॒स्व्ये॑व भ॑व॒त्येका॑दशारत्निमिन्द्रि॒यका॑म॒स्यैका॑दशाक्षरा त्रि॒ष्टुगि॑न्द्रि॒यं त्रि॒ष्टुगि॑न्द्रिया॒व्ये॑व भ॑वति॒ पञ्च॑दशारत्नि॒ं भ्रातृ॑व्यवतः पञ्चद॒शो वज्रो॒ भ्रातृ॑व्याभिभूत्यै स॒प्तद॑शारत्निं प्र॒जाका॑मस्य स॒प्तद॒शः प्र॒जाप॑तिः प्र॒जाप॑ते॒राप्त्या॒ (६) एक॑वि॒ꣳशत्यरत्निं प्रति॒ष्ठाका॑मस्यैकवि॒ꣳशः स्तोमा॑नां प्रति॒ष्ठा प्रति॑ष्ठित्या अ॒ष्टाश्रि॑र्भवत्य॒ष्टाक्ष॑रा गाय॒त्री तेजो॑ गाय॒त्री गा॑य॒त्री य॑ज्ञमु॒खं तेज॑सै॒व गा॑यत्रि॒या य॑ज्ञमु॒खेन॒ सं॑मि॑तः ॥ 3

ṣhaḍ aratnim pratiṣhṭhākāmasya ṣhaḍvā ṛtava ṛtuṣhu eva prati tiṣhṭhati sapta aratnim pashukāmasya saptapadā shakvarī pashavaḥ shakvarī pashūn eva avarundhe nava aratnim tejaskāmasya trivṛtā stomena sammitam tejaḥ trivṛt tejasvī eva bhavati ekādasha aratnim indriyakāmasya ekādashākṣharā trishṭuk indriyam triṣhṭuk indriyāvī eva bhavati pañchadasha aratnim bhrātṛvyavataḥ pañchadasho vajro bhrātṛvyābhibhūtyai saptadasha aratnim prajākāmasya saptadashaḥ prajāpatiḥ prajāpater āptyā ekavimshati aratnim pratiṣhṭhākāmasya ekavimshaḥ stomānām pratiṣhṭhā pratiṣhṭhityā aṣhṭāshrir bhavati aṣhṭākṣharā gāyatrī tejo gāyatrī gāyatrī yajñamukham tejasā eva gāyatriyā yajñamukhena sammitaḥ

(He should cut one) of six cubits (*aratni*) for one who desires support; the seasons are six; certainly he finds support in the seasons. (He should cut one) of seven cubits (*aratni*) for one who desires cattle; the Shakvarī has seven feet, the Shakvarī is cattle; certainly he wins cattle. (He should cut one) of nine cubits for one who desires brilliance,

commensurate with the Trivṛt Stoma; the Trivṛt is brilliance; certainly he becomes brilliant. (He should cut one) of eleven cubits for one who desires power; the Trishṭubh has eleven syllables, the Trishṭubh is power; certainly he becomes powerful. (He should cut one) of fifteen cubits for one who has foes; the thunderbolt is fifteen fold; (certainly it serves) for the overcoming of foes. (He should cut one) of seventeen cubits for one who desires offspring; Prajāpati is seventeen fold; (certainly it serves) to gain Prajāpati. (He should cut one) of twenty-one cubits for one who desires support; the Ekavimsha is the support of the Stomas; (certainly it serves) for support. It has eight corners; the Gāyatri has eight syllables, the Gāyatrī is brilliance, the Gāyatrī is the beginning of the sacrifice; certainly it is commensurate with brilliance, the Gāyatrī, the beginning of the sacrifice.

6.3.4 (anuvāka 4) (B)

[Anointing from the foot up; digging earth is cruel; post (yūpa) is the symbol of sacrificer; pippala; why plants bear fruits at top; Vishṇu is deity of yūpa; unite with brilliance (*tejas*); making mantra and *kṣhatra* firm; making rain; esoteric meaning of yūpa; disturbing the sacrifice]

पृ॒थि॒व्यै त्वा॒ऽन्तरि॑क्षाय त्वा दि॒वे त्वेत्या॑हे॒भ्य ए॒वैनं॑ लो॒केभ्य॒ः प्रोक्ष॑ति॒ परा॑ञ्चं॒ प्रोक्ष॑ति॒ परा॑ङि॒व हि सु॑व॒र्गो लो॒कः क्रूरमि॑व॒ वा ए॒तत् क॑रोति॒ यत् खन॑त्य॒पोऽवं॑ नयति॒ शान्त्यै॒ यव॑मती॒रवं॑ नय॒त्यूर्ग्वै यवो॒ यज॑माने॒न यूपः सं॑मितो॒ यावा॑ने॒व यज॑मान॒स्ताव॑ती-मे॒वास्मि॒न्नूर्जँ॑ दधाति (१)

'pṛthivyai tvā antarikṣhāya tvā dive tvā', (TS 1.3.6.1) ityāha ebhya evainam lokebhyaḥ prokṣhati parāñcham prokṣhati parāg iva hi suvargo lokaḥ krūram iva vā etat karoti yat khanati apo avanayati shāntyai yavamatīr avanayati ūrk vai yavo yajamānena yūpaḥ sammito yāvān eva yajamānaḥ tāvatīm evāsminn ūrjam dadhāti

'To earth you; to midworld you; to heaven you;' (TS 1.3.6.1) he says; certainly for these worlds he anoints it. He anoints from the foot upwards, for upwards as it were is the world of heaven. Cruel as it were is what he does when he digs; he pours water over for peace; he pours (water) mixed with barley; barley is strength. The post is the symbol or indicator (sammita) of the sacrificer. As great as is the sacrificer, so much strength does he put in it.

[Recall the quote in Aitareya Āraṇyaka (2.6.3) 'yajamāna is the yūpa', '*yajamāno vai yūpaḥ*']

पि॒तृणाꣳ सद॑नम॒सीति॑ ब॒र्हिरवं॑ स्तृणाति पितृदे॒वत्या॑१॒ꣳ ह्यै॑तद्यन्नि॑खा॑तं॒ यद्ब॒र्हिर॑नवस्तीर्य॑ मिनु॒यात् पि॑तृदे॒वत्यो॑ निखा॑तः स्याद्ब॒र्हिर॑व॒स्तीर्य॑ मिनोत्य॒स्यामे॒वैनं॑ मिनोति यूपशक॒लमवा॑स्यति॒ सते॑जसमे॒वैनं॑ मिनोति दे॒वस्त्वा॑ सवि॒ता मध्वा॑ऽन॒क्त्वित्या॑ह॒ तेज॑सै॒वैनं॑मनक्ति सुपिप्प॒लाभ्य॒स्त्वौष॑धीभ्य॒ इति॑ च॒षा॒लं प्रति॑ (२) मुञ्चति॒

'pitṛṇām sadanam asi', (TS 1.3.6.4) iti barhir avastṛṇāti pitṛdevatyām hi etat yat nikhātam yat barhir anavastīrya minuyāt pitṛdevatyo nikhātaḥ syāt barhir avastīrya minoti asyām evainam minoti yūpashakalam avāsyati satejasam evainam minoti, 'devaḥ tvā savitā madhvā anaktu', (TS 1.3.6.7) ityāha tejasā eva enam anakti 'supippalābhyaḥ tvā oṣhadhībhya', (TS 1.3.6.8) iti chaṣhālam prati muñchati

'You are the seat of the Pitṛs', (TS 1.3.6.4) (with these words) he spreads the strew, for what is dug in has the Pitṛs for its deity. If he were to set it up without strewing, he would be digging the pitṛs deities also; he sets it up after strewing; certainly he sets it up in this (earth). He throws down the splinter of the post; 'Let the God Savitṛ anoint you with honey', (TS 1.3.6.7), he says; certainly he sets it up with its glory. 'You to the growths of the earth (*oṣhadha*) with fair berries (*supippala*)', (with these words) he fixes on the top.

तस्मा॑च्छीर्ष॒त ओष॑धयः॒ फलं॑ गृह्ण॒न्त्य॒नक्ति॒
तेजो॒ वा आज्यं॒ यज॑मानेनाग्नि॒ष्ठाऽश्रिः॒
संमि॑ता॒ यद॑ग्नि॒ष्ठामश्रिं॑म॒नक्ति॒ यज॑मानमे॒व
तेज॑साऽनक्त्य॒न्तम॑नक्त्य॒न्तमे॒व यज॑मानं॒
तेज॑साऽनक्ति स॒र्वतः॒ परि॑
मृ॒शत्यप॑रिवर्गमे॒वास्मि॒न् तेजो॑ दधा॒त्युद्दिव॑ꣳ
स्तभा॒नाऽन्तरि॑क्षं पृणे॒त्याहै॒षां लो॒काना॒ं
विधृ॑त्यै वैष्ण॒व्यर्चा॑ (३) कल्पयति

tasmāt shīrṣhata oṣhadhayaḥ phalam gṛhṇanti anakti tejo vā ājyam yajamānena agniṣhṭhā ashriḥ sammitā yat agniṣhṭhām ashrim anakti yajamānam eva tejasā anakti āntam anakti āntam eva yajamānam tejasā anakti sarvataḥ pari mṛshati aparivargam eva asmin tejo dadhāti 'uddivam stabhāna ā antarikṣham pṛṇa', (TS 1.3.6.9) ityāha eṣhām lokānām vidhṛtyai vaiṣhṇavyā ṛchā kalpayati

Therefore plants bear fruit at the top. He anoints it, the mental clarity (*ājyam*) is glory. The corner near the fire is of the same height as the sacrificer; in that he anoints the corner near the fire, he anoints the sacrificer with brilliance. He anoints it to the end; certainly does he completely anoint the sacrificer with brilliance. He rubs it all around; certainly he places brilliance in him completely. 'Support the heaven, fill the midworld', (TS 1.3.6.9) he says for the separation of these worlds. With a verse addressed to Viṣhṇu, he arranges it (the post).

वैष्ण॒वो वै दे॒वत॑या॒ यूपः॒ स्वयै॒वैनं॑ दे॒वत॑या
कल्पयति॒ द्वाभ्यां॑ कल्पयति द्वि॒पाद्यज॑मानः॒
प्रति॑ष्ठित्यै॒ यं का॒मये॑त॒ तेज॑सैनं
दे॒वता॑भिरिन्द्रि॒येण॒ व्य॑र्धयेय॒मित्य॑ग्नि॒ष्ठां
तस्या॒श्रिं॑माहव॒नीया॑दि॒त्थं वे॒त्थं वाऽति॑
नावये॒त् तेज॑सै॒वैनं॑ दे॒वता॑भिरिन्द्रि॒येण॒
व्य॑र्धयति॒ यं का॒मये॑त॒ तेज॑सैनं
दे॒वता॑भिरिन्द्रि॒येण॒ सम॑र्धयेय॒मित्य॑ (४) ग्नि॒ष्ठां

तस्याश्रिं॑माहव॒नीये॑न॒ सं मि॑नुया॒त् तेज॑सै॒वैनं॑ दे॒वता॑भिरिन्द्रि॒येण॒ सम॑र्धयति

vaiṣhṇavo vai devatayā yūpaḥ svayā eva enam devatayā kalpayati dvābhyām kalpayati dvipāt yajamānaḥ pratiṣhṭhityai yam kāmayeta tejasā enam devatābhir indriyeṇa vi ardhayeyam iti agniṣhṭhām tasya ashrim āhavanīyāt ittham vā ittham vā ati nāvayet tejasā eva enam devatābhir indriyeṇa vyardhayti yam kāmayeta tejasā enam devatābhir indriyeṇa samardhayeyam iti agniṣhṭhām tasya ashrim āhavanīyena sam minuyāt tejasā evainam devatābhir indriyeṇa samardhayati

The post has Viṣhṇu for its deity; certainly he arranges it with its own deity. He arranges it with two (verses); the sacrificer has two feet; (certainly it serves) for support. If he desire of a man, 'May I deprive him of brilliance, of the deities, of power', he should move the corner near the fire to one side or the other of the Āhavanīya; certainly he deprives him of brilliance, of the deities, of power. If he desire of a man, 'May I unite him with brilliance, with the deities, with power', he should set up for him the corner (of the post) near the fire in a line with the Āhavanīya; certainly he unites him with brilliance, with the deities, with power.

ब्र॒ह्मवनिं॑ त्वा क्षत्र॒वनि॒मित्या॑ह यथाय॒जुरे॒वैतत् परि॑ व्यय॒त्यूर्ग्वै र॑श॒ना यज॑मानेन॒ यूपः॒ संमि॑तो॒ यज॑मानमे॒वोर्जा सम॑र्धयति नाभिद॒घ्ने परि॑ व्ययति नाभिद॒घ्न ए॒वास्मा॒ ऊर्जं॑ दधाति॒ तस्मा॑न्नाभिद॒घ्न ऊ॒र्जा भु॑ञ्जते॒

'bramhavanim tvā kṣhatravanim', (TS 1.3.6.15), ityāha yathāyajur evaitat pari vyayati ūrk vai rashanā yajamānena yūpaḥ sammito yajamānam eva urjā samardhayati nābhidaghne parivyayati nābhidaghna eva asmā ūrjam dadhāti tasmāt nābhidaghna ūrjā bhuñjate

'You make firm the mantra (*brahman*), the fighting spirit (*kṣhatra*)', (TS 1.3.6.15), he says; that is according to the Yajus mantra. He winds round (the grass); the girdle is strength, the post is of the same height as the sacrificer; certainly he unites the sacrificer with strength. He winds (it) round at the level of the navel; certainly at the level of the navel, he bestows upon him strength; therefore at the level of the navel, men enjoy strength.

यं का॒मये॑तो॒र्जैनं॑ (५) व्य॑र्धये॒यमित्यू॒र्ध्वां वा॒ तस्यावा॑ची॒ं वाऽवो॑हेदू॒र्जैवैनं॒ व्य॑र्धयति॒ यदि॑ का॒मये॑त॒ वर्षु॑कः प॒र्जन्यः॑ स्या॒दित्यवा॑ची॒मवो॑हे॒द्वृष्टि॑मे॒व नि य॑च्छति॒ यदि॑ का॒मये॒ताव॑र्षुकः स्या॒दित्यू॒र्ध्वामुदू॑हे॒द्वृष्टि॑मे॒वोद्य॑च्छति पितॄ॒णां निखा॑तं मनु॒ष्या॑णामू॒र्ध्वं निखा॑ता॒दा र॑श॒नाया॒ ओष॑धीनाꣳ रश॒ना

yam kāmayeta urjainam vyardhayeyam iti ūrdhvā vā tasya avāchīm vā avohet ūrjā evainam vyardhayati yadi kāmayeta varṣhukaḥ parjanyaḥ syāt iti avāchīm avohed vṛṣhṭim eva ni yachchhati yadi kāmayet āvarṣhukaḥ syāt iti ūrdhvām udūhet vṛṣhṭim eva udyachchhati pitṛṇām nikhātam manuṣhyāṇām ūrdhvam nikhātāt ā rashanāyā oṣhadhīnām rashanā

If he desire of a man, 'May I deprive him of strength', he should put (it) on either upwards or downwards; certainly he deprives him of strength. If he desire, 'May Parjanya rain', he should put it on downwards; certainly he brings down rain; if he desire, 'May Parjanya not rain', he should put it on upwards; certainly he holds up rain. What is dug in belongs to the Pitṛs, what is above, the part dug up to girdle belongs to men, the girdle belongs to the plants,

विश्वे॑षां (६) दे॒वाना॑मू॒र्ध्वꣳ र॑श॒नाया॒ आ च॒षाला॒दिन्द्र॑स्य च॒षाल॑ꣳ सा॒ध्याना॒मति॑रिक्त॒ꣳ स वा ए॒ष स॑र्वदे॑व॒त्यो॑ यद्यूपो॒ यद्यूपं॑ मि॒नोति॒ सर्वा॑ ए॒व दे॒वता॑ः प्रीणाति य॒ज्ञेन॒ वै दे॒वाः सु॑व॒र्गं लो॒कमा॑य॒न् ते॑ऽमन्यन्त मनु॒ष्या॑ नो॒ऽन्वाभ॑विष्य॒न्तीति॒ ते यूपे॑न योपयि॒त्वा सु॑व॒र्गं लो॒कमा॑य॒न् तमृष॑यो॒ यूपे॑नै॒वानु॒ प्राजा॑न॒न् तद्यूप॑स्य यूप॒त्वं (७)

vishveṣhām devānām ūrdhvam rashanāyā ā chaṣhālāt indrasya chaṣhālam sadhyānām atiriktam sa vā eṣha sarvadevatyo yat yūpo minoti sarvā eva devatāḥ prīṇāti yajñena vai devāḥ suvargam lokam āyan te amanyanta manuṣhyā no anvābhaviṣhyanti iti te yūpena yopayitvā suvargam lokam āyan tam ṛṣhayo yūpena evānu prajānan tat yūpasya yūpatvam

what is above the girdle up to the top belongs to the All-gods, the top to Indra, the rest to the Sādhyas. The post is connected with all the gods; certainly in setting up the post he delights all the gods. By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will equal us'; they blocked the way by the post and went to the world of heaven; the riṣhis discerned that (world) by means of the post (*yūpa*), and that is why it is called post.

[*yūpa* has the meaning of, 'to indicate', 'to feed'. That which has this knowledge is *'yūpatva'*. *yūpa* is also a post. This *yūpa* symbolises that path to the higher worlds. Riṣhi cannot discern the world by a mere wooden post.]

यद्यूपं॑ मि॒नोति॑ सुव॒र्गस्य॑ लो॒कस्य॒ प्रज्ञा॑त्यै पु॒रस्ता॑न्मिनोति पु॒रस्ता॒द्धि य॒ज्ञस्य॑ प्रज्ञा॒यते प्र॑ज्ञात॒ꣳ हि तद्यदति॑पन्न आ॒हुरि॒दं का॒र्य॑मासी॒दिति॑ सा॒ध्या वै दे॒वा य॒ज्ञमत्य॑मन्यन्त॒ तान् य॒ज्ञो नास्पृ॑श॒त् तान् य॒द्य॒ज्ञस्याति॑रिक्त॒मासी॒त् तद॑स्पृश॒दति॑रिक्त॒ं वा ए॒त॒द्य॒ज्ञस्य॒ यद॒ग्नाव॒ग्निं म॑थि॒त्वा प्र॒ह॒रत्यति॑रिक्तमे॒त (८) यूप॑स्य॒ यदू॒र्ध्वं च॒षाला॒त् तेषां॒ तद्भा॑ग॒धेयं॒ ताने॒व तेन॑ प्रीणाति

yad yūpam minoti suvargasya lokasya prajñātyai purstāt minoti purastāt dhi yajñasya prajñāyate aprajñātam hi tat yat atipanna āhur idam kāryam āsīt iti sādhyā vai devā yajñam atyamanyanta tān yajño na asprshat tān yat yajñasya atiriktam āsīt tat asprshat atiriktam vā etad yajñasya yat agnau agnim mathitvā praharati atiriktam etat yūpasya yat ūrdhvam chashālāt teshām tat bhāgadheyam tān eva tena prīṇāti

He sets up the *yūpa* (post) to discern the world of heaven. He puts (it) up to the east (of the fire); for before the sacrifice it is proclaimed; when it is not proclaimed, some men may say after the event, 'This should have been done.' The Sādhya gods did not pay attention to the sacrifice; the sacrifice touched them not; what was redundant in the sacrifice touched them. The redundant (*atirikta*) part of the sacrifice is the producing of fire and casting it on the fire; the redundant part of the post is the part above the top; that is their share; certainly by it he delights them.

दे॒वा वै सꣳस्थि॑ते॒ सोमे॒ प्र स्रुचो॑ऽह॑र॒न् प्र
यू॒पं ते॑ऽमन्यन्त यज्ञवेश॒सं वा इ॒दं कु॑र्म॒ इति॒
ते प्र॑स्त॒रꣳ स्रु॒चां नि॒ष्क्रय॑णमपश्य॒न्त्स्वरुं॒
यूप॑स्य॒ सꣳस्थि॑ते॒ सोमे॒ प्र प्र॑स्त॒रꣳ हर॑ति
जु॒होति॒ स्व॒रुमय॑ज्ञवेशसाय ॥ 4

devā vai samsthite some pra srucho aharan pra yūpam te amanyanta yajña-veshasam vā idam kurma iti te prastaram sruchām nishkrayaṇam apashyann svarum yūpasya samsthite some pra prastaram harati juhoti svarum ayajña-veshasāya

When the Soma sacrifice was complete the gods cast the offering-spoons (into the fire) and the post; they reflected, 'Here we are making a disturbance of the sacrifice'; they saw (the possibility) of replacement (*nishkarayaṇam*) of the bunch of grass for the offering-spoons and (replacement of) the chip of wood (*svarum*) for the post. When the Soma sacrifice is complete, he casts (in the fire) the bunch of grass and, he offers the chip (*svarum*) to avoid disturbing the sacrifice.

6.3.5 (anuvāka 5) (B)

[Sādhya gods; offering Agni to Agni; offering animal qualities; Ūrvashi; āyu]

सा॒ध्या वै दे॒वा अ॒स्मिँल्लो॒क आ॑स॒न् नान्यत्
किं च॒न मि॒षत् ते॑ऽग्निमे॒वाग्नये॒ मेधा॒या
ऽल॑भन्त॒ न ह्य॑न्यदा॑ल॒म्भ्य॑मविन्द॒न् ततो॒ वा
इ॒माः प्र॒जाः प्राजा॑यन्त॒ यद॒ग्नाव॒ग्निं म॑थि॒त्वा
प्र॒हर॑ति प्र॒जानां॒ प्र॒जन॑नाय रु॒द्रो वा ए॒ष
यद॒ग्निर्यज॑मानः प॒शुर्यत् प॒शुमा॒लभ्या॒ग्निं
मन्थे॑द्रु॒द्राय॒ यज॑मान (१) मपि॑ दध्यात्
प्र॒मायु॑कः स्या॒त्

sādhyā vai devā asminn loke āsan nānyat kim chana mishat te agnim eva agnaye medhāyā alabhanta na hi anyat ālambhyam avindann tato vā imāḥ prajāḥ prājāyanta yat agnau agnim mathitvā praharati prajānām prajananāya rundro vā eṣha yat agnir yajamānaḥ pashuryat pashum ālabhya agnim manthet rudrāya yajamānam api dadhyāt pramāyukaḥ syāt

The Sādhya gods were in this world and nothing else (was there). They offered Agni as a sacrifice to Agni, for they found nothing else to offer; consequently these creatures were born indeed; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring. Now the fire is Rudra, the *pashu* is the sacrificer; if he were to produce the fire after offering the *pashu,* he would place the sacrificer in the power of Rudra, and he would be liable to die.

अथो॒ खल्वा॑हुर॒ग्निः सर्वा॑ दे॒वता॑ ह॒विरे॒तद्यत् प॒शुरिति॒ यत् प॒शुमा॒लभ्या॒ग्निं मन्थ॑ति ह॒व्यायै॒वाऽऽस॑न्नाय॒ सर्वा॑ दे॒वता॑ जनयत्युपा॒कृत्यै॒व मन्थ्य॒स्तन्नेवाऽऽल॑ब्धं॒ नेवाना॑लब्धम॒ग्नेर्ज॒नित्र॑म॒सीत्या॑हा॒ग्नेर्ह्ये॑तज्ज॒नित्रं॒ वृष॑णौ स्थ॒ इत्या॑ह॒ वृष॑णौ (२) ह्ये॑तौ

atho khalu āhur agniḥ sarvā devatā havir etat yat pashur iti yat pashum ālabhya agnim manthati havyāyaivā āsannāya sarvā devatā janayati upākṛtya eva manthyaḥ tat na evā ālabdham na eva anālabdham 'agner janitram asi', (TS 1.3.7.7) ityāha agnerhi etat janitram, 'vṛṣhaṇau stha', (TS 1.3.7.7) ityāha vṛṣhaṇau hi etau

Or rather they say, 'All the gods are the fire, the *pashu* (is) the offering'. In that he produces the fire after (the symbolic) offering of *pashu* (animal qualities), he brings forth all the gods for the offering, which is made ready. The fire should be produced, after giving up the animal (qualities). The offering is then neither finished nor not begun. 'You are the birthplace of Agni', (TS 1.3.7.7) he says, for that is the birthplace of Agni. 'You are the two who shower (might)', (TS 1.3.7.7) he says, for they are the two showerers.

उ॒र्वश्य॑स्या॒यु॒रसीत्या॑ह मिथु॒नत्वाय॑ घृ॒तेना॒क्ते वृष॑णं दधाथा॒मित्या॑ह॒ वृष॑ण॒ꣳ ह्ये॑ते दधा॑ते॒ ये अ॒ग्निं गा॑य॒त्रं छन्दोऽनु॒ प्र जा॑य॒स्वेत्या॑ह॒ छन्दो॑भिरे॒वैनं॒ प्र ज॑नयत्य॒ग्नये॑ म॒थ्यमा॑ना॒याऽनु॑ ब्रू॒हीत्या॑ह सावि॒त्रीमृ॒चमन्वा॑ह सवि॒तृप्र॑सूत ए॒वैनं॑ मन्थति जा॒ताया॑नु॑ ब्रूहि (३)

'urvashī asi āyur asi' (TS 1.3.7.8) ityāha mithunatvāya 'ghṛtenākte vṛṣhaṇam dadhāthām' (TS 1.3.7.9) ityāha vṛṣhaṇam hi ete dadhāte ye agnim 'gāyatram chhando anu prajāyasva' (TS 1.3.7.10), ityāha chhandobhir evainam pra janayati agnaye mathyamānāya anu brūhi ityāha sāvitrīm ṛcham anvāha savitṛprasūta evainam manthati jātāya anu brūhi

'You are Urvashi (wide enjoyment), you are Āyu (life)', (TS 1.3.7.8) he says to make a pair. 'Anointed with light (*ghṛta*) do you produce masculine might', he says, for they produce a might which (produces) Agni.

'Manifest (new) things with the Gāyatrī metre', (TS 1.3.7.10) he says; certainly he produces him with the metres. 'Recite for Agni as he is being produced', he says; he recites a verse to Savitṛ; certainly, impelled by Savitṛ, he produces him. 'Recite for him who is born',

प्र॒ह्रि॒यमा॑णा॒यानु॑ ब्रू॒हीत्या॑ह॒ काण्डे॑काण्ड
ए॒वैनं॑ क्रि॒यमा॑णे॒ सम॑र्धयति गाय॒त्रीः सर्वा॒
अन्वा॑ह गाय॒त्रच्छ॑न्दा॒ वा अ॒ग्निः स्वेनै॒वैनं॒
छन्द॑सा॒ सम॑र्धयत्य॒ग्निः पु॒रा भव॑त्य॒ग्निं
म॑थि॒त्वा प्र ह॑रति॒ तौ सं॒भव॑न्तौ॒ यज॑मानम॒भि
सं भ॑वतो॒ भव॑तं नः॒ सम॑नसा॒वित्या॑ह॒ शान्त्यै॑
प्र॒हृत्य॑ जुहोति जा॒तायै॒वास्मा॒ अन्न॒मपि॑ (४)
दधा॒त्याज्ये॑न जुहोत्ये॒तद्वा अ॒ग्नेः प्रि॒यं धाम॒
यदाज्यं॑ प्रि॒येणै॒वैनं॒ धाम्ना॒ सम॑र्धयत्य॒थो॒
तेज॑सा ॥ 5

pra hriyamāṇāya anu brūhi ityāha kāṇde-kāṇda eva enam kriyamāṇe samardhayati gāyatrīḥ sarvā anvāha gāyatra-chhandā vā agniḥ svena evainam chhandasā samardhayati agniḥ purā bhavati agnim mathitvā pra harati tau sambhavantau yajamānam abhi sambhavato bhavatam naḥ samanasau ityāha shāntyai prahṛtya juhoti jātāya eva asmā annam api dadhāti ājyena juhoti etadvā agneḥ priyam dhāma yat ājyam priyeṇa evainam dhāmnā samardhayati atho tejasā

'Recite for him who is being cast forward', he says; certainly as each part is performed he completes him. He recites for him with his own metre. The fire is in front; having produced fire he casts it forward; the two uniting overpower the sacrificer; 'Be of one mind with us', he says, to pacify (them). He offers after casting (the fire) forward; certainly he gives him food on birth; he offers with melted butter (*ājyam*); the *ājyam* is the dear home of Agni; certainly he unites him with his dear home, and also with brilliance.

[*ājyam:* connected with *aja* or immortality; it is 'melted butter' for ritualists.

ūrvashi: see comments in (TS 1.2.5.8), P. 196 of Volume 1.]

6.3.6 (anuvāka 6) (B)

[Priests; strivers; Bṛhaspati; cord of Truth-in-movement (*ṛtasya pāsha*); Divine waters]

इ॒षे त्वेति॑ ब॒र्हिरा द॑त्त इ॒च्छत॑ इव॒ ह्ये॑ष यो
यज॑त उप॒वीर॒सीत्या॒होप॒ ह्ये॑नानाक॒रोत्युपो॑
दे॒वान् दैवी॒र्विशः॒ प्रागु॒रित्या॑ह॒ दैवी॒र्ह्ये॑ता
विश॑ः स॒तीर्दे॒वानु॑प॒यन्ति॒ वह्नी॑रु॒शिज॒
इत्या॑ह॒र्त्विजो॒ वै वह्न॑य उ॒शिज॒स्तस्मा॑दे॒वमा॑ह॒
बृह॑स्पते धा॒रया॒ वसू॒नीत्या॑ (१) ह॒

iṣhe tvā iti barhir ādatta ichchhata iva hi eṣha yo yajata upavīrasi ityāha upa hi enānn ākaroti upodevān daivīr vīshaḥ prāgur ityāha daivīr hi etā vishaḥ satīr devān upayanti 'vahnīr ushija' ityāha ṛtvijo vai vahnaya ushijaḥ tasmāt evam āha bṛhaspati dhārayā vasūni ityāha

'You (subtle body) are impelled', (TS 1.3.9.11) (with these words) he takes up the

strew for he who sacrifices strives as it were. 'You are the impeller', he says, for he brings them up. 'The divine persons (*visha*) have come to the Gods', he says, for being the divine persons among the gods they go to the gods. 'The priests (the carrier, *vahni*), the eager ones', he says; the carriers of the energies are the priests, the eager ones, therefore he says thus. 'O Bṛhaspati, guard wealth', he says.

ब्रह्म वै देवानां बृहस्पतिर्ब्रह्मणैवास्मै पशूनव रुन्धे हव्या ते स्वदन्तामित्याह स्वदयत्येवैनान् देव त्वष्टर्वसु रण्वेत्याह त्वष्टा वै पशूनां मिथुनानाꣳ रूपकृद्रूपमेव पशुषु दधाति रेवती रमध्वमित्याह पशवो वै रेवतीःपशूनेवास्मै रमयति देवस्य त्वा सवितुः प्रसव इति (२) रशनामा दत्ते प्रसूत्या

brahma vai devānām bṛhaspatir brahmaṇā eva asmai pashūn ava rundhe havyā te svadantām ityāha svadayati evainān deva tvaṣhṭar vasu raṇva ityāha tvaṣhṭā vai pashūnām mithunānām rūpakṛt rūpameva pashuṣhu dadhāti revatī ramadhvam ityāha pashavo vai revatīḥ pashūn evāsmai ramayati 'devasya tvā savituḥ prasava' (TS 1.1.4.10) iti rashanām ā datte prasūtyā

Bṛhaspati is the mantra-power (Brahman) of the gods; certainly by the mantra-power he wins Ray-Cow for him. 'Let your offerings taste sweet', he says; certainly he makes them sweet. 'O god Tvaṣhṭṛ, make pleasant our possessions', he says; Tvaṣhṭṛ is the form-maker of the pairings of Ray-Cows; certainly he places form in Ray-Cows. 'Stay, you wealthy ones', he says; the wealthy ones are Ray-Cows; certainly he makes Ray-Cows abide for him. 'On the impulse of god Savitṛ', (TS 1.1.4.10) (with these words) he takes up the rope for impelling.

अश्विनोर्बाहुभ्यामित्याहाश्विनौ हि देवानामध्वर्यू आस्तां पूष्णो हस्ताभ्यामित्याह यत्या ऋतस्य त्वा देवहविः पाशेनाऽऽरभ इत्याह सत्यं वा ऋतꣳ सत्येनैवैनमृतेनाऽऽरभते ऽक्ष्णया परि हरति वध्यꣳ हि प्रत्यञ्चं प्रतिमुञ्चन्ति व्यावृत्त्यै धर्षा मानुषानिति नि युनक्ति धृत्या

'ashvinor bāhubhyām' (TS 1.1.4.11) ityāhāshvinau hi devānām adhvaryū āstām 'pūṣhṇo hastābhyām' (TS 1.1.4.11) ityāha yatyā ṛtasya tvā devahaviḥ pāshenā ārabha ityāha satyam vā ṛtam satyena evainam ṛtenā ā rabhate akṣhṇayā pari harati vadhyam hi pratyñcham prati muñchanti vyāvṛttyai 'dharṣhā mānuṣhān', (TS 1.3.8.3) iti ni yunakti dhṛtyā

'With the arms of the Ashvins', he says, for the Ashvins were the Adhvaryus of the gods. 'With the hands of Pūṣhan', he says for restraining. 'O offering to the gods, I seize you with the cord of the Truth-in-movement' (*ṛtam*), he says; *ṛtam* is the Truth (*satya*); certainly with Truth (*satya*) which is the Truth-in-movement (*ṛta*) he seizes it. He

winds (the rope) round transversely, just as they fasten a (animal) in front; (certainly it serves) for distinction. '(I offer) the human arrogance (*dharsha*) (for transformation)', (TS 1.3.8.3) (with these words) he fastens it for security.

अ॒द्भ्य (३) स्त्वौष॑धीभ्य॒ः
प्रोक्षा॒मीत्या॑हा॒द्भ्यो ह्ये॑ष ओष॑धीभ्यः
स॒ंभव॑ति॒ यत् प॒शु॒रपां पे॒रु॒रसीत्या॑है॒ष ह्य॑पां
पा॒ता यो मेधा॑याऽऽ र॒भ्यते॑ स्वा॒त्तं चि॒त्
सदे॑वꣳ ह॒व्यमापो॑ देवी॒ः स्वद॑तैन॒मित्या॑ह
स्व॒दय॑त्यै॒वैन॑मु॒परि॑ष्टा॒त् प्रोक्ष॑त्यु॒परि॑ष्टादे॒वैन॒ं
मेध्य॑ं करोति पा॒यय॑त्यन्तर॒त ए॒वैन॒ं (४)
मेध्य॑ं करोत्य॒धस्ता॒दुपो॑क्षति स॒र्वत॑ ए॒वैन॒ं
मेध्य॑ं करोति ॥ 6

'adbhayaḥ tvā oṣhadhībhyaḥ prokṣhāmi', (TS 1.3.8.4) ityāha adbhyo hi eṣha oṣhadhībhyaḥ sambhavati yat pashur apām perur asi ityāha eṣha hi apām pātā yo medhāyā ārabhyate 'svāttam chit sadevam havyam āpo devīḥ svadata enam', (TS 1.3.8.6) ityāha svadayati eva enam upariṣhṭāt prokṣhati upariṣhṭāt evainam medhyam karoti pāyayati antarata evainam medhyam karoti adhastāt upokṣhati sarvata evainam medhyam karoti

'I sprinkle you from the waters, you from the growths of earth', (TS 1.3.8.4) he says, for from the waters, from the plants, the animal (*pashu*) is born. 'You are a drinker of the waters', he says, for he is a drinker of the waters who is offered in sacrifice. 'O you divine waters, make it palatable, a very palatable offering for the gods', (TS 1.3.8.6) he says; certainly he makes it palatable. From above he sprinkles (it); certainly he makes it pure from above; he makes it drink; certainly within he makes it pure; from below he besprinkles (it); certainly all over he makes it pure.

6.3.7 (anuvāka 7) (B)

[Agni defeats asurās; ghṛta is Light; it reveals the sacrifice; offering with concentration; libation of clarity (ghee) is head of sacrifice; *pashu* is the body; body of sacrifice; seven animals and seven metres; Soma saves the *pashu*]

अ॒ग्निना॒ वै होत्रा॑ दे॒वा असु॑रान॒भ्य॑भवन्न॒ग्नये॑
स॒मि॒ध्यमा॑ना॒यानु॑ ब्रू॒हीत्या॑ह॒ भ्रातृ॑व्याभिभूत्यै
स॒प्तद॑श सामि॒धेनी॒रन्वा॑ह स॒प्तद॒शः प्र॒जाप॑तिः
प्र॒जाप॑ते॒राप्त्यै॑ स॒प्तद॒शा॒न्वा॑ह॒ द्वाद॑श॒ मासा॒ः
पञ्च॒र्तव॒ः स सं॑वत्स॒रः सं॑वत्स॒रं प्र॒जा अनु॒ प्र
जा॑यन्ते प्र॒जाना॑ं प्र॒जन॑नाय दे॒वा वै
सा॑मि॒धेनी॒रनू॒च्य॑ य॒ज्ञं नान्व॑पश्य॒न्

agninā vai hotrā devā asurān abhyabhavann 'agnaye samidhyamānāya anu brūhi' ityāha bhrātṛvya abhibhūtyai saptadasha sāmidhenīr anvāha saptadashaḥ prajāpatiḥ prajāpater āptyai saptadasha anvāha dvādasha māsāḥ pañcha ṛtavaḥ sa samvatsaraḥ samvatsaram prajā anuprajāyante prajānām prajananāya devā vai sāmidhenīr anūchya yajñam na anvapashyan

By means of Agni as Hotṛ the gods defeated the Asurās. 'Recite for Agni as he is kindled', he says for the overcoming of foes. He recites seventeen kindling-verses; Prajāpati is seventeenfold; (certainly it serves) to win Prajāpati. He recites seventeen; there are twelve months and five seasons, that is the year; offspring are born in the course of the year; (certainly it serves) for the propagation of offspring. The gods, after reciting the kindling-verses, could not discern the sacrifice.

स प्र॒जाप॑तिस्तू॒ष्णीमा॑घा॒र (१) मा ऽघा॑रय॒त्
ततो॒ वै दे॒वा य॒ज्ञमन्व॑पश्य॒न् यत्
तू॒ष्णीमा॑घा॒रमा॑घा॒रय॑ति य॒ज्ञस्यानु॑ख्यात्या॒
अ॒सु॑रेषु वै य॒ज्ञ आ॑सी॒त् तं दे॒वास्तू॑ष्णीꣳ
हो॒मेना॑वृञ्जत॒ यत् तू॒ष्णीमा॑घा॒रमा॑घा॒रय॑ति
भ्रातृ॑व्यस्यै॒व त॒द्यज्ञं॑ वृ॑ङ्क्ते परि॒धीन्त्सं मा॑र्ष्टि
पु॒नात्ये॒वैना॒न् त्रिस्त्रि॒ः सं मा॑र्ष्टि॒ त्र्या॑वृ॒द्धि
य॒ज्ञोऽथो॒ रक्ष॑सा॒मप॑हत्यै॒

sa prajāpatiḥ tūṣhṇīm āghāramā aghārayat tato vai devā yajñam anvapashyan yat tūṣhṇīm āghāram āghārayati yajñasya anukhyātyā asureṣhu vai yajña āsīt tam devāḥ tūṣhṇīm homena avṛñjata yat tūṣhṇīm āghāram āghārayati bhrātṛvyasya eva tat yajñam vṛngkte paridhīn sammārṣhṭi punāti evainān tristriḥ sammārṣhṭi tryāvṛt hi yajño atho rakṣhasām apahatyai

Prajāpati silently performed the libation of mental clarity (ghṛta); then did the gods discern the sacrifice; in that silently he performs the libation of ghṛta, (it serves) for the revelation of the sacrifice. The sacrifice was with the Asurās; the gods took it by the offering with concentration (*tūṣhṇim*); by performing silently the libation of *ghṛta,* he takes away the sacrifice of his foe. He rubs the enclosing-sticks; certainly he purifies them. Thrice each he rubs them, for the sacrifice is thrice repeated; also (it serves) to smite away the Rakṣhasās.

[Note *ghṛta* is light or clarity. Only by light is the sacrifice revealed.]

द्वाद॑श॒ सं प॑द्यन्ते॒ द्वाद॑श॒ (२) मासा॑ः
सं॒वत्स॒रः सं॑वत्स॒रमे॒व प्री॑णा॒त्यथो॑
सं॒वत्स॒रमे॒वास्मा॒ उप॑ दधाति सु॒व॒र्गस्य॑
लो॒कस्य॒ सम॑ष्ट्यै॒ शिरो॒ वा ए॒तद्य॒ज्ञस्य॒
यदा॑घा॒रो॑ऽग्निः सर्वा॑ दे॒वता॒
यदा॑घा॒रमा॑घा॒रय॑ति शी॒र्षत ए॒व य॒ज्ञस्य॒
यज॑मान॒ः सर्वा॑ दे॒वता॒ अव॑ रुन्धे॒ शिरो॒ वा
ए॒तद्य॒ज्ञस्य॒ यदा॑घा॒र आ॒त्मा प॒शुरा॑घा॒रमा॒घार्य॑
प॒शुꣳ सम॑नक्ति

dvādasha sam padyante dvādasha māsāḥ samvatsaraḥ samvatsaram eva prīṇāti atho samvatsaram eva asmā upa dadhāti suvargasya lokasya samaṣhtyai shiro vā etat yajñasya yat āghāro agniḥ sarvā devatā yat āghāram āghārayati shīrṣhata eva yajñasya yajamānaḥ sarvā devatā ava rundhe shiro vā etat yajñasya yat āghāra ātmā pashur āghāram āghārya pashum samanakti

They make up twelve; the year has twelve months; certainly he delights the years,

certainly also he endows him with the year, for the gaining of the world of heaven. The libation of clarity (ghee, *ghṛta*) is the head of the sacrifice, the fire is all the gods; in that he performs the libation of clarity (ghee), certainly the sacrificer at the beginning of the sacrifice wins all the gods. The libation of clarity (ghee) is the head of the sacrifice, the *pashu* is the body; having performed the libation of ghee he anoints the *pashu*.

आ॒त्मन्ने॒व य॒ज्ञस्य॒ (३) शिर॒: प्रति॑ दधाति॒ सं
ते॑ प्रा॒णो वा॒युना॑ गच्छता॒मित्या॑ह वा॒युदे॒वत्यो॑
वै प्रा॒णो वा॒यावे॒वास्य॑ प्रा॒णं जु॑होति॒ सं
यज॑त्रै॒रङ्गा॑नि॒ सं य॒ज्ञप॑तिरा॒शिषेत्या॑ह
य॒ज्ञप॑तिमे॒वास्या॒ऽऽशिषं॑ गमयति वि॒श्वरू॑पो॒
वै त्वा॒ष्ट्र उ॒परि॑ष्टात् प॒शुम॒भ्य॑वमी॒त्
तस्मा॑दु॒परि॑ष्टात् प॒शोर्नाव॑ द्यन्ति॒ यदु॒परि॑ष्टात्
प॒शुꣳ सं॑म॒नक्ति॒ मेध्य॑मे॒वै (४) नं॑ करोति

ātmanneva yajñasya shiraḥ prati dadhāti sam te prāṇo vāyunā gachchhatām ityāha vāyudevatyo vai prāṇo vāyau evāsya prāṇam juhoti sam yajatrair angāni samyajñapatir āshiṣhā ityāha yajñapatim eva asyā āshiṣham gamayati viṣhvarūpo vai tvāṣhṭra upariṣhṭāt pashum abhyavamīt tasmāt upariṣhṭāt pashor na avadyanti yat upariṣhṭāt pashum samanakti medhyam eva enam karoti

Certainly on the body of the sacrifice he places the head. 'Let your breath be united with the wind', he says; the prāṇa has the wind for its deity; certainly he offers its prāṇa in the wind. 'Your limbs with the sacrificers, the lord of the sacrifice with his prayer', he says; certainly he causes the lord of the sacrifice to obtain its blessing. Vishvarūpa, Tvaṣhṭṛ's son, sprinkled the *pashu* from above; therefore they do not clean the *pashu* from above; in that he anoints the *pashu* from above, certainly he makes it pure.

ऋ॒त्विजो॑ वृणीते॒ छन्दाꣳ॑स्ये॒व वृ॑णीते स॒प्त
वृ॑णीते स॒प्त ग्रा॒म्याः प॒शव॑ः स॒प्ताऽऽर॒ण्याः
स॒प्त छन्दाꣳ॑स्यु॒भय॒स्याव॑रुद्ध्या॒ एका॑दश
प्रया॒जान् य॑जति॒ दश॒ वै प॒शोः प्रा॒णा
आ॒त्मैका॑द॒शो यावा॑ने॒व प॒शुस्तं प्र य॑जति
व॒पामेक॒ः परि॑ शय आ॒त्मैवाऽऽत्मान॒ं परि॑
शये॒ वज्रो॒ वै स्वधि॑ति॒र्वज्रो॑ यूपशक॒लो
घृ॒तं खलु॒ वै (५) दे॒वा वज्रं॑ कृ॒त्वा
सोम॑मघ्नन् घृ॒तेना॒क्तौ प॒शुं त्रा॑येथा॒मित्या॑ह॒
वज्रे॑णै॒वैनं॒ वशे॑ कृ॒त्वाऽऽल॑भते ॥ 7

ṛtvijo vṛṇīte chhandāmsi eva vṛṇīte sapta vṛṇīte sapta grāmyāḥ pashavaḥ saptā āraṇyāḥ sapta chhandāmsi ubhayasya avaruddhyā ekādasha prayājān yajati dasha vai pashoḥ prāṇā ātmā ekādasho yāvān eva pashuḥ tam pra yajati vapām ekaḥ pari shaya ātmaivā ātmānam pari shaye vajro vai svadhitir vajro yūpashakalo ghṛtam khalu vai devā vajram kṛtvā somam aghnan ghṛtena aktau pashum trāyethām ityāha vajreṇa evainam vashe kṛtvā ālabhate

He chooses the priests, certainly he chooses the metres, he chooses seven; there are seven tame animals, seven wild; there are seven metres, (and so it serves) to win both. He offers eleven fore-sacrifices; ten are the prāṇa of the *pashu,* the body is the eleventh; certainly his fore-offerings are of the same size as the *pashu.* One (of them) lies around the omentum (vapa); certainly the body lies around the body. The axe (*svadhiti*) is a thunderbolt (*vajra*), the splinter of the sacrificial post is a thunderbolt, the gods by making a thunderbolt of the clarity (ghee) smote Soma. 'Anointed with clarity (ghee), do you save the *pashu',* he says; certainly overpowering it by means of the thunderbolt, he offers it.

[SA notes the connection between *svadhiti,* an axe or other cleaving instrument and *svadha,* the self-ordering power of nature. The image is of the progress of the divine force through the forests of material existence as with an axe. Sri Aurobindo, The Secret of the Veda, P. 382]

6.3.8 (anuvāka 8) (B)

[Paryagnikaraṇa means symbolic killing; work of hotṛ priest; use of *namaste;* wife; waters; purifying]

पर्य॑ग्नि करोति सर्व॒हुत॑मे॒वैनं॑ करो॒त्यस्क॑न्दा॒यास्क॑न्न॒ꣳ हि तद्यद्धु॒तस्य॒ स्कन्द॑ति॒ त्रिः पर्य॑ग्नि करोति॒ त्र्या॑वृद्धि य॒ज्ञोऽथो॒ रक्ष॑सा॒मप॑हत्यै ब्रह्मवा॒दिनो॑ वदन्त्यन्वा॒रभ्यः॑ प॒शू३र्नान्वा॒रभ्या३ इति॑ मृत्यवे वा ए॒ष नी॑यते॒ यत्प॒शुस्तं यद॑न्वा॒रभे॑त प्र॒मायु॑का॒ यज॑मानः स्या॒दथो॒ खल्वा॑हुः सुव॒र्गाय॒ वा ए॒ष लो॒काय॑ नीयते॒ यत् (१) प॒शुरिति॒

paryagni karoti sarvahutam evainam karoti askandāya askannam hi tat yat hutasya skandati triḥ paryagni karoti tryāvṛddhi yajño atho rakṣhasām apahatyai brāmhavādino vadanti anvārabhyaḥ pashūr na anvārabhyā iti mṛtyave vā eṣha nīyate yat pashuḥ tam yat anvārabheta pramāyuko yajamānaḥ syāt atho khalu āhuḥ suvargāya vā eṣha lokāya nīyate yat pashuriti

He encircles (it) with fire; certainly he makes it completely offered, that nothing may be lost, for that which falls of the offering is (thus) not lost. He encircles (it) with fire thrice, for the sacrifice is thrice repeated; also (it serves) to smite away the Rakṣhasās. The theologians say, 'Should the *pashu* be grasped hold of, or not?' Now the *pashu* is led to death; if he were to grasp hold of it, the sacrificer would likely to die. Or rather they say, 'The *pashu* is led to the world of heaven';

[*paryagni karaṇa* is the symbolic form of completely offering the animal; there is no killing of the animal after *paryagni karaṇa.* *pashu* is man.]

यन्नान्वा॒रभे॑त सुव॒र्गाल्लो॒काद्यज॑मानो हीयेत वपा॒श्रप॑णीभ्याम॒न्वार॑भते॒ तन्नेवा॒न्वार॑ब्ध॒ं नेवान॑न्वारब्धमु॒प॒ प्रेष्य॑ं होत॑र्ह॒व्या दे॒वेभ्य॒ इत्या॑हेषि॒तꣳ हि कर्म॑ क्रि॒यते॒ रेव॑तीर्य॒ज्ञप॑तिं प्रि॒यधाऽऽ विंश॒तेत्या॑ह यथाय॒जुरे॒वैतद॒ग्निना॑

पु॒रस्ता॑देति॒ रक्षं॑सा॒मप॑हत्यै पृथि॒व्याः सं॒पृच॑ः पा॒हीति॑

yat na anvārabheta suvargāt lokāt yajamāno hīyeta vapāshrapaṇībhyām anvārabhate tat na iva anvārabdham na iva ananvārabdham upa preṣhya hotarhavyā devebhya ityāha iṣhitam hi karma kriyate revatīr yajñapatim priyadhā ā vishata ityāha yathā-yajur evaitat agninā purastāt eti rakṣhasām apahatyai pṛthivyāḥ sampṛchaḥ pāhi iti

If he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven.' He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped nor yet not grasped. 'Give directions, O Hotṛ, for making ready the offerings to the gods', he says, for an act that is directed is carried out. 'You who are opulent (revat), do you kindly resort to the lord of the sacrifice', he says; that is according to the Yajus text. With the fire he goes in front, to smite away the Rakṣhasās. 'Guard from contact with earth',

ब॒र्हि (२) रुपा॑स्य॒त्यस्क॑न्दा॒यास्क॑न्न॒ꣳ हि तद्यद्ब॒र्हिषि॒ स्कन्द॒त्यथो॑ ब॒र्हि॒षद॑मे॒वैनं॑ करोति॒ परा॒ङा व॑र्ततेऽध्व॒र्युः प॒शोः सं॑ज्ञ॒प्यमा॑नात् प॒शुभ्य॑ ए॒व तन्नि ह्नु॑त आ॒त्मनोऽना॑व्रस्काय॒ गच्छ॑ति॒ श्रि॒यं प्र प॒शूना॑प्नोति॒ य ए॒वं वेद॑ प॒श्चाल्लो॑का॒ वा ए॒षा प्राच्यु॒दानी॑यते॒ यत् पत्नी॒ नम॑स्त आता॒नेत्या॑हाऽऽदि॒त्यस्य॒ वै र॒श्मय॑ (३) आता॒नास्तेभ्य॑

barhiḥ upāsyati askandāya askannam hi tat yat barhiṣhi skandati atho barhiṣhadam evainam karoti parāng ā vartate adhvaryuḥ pashoḥ samjñapyamānāt pashubhya eva tat ni hnuta ātmano anāvraskāya gachchhati shriyam pra pashūn āpnoti ya evam veda pashchāllokā vā eṣhā prāchī udānīyate yat patnī 'namaḥ ta ātāna' ityāhā ādityasya vai rashmaya ātānāḥ tebhya

(with these words) he casts down the strew, that nothing may be lost, for that which falls on the strew is not lost; certainly also he places it on the strew. The Adhvaryu turns away from the *pashu* as it is offered; certainly he conceals himself from cattle that he may not be offered. He attains fortune, and obtains Ray-Cows who knows thus. The wife is led forward from the back place; 'Homage to you, O extended one', he says; the extended are the rays of the sun.

ए॒व नम॑स्करोत्यन॒र्वा प्रेहीत्या॑ह॒ भ्रातृ॑व्यो॒ वा अर्वा॒ भ्रातृ॑व्यापनुत्त्यै घृ॒तस्य॑ कु॒ल्यामनु॑ स॒ह प्र॒जया॑ स॒ह रा॒यस्पोषे॒णेत्या॑हा॒ऽऽशिष॑मे॒वैतामा शा॑स्त॒ आपो॑ दे॒वीः शुद्धायुव॒ इत्या॑ह यथाय॒जुरे॒वैतत् ॥ 8

eva namaskaroti anarvā prehi ityāha bhrātṛvyo vā arvā bhrātṛvya-apanutyai ghṛtasya kulyām anu saha prajayā saha rāyasposhena ityāhā āshiṣham eva etām āshāsta, 'āpo devīḥ shuddhāyuva' ityāha yathā yajur evaitat

Certainly he pays homage to them. 'Come forward, irresistible', he says; the resisting one is the foe; (certainly it serves) to beat away the foe. 'Along the stream of clarity (ghee), with successors, with nourishing riches', he says; certainly he invokes this blessing. 'O you waters, goddesses, purifying', he says; that is according to the Yajus mantra.

6.3.9 (anuvāka 9) (B)

[Pain to the animal; Speech becomes perfect; discernment is Vajra; wealth of heroic strength and riches; drops of delight; pouring the offering of light; prāṇa and apāna; symbolism of vapa (omentum); meaning of going to Urdhvanabhas]

प॒शोर्वा आल॑ब्धस्य प्रा॒णाञ्छुगृ॑च्छति॒ वाक् त॒ आ प्या॑यतां प्रा॒णस्त॒ आ प्या॑यता॒मित्या॑ह प्रा॒णेभ्य॑ ए॒वास्य॒ शुच॑ꣳ शमयति॒ सा प्रा॒णेभ्योऽधि॑ पृथि॒वीꣳ शुक् प्र वि॑शति॒ शमहो॑भ्या॒मिति॒ नि न॑यत्यहोरा॒त्राभ्या॑मे॒व पृ॑थि॒व्यै शुच॑ꣳ शमय॒त्योष॑धे॒ त्राय॑स्वैन॒ꣳ स्वधि॑ते॒ मैन॑ꣳ हिꣳसी॒रित्या॑ह॒ वज्रो॒ वै स्वधि॑ति॒: (१)

pashorvā ālabdhasya prāṇān shuk ṛchchhati 'vāk ta āpyāyatām prāṇaḥ ta āpyāyatām' (TS 1.3.9.1), ityāha prāṇebhya evāsya shucham shamayati sā prāṇebhyo adhi pṛthivīm shuk pravishati 'sham ahobhyām' (TS 1.3.9.5) iti ni nayati ahorātrābhyām eva pṛthivyai shucham shamayati 'oṣhadhe trāyasva enam svadhite mā enam himsīr' (TS 1.3.9.6,7) ityāha vajro vai svadhitiḥ

When the animal is offered in sacrifice, pain seizes its prāṇa. 'Let your speech become perfect, let your breath become perfect', (TS 1.3.9.1) he says; certainly he removes the pain from the prāṇa. From the prāṇa the pain enters the earth; (with the words), 'Peace to the day and night;' (TS 1.3.9.5) he pours it down; certainly he removes the pain of the earth by day and night. 'O growths of earth, protect him', 'O power of discernment, harm him not', he says; the discernment (axe) is a thunderbolt of divine sound and light (vajra).

शान्त्यै पार्श्व॒त आ च्छ्य॑ति मध्य॒तो हि म॑नु॒ष्या॑ आ॒ च्छ्यन्ति॑ ति॒रश्ची॒नमा च्छ्य॑त्यनू॒चीन॒ꣳ हि म॑नु॒ष्या॑ आ॒च्छ्यन्ति॒ व्यावृ॑त्त्यै॒ रक्ष॑सां भा॒गो॑ऽसीति॑ स्थवि॒मतो ब॒र्हि॒रक्त्वाऽपा॑स्यत्य॒स्नैव रक्षा॑ꣳसि नि॒रव॑दयत इ॒दम॒हꣳ रक्षो॑ऽध॒मं तमो॑ नयामि॒ यो॑ऽस्मान् द्वेष्टि॒ यं च॑ व॒यं द्वि॒ष्म इत्या॑ह॒ द्वौ वाव पुरु॑षौ॒ यं चै॒व (२) द्वेष्टि॒ यश्चैन॒ं द्वेष्टि॒ ताव॒ुभाव॑ध॒मं तमो॑ नयति॒

shāntyai pārshvata ā chchhyati madhyato hi manuṣhyā āchchhyanti tirashchīnam ā chhyati anūchīnam hi manuṣhyā āchchhyanti vyāvṛttyai 'rakṣhasām bhāgo asi', (TS 1.3.9.8) iti sthavimato barhir aktvā apāsyati asnā eva rakṣhāmsi niravadayata 'idam aham rakṣho adhamam tamo nayāmi yo asmān dveṣhṭi yam cha vayam dviṣhma', (TS 1.3.9.9,10) ityāha dvau vāva puruṣhau yam chaiva dveṣhṭi yaḥ cha enam dveṣhṭi tau ubhau adhamam tamo nayati

(certainly it serves) for pacification. He cuts from the sides, for men cut from the middle; he cuts crossways, for men cut along; for distinction. 'You are the share of the Rakṣhasās', (TS 1.3.9.8) (with these words) he casts the strew, having anointed it on the thick part; certainly with the boiled rice (*asna, pakvānna*) he propitiates the Rakṣhasās. 'The Rākṣhasās here I lead to the lowest darkness, who hates us and whom we hate', (TS 1.3.9.9,10) he says; there are two (kinds of) persons, he whom he hates and he who hates him; both these he leads to the lowest darkness.

इषे त्वेति वपामुत्खिदतीच्छत इव ह्येष यो यजते यदुपतृन्द्याद्रुद्रोऽस्य पशून् घातुकः स्याद्यन्नोपतृन्द्यादयता स्यादन्ययोपतृणत्त्यन्यया न धृत्यै घृतेन द्यावापृथिवी प्रोर्ण्वाथामित्याह द्यावापृथिवी एव रसेनानक्त्यच्छिन्नो (३) रायः सुवीर इत्याह यथायजुरेवैतत्

'iṣhe tvā', (TS 1.3.9.11), iti vapām utkhidati ichchhata iva hi eṣha yo yajate yat upatṛndyāt rudro asya pashūn ghātukaḥ syāt yat na upatṛndyāt ayatā syāt anyayā upa tṛnatti anyayā na dhṛtyai 'ghṛtena dyāvāpṛthivī prorṇvāthām' (TS 1.3.9.12), ityāha dyāvāpṛthivī eva rasena anakti 'achchhinnaḥ rāyaḥ suvīra' (TS 1.3.9.13), ityāha yathā yajur eva etat

'You (subtle body) are impelled', (with these words) he draws out the omentum (vapa), for he who sacrifices strives as it were. If he were to pierce (it), Rudra would be likely to slay his Ray-Cows; if he were not to pierce (it), it would not be fixed; with one he pierces, with the other not, for support. 'In clarity, O heaven and earth, be covered', (TS 1.3.9.12) he says; certainly with the essence (*rasa*) he anoints heaven and earth. 'Release to us the wealth of heroes and riches', (TS 1.3.9.13) he says; that is according to the yajus mantra.

क्रूरमिव वा एतत् करोति यद्वपामुत्खिदत्युर्वन्तरिक्षमन्विहीत्याह शान्त्यै प्र वा एषोऽस्माल्लोकाच्च्यवते यः पशुं मृत्यवे नीयमानमन्वारभते वपाश्रपणी पुनरन्वारभतेऽस्मिन्नेव लोके प्रति तिष्ठत्यग्निना पुरस्तादेति रक्षसामपहत्या अथो देवता एव हव्येना (४) न्वेति

krūram iva vā etat karoti yat vapām utkhidati 'uru antarikṣham anvihi', (TS 1.3.9.14) ityāha shāntyai pra vā eṣha asmāt lokāt chyavate yaḥ pashum mṛtyave nīyamānam anvārabhate vapāshrapaṇī punar anvārabhate asminneva loke prati tiṣhṭhati agninā purastāt eti rakṣhasām apahatyā atho devatā eva havyena anveti

Now cruel as it were is what he does when he draws out the omentum. 'Fare along the broad midworld', (TS 1.3.9.14), he says, for peace. Now he, who grasps hold of the *pashu* as it is led to death, falls away from this world; he takes again hold of the omentum-forks; certainly he finds support in this world. With the fire he goes in front to smite away the Rakṣhasās; certainly also with the offering he follows the deities.

नान्त॒मम॒ङ्गा॑र॒मति॑ हरे॒द्यद॑न्त॒मम॒ङ्गा॑रमति॒
हरे॑द्दे॒वता॒ अति॑ मन्ये॑त॒ वायो॒ वीहि॑
स्तो॒काना॒मित्या॑ह॒ तस्मा॒द्विभ॑क्ताः स्तो॒का
अव॑ पद्य॒न्ते ऽग्रं॒ वा ए॒तत् प॑शू॒नां
यद्व॒पाऽग्र॒मोष॑धीनां ब॒र्हिर॒ग्रे॑णै॒वाग्र॒ꣳ
सम॑र्धय॒त्यथो॒ ओष॑धीष्वे॒व प॒शून् प्रति॑
ष्ठापयति॒ स्वाहा॑कृतीभ्य॒ः प्रेष्येत्या॑ह (५)
य॒ज्ञस्य॒ समि॑ष्ट्यै

na antamam angāram atiharet yat antamam angāram atiharet devatā atimanyeta 'vāyo vīhi stokānām' (TS 1.3.9.15), ityāha tasmāt vibhaktāḥ stokā ava padyante agram vā etat pashūnām yat vapā agram oṣhadhīnām barhir agreṇaiva agram samardhayati atho oṣhadhīṣhu eva pashūn pratiṣhṭhāpayati svāhā kṛtībhyaḥ preṣhya ityāha yajñasya samiṣhṭyai

He should not pass over the last of the embers; if he were to pass over the last of the embers, he would despise the deities. 'O Vāyu, taste the drops of delight', (TS 1.3.9.15), he says; therefore the drops are produced separately. The omentum is the chief part of cattle, the strew (is) the chief of plants; certainly he unites the chief with the chief; certainly also in the plants he establishes Ray-Cows. 'Give directions for the Svāhā call', he says, for the completion of the sacrifice.

प्राणापा॒नौ वा ए॒तौ प॑शू॒नां यत्
पृ॑षदा॒ज्यमा॒त्मा व॒पा पृ॑षदा॒ज्यम॑भि॒घार्य॑
व॒पाम॒भि घा॑रयत्या॒त्मन्ने॒व प॑शू॒नां प्रा॑णापा॒नौ
द॑धाति॒ स्वाहो॒र्ध्वन॑भसं मारु॒तं
ग॑च्छत॒मित्या॑हो॒र्ध्वन॑भा ह स्म॒ वै मा॑रु॒तो
दे॒वानां॑ वपा॒श्रप॑णी॒ प्र ह॑रति॒ तेनै॒वैने॒ प्र ह॑रति॒
विषू॑ची॒ प्र ह॑रति॒ तस्मा॒द्विष्व॑ञ्चौ प्राणापा॒नौ ॥ 9

prāṇāpānau vā etau pashūnām yat pṛṣhat-ājyam ātmā vapā pṛṣhadājyam abhighārya vapām abhi ghārayati ātmann eva pashūnām prāṇāpānau dadhāti 'svāha ūrdhvanabhasam mārutam gachchhatam' (TS 1.3.9.16), ityāha ūrdhvanabhā ha sma vai māruto devānām vapāshrapaṇī praharati tenaiva ene pra harati viṣhūchī pra harati tasmāt viṣhvañchau prāṇāpānau

The variegated offering of light (*ājya*) is the prāṇa and apāna of the Ray-Cows, the omentum (vapa) is the body; he pours the dappled offering of light on the omentum; certainly in the body of Ray-Cow, he deposits prāṇa and apāna. 'Svāhā; go to Ūrdhvanabhas, the offspring of the Maruts', (TS 1.3.9.15), he says; Ūrdhvanabhas, the offspring of the Maruts, used to cast forward the omentum-forks of the gods; certainly

through him he casts them forward. He casts them forward in opposite directions; therefore prāṇa and apāna are in opposite directions.

[ūrdhavanabhas is the higher part of the midworld and is the governing place for all organs. Symbolically the diaphragm (or omentum) (*vapa*) is sent to the ūrdhavanabhas world, it is purified there and it returns to the earth. The whole action takes place as part of inner yajña with no physical immolation of animals. In this anuvāka and others, the writers of these brāhmaṇa passages superpose the ideas of animal sacrifice on the lofty ideas of mantrās of Taittirīya Samhita.]

6.3.10 (anuvāka 10) (B)

[Threefold debt; Prāṇa and apāna of Ray-cows; threefold is the Truth of Gods; heart as body; plakṣha tree; heart; tongue; breast; their relationship for speech; intestines (gudi); conflict of gods and asurās; Agni as the hero]

प॒शुमा॒लभ्य॑ं पुरो॒डाशं॒ निर्व॑पति॒ समे॑धमे॒वैन॒मा ल॑भते व॒पया॑ प्र॒चर्य॑ पुरो॒डाशे॑न॒ प्र च॑र॒त्यूर्ग्वै पु॑रो॒डाश॒ ऊर्ज॑मे॒व प॑शू॒नां म॑ध्य॒तो द॑धा॒त्यथो॑ प॒शोरे॒व छि॒द्रमपि॑ दधाति पृषदा॒ज्यस्यो॑प॒हत्य॒ त्रिः पृ॑च्छति शृ॒तꣳ ह॒वी३ः श॑मित॒रिति॒ त्रिष॑त्या॒ हि दे॒वा योऽशृ॑तꣳ शृ॒तमाह॒ स एन॑सा प्राणापा॒नौ वा ए॒तौ प॑शू॒नां (१) यत् पृ॑षदा॒ज्यं

pashum ālabhya purodāsham nirvapati samedham evainam ālabhate vapayā pracharya puroḍāshena pra charati urk vai puroḍāsha ūrjam eva pashūnām madhyato dadhāti atho pashor eva chhidram apidadhāti pṛṣhadhājyasya upahatya triḥ pṛchchhati shṛtam havīḥ shamitar iti triṣhatyā hi devā yo ashṛtam shṛtam āha sa enasā prāṇāpānau vā etau pashūnām yat pṛṣhadājyam

Having offered in sacrifice the *pashu,* he strews over (it) a cake; certainly he sacrifices it with its sap. Having performed the rite with the diaphragm (*vapa*), he performs with the cake (*puroḍāsha*); the cake is strength; certainly he places strength in the midst of Ray-Cows; certainly also he thrice asks, 'Is the offering cooked, Shamitṛ?' for the threefold is the truth of Gods. He who says what is not cooked is cooked (is burdened) with sin. The speckled rays (*ājyam*) are the prāṇa and the apāna of Ray-Cows.

प॒शोः खलु॒ वा आल॑ब्धस्य॒ हृद॑यमा॒त्माऽभि समे॑ति॒ यत् पृ॑षदा॒ज्येन॒ हृद॑यमभिघा॒रय॑त्या॒त्मन्ने॒व प॑शू॒नां प्रा॑णापा॒नौ द॑धाति प॒शुना॒ वै दे॒वाः सु॑व॒र्गं लो॒कमा॑य॒न् तेऽम॑न्यन्त मनु॒ष्या॑ नो॒ऽन्वाभ॑विष्य॒न्तीति॒ तस्य॒ शिर॑श्छि॒त्वा मेध॒ं प्राक्षा॑रय॒न्त्स प्र॒क्षो॑ऽभव॒त् तत् प्र॒क्षस्य॑ प्रक्ष॒त्वं यत् प्ल॑क्षशा॒खोत्त॑रब॒र्हिर्भव॑ति॒ समे॑धस्यै॒व (२) प॒शोरव॑ द्यति

pashoḥ khalu vā ālabdhasya hṛdayam ātmā abhisameti yat pṛṣhadajyena hṛdayam abhighārayati ātmann eva pashūnām prāṇāpānau dadhāti pashunā vai devāḥ suvargam lokam āyan te amanyanta manuṣhyā no anvābhaviṣhyanti iti tasya shiraḥ chhitvā medham prākṣhārayann sa prakṣho abhavat tat prakṣhasya prakṣhatvam yat plakṣhashākhā uttarabarhir bhavati samedhasya eva pashor avadyati

When the *pashu* is offered the heart is regarded as the body; in that he sprinkles the heart with speckled offering of light, he thus places prāṇa and apāna in the body of Ray-Cows. By means of the Ray-Cow (*pashu*) the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Prakṣha (tree); that is the nature of the Prakṣha. In that there is a branch of the Plakṣha above the strew, so he cuts off from the *pashu* when it has its sap.

[plakṣha and prakṣha are same; exchange of r and l is common in Veda.]

प॒शुं वै ह्रि॒यमा॑ण॒ꣳ रक्षा॒ꣳस्यनु॑
सचन्तेऽन्त॒रा यूपं᳚ चाऽऽहव॒नीयं᳚ च हरति॒
रक्षं॑सा॒मप॑हत्यै प॒शोर्वा॑ आल॑ब्धस्य॒ मनोऽप॑
क्राम॑ति म॒नोता॑यै ह॒विषो॑ऽवदी॒यमा॑न॒स्यानु॑
ब्रू॒हीत्या॑ह॒ मन॑ ए॒वास्याव॑ रुन्ध॒
एका॑दशाव॒दाना॒न्यव॑ द्यति॒ दश॒ वै प॒शोः
प्रा॒णा आ॒त्मैका॑द॒शो यावा॑ने॒व प॒शुस्तस्याव॑
(३) द्यति॒

pashum vai hriyamāṇam rakṣhāmsi anu sachante antarā yūpam chā āhavanīyam cha harati rakṣhasām apahatyai pashor vā ālabdhasya mana apakrāmati manotāyai haviṣho avadīyamānasya anu brūhi ityāha mana eva asya ava rundha ekādasha avadānāni avadyati dasha vai pashoḥ prāṇā ātmā ekādasho yāvān eva pashus tasya avadyati

As the *pashu* is borne along, the Rakṣhasās follow after it; he (yajamāna) takes it between the sacrificial post (yūpa) and the Āhavanīya to smite away the Rakṣhasās. When the *pashu* is offered, its mind departs. 'Recite to Manotā for the offering which is being divided', he says; certainly he secures its mind. He (symbolically) cuts off eleven portions; ten are the prāṇa of the *pashu*, the body is the eleventh; he (symbolically) cuts off as much as is the size of the *pashu*.

हृद॑य॒स्याग्रेऽव॑ द्य॒त्यथ॑ जि॒ह्वाया॒ अथ॒ वक्ष॑सो॒
यद्वै हृद॑येनाभि॒गच्छ॑ति॒ तज्जि॒ह्वया॑ वदति॒
यज्जि॒ह्वया॒ वद॑ति॒ तदु॒रसोऽधि॒ निर्व॑दत्ये॒तद्वै
प॒शोर्य॑थापू॒र्वं यस्यै॒वम॑व॒दाय॑
यथा॒काम॒मुत्त॑रेषामव॒द्यति॑ यथापू॒र्वमे॒वास्य॑
प॒शोरव॑त्तं भवति मध्य॒तो गु॒दस्याव॑ द्यति
मध्य॒तो हि प्रा॒ण उ॑त्त॒मस्याव॑ द्यत्यु (४) त्त॒मो
हि प्रा॒णो यदी॑तरं॒ यदी॑तरमु॒भयं॑मे॒वाजा॑मि॒

hṛdayasya agre avadyati atha jihvāyā atha vakṣhaso yadvai hṛdayena abhi gachchhati tat jihvayā vadati yat jihvayā vadati tat uraso adhi nirvadati etad vai pashor yathāpūrvam yasya evam avadāya yathā kāmam uttareṣhām avadyati yathā pūrvam evāsya pashor avattam bhavati madhyato gudasya ava dyati madhyato hi prāṇa uttamasya avadyati uttamo hi prāno yadītaram yadītaram ubhayam evājāmi

First he symbolically makes a portion of the heart, then of the tongue, then of the breast; what he conceives with the heart, that he says with the tongue; what he says with the tongue; that he utters from the breast. That is the order in the case of the *pashu* also. If he symbolically cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he (symbolically) makes a portion of the intestines (*guda*), for breath is in the middle; he makes a portion of the upper part, for prāṇa is in the upper part; whether he does one, or the other, there is variation in both cases.

जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा जायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य एष वा अनृणो यः पुत्री यज्वा ब्रह्मचारिवासी तदवदानैरेवाव दयते तदवदानानामवदानत्वं

jāyamāno vai brāmhanas tribhir ṛṇavā jāyate bramhacharyeṇa ṛṣhibhyo yajñena devebhyaḥ prajaya pitṛbhya esha va anṛṇo yaḥ putrī yajvā bramhachārivāsī tat avadānair eva avadayate tat avadānānām avadānatvam

A Brahman on birth is born with a threefold debt, of knowledge or mantra (*brahmacharya*) to the riṣhis, debt of sacrifice (yajña) to the gods, of offspring (praja) to the Pitṛs. He is freed from his debt who has lived as a pupil, who performs yajña (to the Gods) and has a son (*putrī);* this (debt) he returns (*avadayate*) by these givings, and that is why the givings (*avadāna*) have their name.

दैवासुराः संयत्ता आसन् ते देवा अग्निमब्रुवन् त्वया वीरेणासुरानभि भवामेति (८) सोऽब्रवीद्वरं वृणै पशोरुद्धारमुद्धरा इति स एतमुद्धारमुदहरत दोः पूर्वार्धस्य गुदं मध्यतः श्रोणिं जघनार्धस्य ततो देवा अभवन् पराऽसुरा यत् त्र्यङ्गाणाꣳ समवद्यति भ्रातृव्याभिभूत्यै भवत्यात्मना पराऽस्य भ्रातृव्यो भवत्यक्ष्णयाऽव द्यति तस्मादक्ष्णया पशवोऽङ्गानि प्र हरन्ति प्रतिष्ठित्यै ॥ 10

devāsurāḥ samyattā āsan te devā agnim abruvan tvayā vīrena asurān abhibhavāma iti so abravīt varam vṛṇai pashor ut hāram uddharā iti sa etam ut hāram udaharata doḥ pūrvārdhasya gudam madhyataḥ shroṇim jaghanārdhasya tato devā abhavann parā asurā yat tryangāṇām samavadyati bhrātṛvyābhibhūtyai bhavati ātmanā parā asya bhrātṛvyo bhavati akṣhṇayā avadyati tasmāt akṣhṇayā pashavo añgāni pra haranti pratiṣhṭhityai

The gods and the Asurās were in conflict. The gods said to Agni, 'With you as our hero let us overcome the Asurās'. He said, 'Let me choose a boon; let me have a choice part of the *pashu*.' He chose that choice part (of the *pashu*), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asurās were defeated; he makes portions of three members for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely for support.

6.3.11 (anuvāka 11) (B)

[*medas* is understanding; essence of Ray-Cows; Indra's prāṇa in every limb; going to world of heaven; vanaspati or the lord of delight (*vana*)]

मेद॑सा॒ स्रुचौ॒ प्रोर्णो॑ति॒ मेदो॑रूपा॒ वै प॒शवो॑ रू॒पमे॒व प॒शुषु॑ दधाति यू॒षन्न॑व॒धाय॒ प्रोर्णो॑ति॒ रसो॒ वा ए॒ष प॑शू॒नां यद्यू रस॑मे॒व प॒शुषु॑ दधाति पा॒र्श्वेन॑ वसाहो॒मं प्रयौति॒ मध्यं॒ वा ए॒तत् प॑शू॒नां यत् पा॒र्श्वꣳ रस॑ ए॒ष प॑शू॒नां यद्वसा॒ यत् पा॒र्श्वेन॑ वसाहो॒मं प्र॒यौति॑ मध्य॒त ए॒व प॑शू॒नाꣳ रसं॑ दधाति॒

medasā sruchau prorṇoti medorūpā vai pashavo rūpam eva pashuṣhu dadhāti yūṣhann avadhāya prorṇoti raso vā eṣha pashūnām yat yū rasam eva pashuṣhu dadhāti pārshvena vasāhomam prayauti madhyam vā etat pashūnām yat pārshvam rasa eṣha pashūnām yat vasā yat pārshvena vasāhomam prayauti madhyata eva pashūnām rasam dadhāti

He covers the ladles with understanding (medas); Ray-Cows are distinguished by understanding; certainly he bestows on Ray-Cows their distinguishing mark. He covers (them) after putting *yūṣhan;* the *yūshan* is the sap (*rasa*) of Ray-Cows; certainly he bestows sap upon Ray-Cows. He stirs the offering of light (*vasāhoma*) on the side (*pārshva*); the side of *pashu* in the middle is the essence; in that he stirs the offering of light in the middle, he places sap in the middle of Ray-Cow.

[*homa* is offering derived from *hu* to offer and *ma,* to measure. *vasa* is light. Hence *vasahoma* is the offering of light; *vasa, vasu* and related words have means of shining or illumination.

medas: understanding, from the root *mid,* to understand; used in RV (3.21.5)]

घ्नन्ति॒ (१) वा ए॒तत् प॒शुं यत् सं॑ज्ञ॒पय॑न्त्यै॒न्द्रः खलु॒ वै दे॒वत॑या प्रा॒ण ऐ॒न्द्रोऽपा॒न ऐ॒न्द्रः प्रा॒णो अङ्गे॑अङ्गे॒ नि दे॑ध्य॒दित्या॑ह प्राणापा॒नावे॒व प॒शुषु॑ दधाति॒ देव॑ त्वष्ट॒र्भूरि॑ ते॒ सꣳ सं॑मे॒त्वित्या॑ह त्वा॒ष्ट्रा हि दे॒वत॑या प॒शवो॒ विषु॑रूपा॒ यत् सल॑क्ष्माणो॒ भव॒थेत्या॑ह॒ विषु॑रूपा॒ ह्येते॑ सन्त॒ः सल॑क्ष्माण ए॒तर्हि॒ भव॑न्ति देव॒त्रा यन्त॒ (२) मव॑से॒ सखा॒योऽनु॑ त्वा मा॒ता पि॒तरो॑ मद॒न्त्वित्या॒हानु॑मतमे॒वैनं॑ मा॒त्रा पि॒त्रा सु॑व॒र्गं लो॒कं ग॑मयति

ghnanti vā etat pashum yat samjñapayanti aindraḥ khalu vai devatayā prāṇa aindro apāna 'aindraḥ prāṇo añge añge ni dedhyat (TS 1.3.10.3), ityāha prāṇāpānāu eva pashuṣhu dadhāti 'deva tvaṣhṭar bhūri te sam sametu' (TS 1.3.10.4), ityāha tvāṣhṭrā hi devatayā pashavo 'viṣhurūpā yat salakṣhmāṇo bhavatha' (TS 1.3.10.5), ityāha viṣhurūpā hi ete santaḥ salakṣhmāṇa etarhi bhavanti, 'devatrā yantam avase sakhāyo anu tvā mātā pitaro madantu (TS 1.3.10.6) ityāha anumatam evainam mātrā pitrā suvargam lokam gamayati

Now they kill the animal (qualities) when they dispose of it; the prāṇa has Indra for its deity, the apāna has Indra also. 'May Indra's prāṇa be set in every limb', (TS 1.3.10.3), he says; certainly he bestows prāṇa and apāna upon Ray-Cows. 'O God Tvaṣhṭṛ, let all the parts go towards you', (TS 1.3.10.4) he says; for cattle have Tvaṣhṭṛ as their deity. 'Let all of you who have various forms be (harmonious), (TS 1.3.10.5), he says for they being of various forms become one. 'Over you as you go among the gods for help, let your comrades and your father and mother rejoice', (TS 1.3.10.6), he says; certainly, approved by his mother and his father he makes him go to the world of heaven.

[The person in his subtle body goes to heaven, becomes rejuvenated and comes back. As a first step he has to give up his animal or beastly propensities. This is the symbolic killing of the animal.]

अर्ध॒र्चे॑ व॑साहो॒मं जु॑होत्य॒सौ वा अ॑र्ध॒र्च
इ॒यम॑र्ध॒र्च इ॒मे ए॒व रसे॑नानक्ति॒ दिशो॑ जुहोति॒
दिशो॑ ए॒व रसे॑नान॒क्त्यथो॑ दि॒ग्भ्य
ए॒वोर्ज॒ꣳ रस॒मव॑ रुन्धे प्राणापा॒नौ वा ए॒तौ
प॑शू॒नां यत् पृ॑षदा॒ज्यं वा॑नस्प॒त्याः खलु॒ (३)
वै दे॒वत॑या प॒शवो॒

ardharche vasāhomam juhotyasou vā ardharcha iyam ardharcha ime eva rasena anakti disho juhoti disha eva rasena anaktai atho digbhya eva ūrjam rasam avarundhe prāṇāpānau vā etau pashūnām yat pṛṣhāt-ājyam vānaspatyāḥ khalu vai devatayā pashavaḥ

With a half-verse he offers the offering of light (*vasāhoma*); the half-verse is yonder (heaven) and the half-verse is this (earth); certainly with sap he adorns both. He offers it to the quarters; certainly with sap he adorns the quarters; certainly from the quarters he wins strength and sap. The variegated (*pṛṣhat*) offering of light (*ājyam*) is the prāṇa and the apāna of Ray-Cows; Ray-Cows have the lord of the delight (forest, *vanaspati*) for their deity.

यत् पृ॑षदा॒ज्यस्यो॑प॒हत्याऽऽह॒ वन॒स्पत॒येऽनु॑
ब्रूहि॒ वन॒स्पत॑ये॒ प्रेष्येति॑ प्राणापा॒नावे॒व प॒शुषु॑
दधात्य॒न्यस्या॑न्यस्य समव॒त्तꣳ स॒मव॑द्यति॒
तस्मा॒न्नाना॑रूपाः प॒शवो॑ यू॒ष्णोप॑ सिञ्चति॒
रसो॒ वा ए॒ष प॑शू॒नां यद्यू॒ रस॑मे॒व प॒शुषु॑
दधा॒तीडा॒मुप॑ ह्वयते प॒शवो॒ वा इडा॑
प॒शूनेवोप॑ ह्वयते च॒तुरुप॑ ह्वयते॒ (४)
चतु॑ष्पादो॒ हि प॒शवो॒

yat pṛṣhat-ājyasya upahatyā āha vanaspataye anu brūhi vanaspataye preṣhyeti prāṇāpānau eva pashuṣhu dadhāti anyasya anyasya samavattam samavadyati tasmāt nānārūpāḥ pashavo yūṣhṇā upa siñchati raso vā eṣha pashūnām yat yū rasameva pashuṣhu dadhāti iḍām upa hvayate pashavo vā iḍā pashūn eva upa hvayate chtur upahvayate chatuṣhpādo hi pashavo

Having made the offering of the speckled offering of light he says, 'recite for the lord of the delight, give directions for the lord of the delight'; he bestows prāṇa and apāna upon Ray-Cows. Of each he divides the divided pieces; therefore Ray-Cows have various forms. He moistens (it) with soup (*yūṣhṇa*); soup is the sap of *pashu;* certainly he bestows sap upon *pashu.* He invokes Iḍā; Iḍā is Ray-Cow; certainly he invokes Ray-Cow. Four times he invokes, for a Ray-Cow has four feet (i.e., the every mantra has four parts or pada).

यं का॒मये॑ताप॒शुः स्या॒दित्य॑मे॒द॒स्कं तस्मा॒ आ
द॑ध्या॒न्मेदो॑रूपा॒ वै प॒शवो॑ रू॒पेणै॒वैनं॑ प॒शुभ्यो॒
निर्भ॑जत्यप॒शुरे॒व भ॑वति॒ यं का॒मये॑त
प॒शु॒मान्त्स्या॒दिति॒ मेद॑स्व॒त् तस्मा॒ आ
द॑ध्या॒न्मेदो॑रूपा॒ वै प॒शवो॑ रू॒पेणै॒वास्मै॑
प॒शूनव॑ रुन्धे पशु॒माने॒व भ॑वति

yam kāmayeta apashuḥ syāt iti amedaskam tasmā ā dadhyāt medorūpā vai pashavo rūpeṇa evainam pashubhyo nirbhajati apashureva bhavati yam kāmayeta pashumān syāt iti medasvat tasmā ā dadhyāt medorūpā vai pashavo rūpeṇa evāsmai pashūn ava rundhe pashumān eva bhavati

If he desire of a man, 'May he have no Ray-Cow', he should place no understanding (*meda*) in him; (*pashu*) is distinguished by understanding (*medas*); certainly by means of their distinctive mark he wins Ray-Cows for him, and he has Ray-Cows.

प्र॒जाप॑तिर्य॒ज्ञम॑सृजत॒ स आज्यं॑ (५)
पु॒रस्ता॑दसृजत प॒शुं म॑ध्य॒तः पृ॑षदा॒ज्यं प॒श्चात्
तस्मा॒दाज्ये॑न प्रया॒जा इ॑ज्यन्ते प॒शुना॑ मध्य॒तः
पृ॑षदा॒ज्येना॑नूया॒जास्तस्मा॑दे॒तन्मि॒श्रमि॑व
प॒श्चात् सृ॒ष्टꣳ ह्येका॑दशानूया॒जान् य॑जति॒
द॒श वै प॒शोः प्रा॒णा आ॒त्मैका॑द॒शो याव॑ने॒व
प॒शुस्तमनु॑ यजति॒ घ्नन्ति॒ वा ए॒तत् प॒शुं यत्
सं॑ज्ञ॒पय॑न्ति प्रा॒णापा॒नौ खलु॒ वा ए॒तौ प॑शू॒नां
यत् पृ॑षदा॒ज्यं यत् पृ॑षदा॒ज्येना॑ (६)
नूया॒जान् यज॑ति प्राणापा॒नावे॒व प॒शुषु॑
दधाति ॥ 11

prajāpatir yajñam asṛjata sa ājyam purastāt asṛjata pashum madhyataḥ pṛṣhat-ājyam pashchāt tasmāt ājyena prayājā ijyante pashunā madhyataḥ pṛṣhat-ājyena anūyājās tasmāt etan mishram iva pashchāt sṛṣhṭam hi ekādasha anūyājān yajati dasha vai pashoḥ prāṇā ātma ekādasho yāvān eva pashuḥ tam anu yajati ghnanti vā etat

pashum yat samjñapayanti prāṇāpānau khalu vā etau pashūnām yat pṛshadājyam yat pṛshadājyena anūyājān yajati prāṇāpānau eva pashuṣhu dadhāti

Prajāpati created the sacrifice; he first created the offering of light (*ājya*), in the middle the *pashu* (animal qualities), the variegated offering of light (in the end); therefore the fore-sacrifices are performed with *ājya;* the *pashu* (is offered) in the middle; and the after-sacrifices with *pṛshat ājya.* Therefore that is mixed as it were, for it was created last. He offers eleven after-sacrifices; ten are the prāṇa of the *pashu,* the body is the eleventh; he offers as many after-sacrifices as is the size of the *pashu.* Now they (symbolically) kill the *pashu* when they dispose (of its animal qualities); the speckled butter is the prāṇa and the apāna of Ray-Cow; in that he performs the after-sacrifices with speckled butter, certainly he bestows prāṇa and apāna upon the *pashu.*

End of Prapāṭhaka 3 (Kāṇḍa 6)

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(6.4): Prapāṭhaka 4

Brāhmaṇa

6.4.1: [Prajāpati created offspring; sacrificer also creates; retas; prāṇa and apāna; metres are Ray-Cows; rain; mind and heart] 132

6.4.2: [Vasatīvarī waters; Ray-Cows; waters fit for sacrifice; union of shade and light; Anuṣhṭubh, Shakvari; Agnidh's altar; Rākṣhasa infestation] 134

6.4.3: [Soma's descent for all; verses for getting powers of heart, mind and Sūrya; waters, sustenance of ocean; theologians query] 137

6.4.4: [Upāmshu is vyāna breath; the metre Virāj is food; Soma's unerring name; Soma is Ray-Cow] 140

6.4.5: [Prāṇa is upāmshu; pressing Soma eight times; Gāyatri; purified by speech; rays and Gods; prāṇa; may mind; Gods are the rays; rain; three animals] 141

6.4.6: [Gods and asurās; antaryāma; midworld within; Indra's power; Gods, lower and higher; death; separation of prāṇa and apāna from vyāna] 145

6.4.7: [Indra and Vāyu; eliminate Soma from kingship; Vāyu as deity of vessels; Aditi; giving clarity to speech; power of discrimination] 147

6.4.8: [Soma and Mitra; cruel deed; mixing milk with Soma; Mitra produced day, Varuṇa night; king is removed by a king, vaishya by a vaishya, shūdra by a shūdra] 148

6.4.9: [Head of yajña was cut; Ashvins replace the head; Ashvins are impure since they are physicians; skill of physicians in three places namely Agni, waters and mantra (brahma); Iḍa and breaths; speech for Indra and Vāyu; eye for Mitra and Varuṇa; ear for Ashvins; theologians questions] 150

6.4.10: [Shaṇḍā-Mārka, the teachers of asurās; Bṛhaspati, the teacher of gods; Indra is all-maker; Vishvakarma; Shukra and Manthin; the eater and the eaten; eye of Prajāpati; barley; vessel of misfortune] 153

6.4.11: [Agrāyaṇa (cups) to reach the top; rivals; eleven gods; speech departed from the gods; the sound '*him'*; āgrayana is the self *(ātma*) of yajña] 156

6.4.1 (anuvāka 1) (B)

[Prajāpati created offspring; sacrificer also creates; retas; prāṇa and apāna; metres are Ray-Cows; rain; mind and heart]

य॒ज्ञेन॒ वै प्र॒जाप॑तिः प्र॒जा अ॑सृजत॒ ता
उ॑प॒यड्भि॑रे॒वासृ॑जत॒ यदु॑प॒यज॑ उप॒यज॑ति प्र॒जा
ए॒व तद्यज॑मानः सृजते जघना॒र्धा॒दव॑ द्यति
जघना॒र्धाद्धि प्र॒जाः प्र॒जाय॑न्ते स्थविम॒तोऽव॑
द्यति स्थविम॒तो हि प्र॒जाः प्र॒जाय॒न्ते
ऽसं॑भिन्द॒न्नव॑ द्यति प्रा॒णाना॒मसं॑भेदाय॒ न
प॒र्याव॑र्तयति॒ यत् प॑र्याव॒र्तये॑दुदाव॒र्तः प्र॒जा
ग्राहु॑कः स्यात्

yajñena vai prajāpatiḥ prajā asṛjata tā upayaḍbhir eva asṛjata yat upayaja upayajati prajā eva tat yajamānaḥ sṛjate jaghana-ardhāt avadhyati jaghana-ardhāt hi prajāḥ prajāyante sthavimato avadyati sthavimato hi prajāḥ prajāyante asambhindann avadyati prāṇānām asambhedāya na paryāvartayati yat paryāvartayet udāvartaḥ prajā grāhukaḥ syāt

By means of the sacrifice, Prajāpati created offspring; certainly he created them by the subsidiary sacrifices (*upayaja*); in that he offers the subsidiary sacrifices, certainly thus the sacrificer creates offspring. He (symbolically) takes out from the hind portion, for from the hind portion offspring are born; he takes out from the thick side, for offspring are born from the thick side; he takes out without confusion to prevent confusion of the prāṇās. He does not turn (it) round; if he were to turn (it) round, disease would likely seize his offspring.

समु॒द्रं ग॑च्छ॒ स्वाहेत्या॑ह॒ रेत॑ (१) ए॒व
तद्द॑धात्य॒न्तरि॑क्षं गच्छ॒
स्वाहेत्या॑हा॒न्तरि॑क्षेणै॒वास्मै प्र॒जाः प्र
ज॑नयत्य॒न्तरि॑क्ष॒ꣳ ह्यनु॑ प्र॒जाः प्र॒जाय॑न्ते
दे॒वꣳ स॑वि॒तारं॑ गच्छ॒ स्वाहेत्या॑ह
सवि॒तृप्र॑सूत ए॒वास्मै प्र॒जाः प्र ज॑नयत्यहोरा॒त्रे
ग॑च्छ॒ स्वाहेत्या॑हाहोरा॒त्राभ्या॑मे॒वास्मै प्र॒जाः
प्र ज॑नयत्यहोरा॒त्रे ह्यनु॑ प्र॒जाः प्र॒जाय॑न्ते
मि॒त्रावरु॑णौ गच्छ॒ स्वाहे (२) त्या॑ह प्र॒जास्वे॒व
प्रजा॑तासु प्राणापा॒नौ द॑धाति॒

'samudram gachchha svāhā' (TS 1.3.11.1), ityāha retaḥ eva tat dadhāti 'antarikṣham gachchha svāhā', (TS 1.3.11.2) ityāhā antarikṣheṇa evāsmai prajāḥ prajanayati antarikṣham hi anu prajāḥ pra jāyante 'devam savitāram gachchha svāhā' (TS 1.3.11.3) ityāha savitṛprasūta evāsmai prajāḥ pra janayati 'ahorātre gachchha svāhā' (TS 1.3.11.4), ityāha ahorātrābhyām evāsmai prajāḥ pra janayati ahorātre hi anu prajāḥ prajāyante 'mitrāvaruṇau gachchha svāhā' (TS 1.3.11.5), ityāha prajāsveva prajātāsu prāṇāpānau dadhāti

'Go to the ocean, svāhā,' (TS 1.3.11.1), he says. Certainly thus he produces seed (*retas*). 'Go to the midworld, svāhā;' he says; certainly by means of the midworld he begets offspring for him, for in accord with the midworld offspring are born. 'Go to god Savitṛ, svāhā;' he says; certainly, impelled by Savitṛ, he begets offspring for him. 'Go to day and night, svāhā;' he says; certainly by means of day and night he begets offspring for him, for in accord with day and night offspring are born. 'Go to Mitra and Varuṇa, svāhā;' he says; certainly he bestows prāṇa and apāna on offspring when born.

सोमं॑ गच्छ॒ स्वाहेत्या॑ह सौ॒म्या हि दे॒वत॑या प्र॒जा य॒ज्ञं ग॑च्छ॒ स्वाहेत्या॑ह प्र॒जा ए॒व य॒ज्ञिया॑: करोति॒ छन्दा॑ꣳसि गच्छ॒ स्वाहेत्या॑ह प॒शवो॒ वै छन्दा॑ꣳसि प॒शूने॒वाव॑ रुन्धे॒ द्यावा॑पृथि॒वी ग॑च्छ॒ स्वाहेत्या॑ह प्र॒जा ए॒व प्रजा॑ता॒ द्यावा॑पृथि॒वीभ्या॑मुभ॒यत॒: परि॑ गृह्णाति॒ नभो॑ (३) दि॒व्यं ग॑च्छ॒ स्वाहेत्या॑ह प्र॒जाभ्य॑ ए॒व प्रजा॑ताभ्यो॒ वृष्टि॒ं निय॑च्छति

'somam gachchha svāhā' (TS 1.3.11.6) ityāha saumyā hi devatayā prajā, 'yajñam gachchha svāhā' (TS 1.3.11.7) ityāha prajā eva yajniyāḥ karoti, 'chhandāmsi gachchha svāhā', (TS 1.3.11.8) ityāha pashavo vai chhandāmsi pashūn eva avarundhe, 'dyāvāpṛthivī gachchha svāhā', (TS 1.3.11.9) ityāha prajā eva prajātā dyāvā pṛthivībhyām ubhayataḥ parigṛhṇāti 'nabho divyam gachchha svāhā', (TS 1.3.11.10) ityāha prajābhya eva prajātābhyo vṛṣhṭim ni yachchhati

'Go to Soma, svāhā;' (TS 1.3.11.6), he says, for offspring have Soma for their deity. 'Go to the sacrifice, svāhā;' (TS 1.3.11.7), he says; certainly he makes offspring fit for the sacrifice. 'Go to the metres, svāhā;' (TS 1.3.11.8) he says; the metres are Ray-Cows (Ray-Cows); certainly he wins Ray-Cows. 'Go to the heaven and earth', (TS 1.3.11.9), he says; when they are born he supports the offspring with the heaven and the earth on either side. 'Go to the upper heaven, svāhā;' (TS 1.3.11.10) he says; certainly he procures divine energies (rain) for offspring when born.

अ॒ग्निं वै॑श्वान॒रं ग॑च्छ॒ स्वाहेत्या॑ह प्र॒जा ए॒व प्रजा॑ता अ॒स्यां प्रति॑ ष्ठापयति प्रा॒णाना॒ं वा ए॒षोऽव॑ द्यति॒ यो॑ऽव॒द्यति॑ गु॒दस्य॒ मनो॑ मे॒

हार्दि॑ य॒च्छेत्या॑ह प्रा॒णाने॒व य॑थास्था॒नमुप॑
ह्वयते प॒शोर्वा आल॑ब्धस्य॒ हृद॑य॒ꣳ शुगृ॑च्छति॒
सा हृ॑दयशू॒ल (४) म॒भि समे॑ति॒

'agnim vaishvānaram gachchha svāha', (TS 1.3.11.11) ityāha prajā eva prajātā asyām prati ṣhṭhāpayati prāṇānām vā eṣho avadyati yo avadyati gudasya, 'mano me hārdi yachchha', (TS 1.3.11.13) ityāha prāṇāneva yathāsthānam upa hvayate pashor vā ālabdhasya hṛdayam shuk ṛchchhati sā hṛdaya-shūlam abhisameti

'Go to Agni Vaishvānara, svāhā;' he says; certainly he establishes in this (world) offspring when born. He makes a portion of the prāṇās; he makes a portion of the intestines; 'Give me mind and heart', he says; certainly he summons the prāṇās according to their places. When the animal is offered, pain reaches its heart; it gathers round the heart's centre (*hṛdaya shūlam*).

यत् पृ॑थि॒व्याꣳ हृ॑दयशू॒लमु॑द्वा॒सये॑त्
पृथि॒वीꣳ शु॒चाऽर्प॑ये॒द्यद॒प्स्व॑पः शु॒चा-
ऽर्प॑ये॒च्छुष्क॑स्य चा॒ऽऽर्द्रस्य॑ च
स॒न्धावु॒द्वास॑यत्यु॒भय॑स्य॒ शान्त्यै॒ यं द्वि॒ष्यात्
तं ध्या॑येच्छु॒चैवैनं॑मर्पयति ॥ 1

yat pṛthivyām hṛdayashūlam udvāsayet pṛthivīm shuchā arpayet yadapsvapaḥ shuchā arpayet shuṣhkasya chā ardrasya cha sandhau udvāsayati ubhayasya shāntyai yam dviṣhyāt tam dhyāyet shuchaivainam arpayati

If he were to place the heart's centre on the earth, he could cause pain to the earth; if on the waters, he would cause pain to the waters; he places it in the meeting-place of dry and wet land to appease both. He should think of whomsoever he hates; certainly he causes him pain.

6.4.2 (anuvāka 2) (B)

[Vasatīvarī waters; waters fit for sacrifice; union of shade and light; Anuṣhṭubh; Shakvari; Agnidh's altar; Rākṣhasa infestation]

दे॒वा वै य॒ज्ञमाग्नी॑ध्रे॒ व्य॑भजन्त॒ ततो॒
यद॒त्यशि॑ष्यत॒ तद॑ब्रुव॒न् वस॑तु॒ नु न॑ इ॒दमिति॒
तद्व॑सती॒वरी॑णां वसतीव॒रि॒त्वं तस्मि॑न् प्रा॒तर्न
सम॑शक्नुव॒न् तद॒प्सु प्रावे॑शय॒न् ता
व॑सती॒वरी॑रभवन् वसती॒वरी॑र्गृह्णाति य॒ज्ञो वै
व॑सती॒वरी॑र्य॒ज्ञमे॒वाऽऽरभ्य॑ गृही॒त्वोप॑ वसति॒
यस्याग॑ृहीता अ॒भि नि॒म्रोचे॒दना॑रब्धोऽस्य
य॒ज्ञः स्या॑ (१) द्य॒ज्ञं वि च्छि॑न्द्यात्

devā vai yajñam āgnīdhre vyabhajanta tato yat atyashiṣhyata tat abruvann vasatu nu na idam iti tat vasatīvarīṇām vasatīvaritvam tasminn prātar na samashaknuvann tat apsu prāveshayann tā vasatīvarīr abhavan vasatīvarīr gṛhṇāti yajño vai vasatīvarīr yajñam evā ārabhya gṛhītvā upa vasati yasya agṛhītā abhinimrochet anārabdho asya yajñaḥ syāt yajñam vichchhindyāt

The gods divided the sacrifice on the Agnīdh's altar; of what was left over they said, 'Let this remain here.' That is why the Vasatīvarī (waters) have their name. But in the morning they could not arrange (*na sama-shaknuvan*) (to divide it); they placed it in the waters, they became the Vasatīvarīs. He takes the Vasatīvarīs; the Vasatīvarīs are the sacrifice; certainly having taken the sacrifice from the beginning he stays (with it). If the sun has set on one who has not taken (the waters), his sacrifice cannot begin, and he would split the sacrifice.

ज्योति॒ष्या॑ वा गृह्णी॒याद्धिर॑ण्यं वा ऽव॒धाय॒
सशु॑क्राणामे॒व गृ॑ह्णाति॒ यो वा॑ ब्राह्म॒णो
ब॑हुया॒जी तस्य॒ कुम्भ्या॑नां गृह्णी॒यात् स हि
गृ॑ही॒तव॑सतीवरीको वसती॒वरी॑र्गृह्णाति प॒शवो॒
वै व॑सती॒वरीः॑ प॒शूने॒वाऽऽरभ्य॑ गृही॒त्वोप॑
वसति॒ यद॑न्वी॒पं तिष्ठ॑न् गृह्णी॒यान्नि॒र्मार्गु॑का
अस्मात् प॒शव॑ः स्युः प्रती॒पं तिष्ठ॑न् गृह्णाति
प्रति॒रुद्ध्यै॒वास्मै॑ प॒शून् गृ॑ह्णा॒ति

jyotiṣhyā vā gṛhṇīyāt hiraṇyam vā avadhāya sashukrāṇām eva gṛhṇāti yo vā brāhmaṇo bahuyājī tasya kumbhyānām gṛhṇīyāt sa hi gṛhītavasatīvarīkaḥ vasatīvarīr gṛhṇāti pashavo vai vasatīvarīḥ pashūn evā ārabhya gṛhītvā upavasati yat anvīpam tiṣhṭhann gṛhṇīyāt nirmārgukā asmāt pashavaḥ syuḥ pratīpam tiṣhṭhann gṛhṇāti pratirudhya eva asmai pashūn gṛhṇāti

He should either take waters with radiance in them, or having deposited gold he takes them with light in them, or he should take them from the tank of a Brahman who performs many sacrifices, for he is one who has taken the Vasatīvarīs. He takes the Vasatīvarīs; the Vasatīvarīs are Ray-Cows; certainly having taken Ray-Cows from the beginning he stays (with them). If he were to take them along the stream, his Ray-Cows would likely to wander from him; he takes them standing against the stream; certainly he obstructs Ray-Cows and seizes them.

इन्द्रो॑ (२) वृ॒त्रम॑ह॒न्त्सो॑१॒ ऽपो॑१॒ऽभ्य॑म्रियत॒
तासा॒ं यन्मेध्य॑ं य॒ज्ञिय॒ꣳ सदे॑व॒मासी॒त्
तदत्य॑मुच्यत॒ ता वह॑न्तीरभव॒न् वह॑न्तीनां
गृह्णाति॒ या ए॒व मेध्या॑ य॒ज्ञिया॒ः सदे॑वा॒
आप॒स्तासा॑मे॒व गृ॑ह्णाति॒ नान्त॒मा
वह॑न्ती॒रती॑या॒द्यद॑न्त॒मा वह॑न्तीरती॒या॒द्यज्ञमति॑
मन्येत॒ न स्थाव॑रा॒णां गृह्णी॒याद्वरु॑णगृहीता॒ वै
स्था॑व॒रा यत् स्था॑व॒राणां॑ गृह्णी॒या (३)
द्वरु॑णेनास्य य॒ज्ञं ग्रा॑हये॒त्

indro vṛtram ahann so apo abhyamriyata tāsām yat medhyam yajñiyam sat evam āsīt tat atyamuchyata tā vahantīr abhavann vahantīnām gṛhṇāti yā eva medhyā yajñiyāḥ sadevā āpaḥ tāsām eva gṛhṇāti na antamā vahantīr atīyāt yat antamā vahantīr atīyāt yajnam atimanyeta na sthāvarāṇām gṛhṇīyāt varuṇagṛhītā vai sthāvarā yat sthāvarāṇām gṛhṇīyāt varuṇena asya yajñam grāhayet

Indra slew Vṛtra; he died on the waters; of them (waters) what was pure, fit for sacrifice, and divine, that was set free, they became the Vahantīs. He takes the Vahantīs; certainly he takes those waters which are pure, fit for sacrifice, and divine. He should not pass over the nearest Vahantīs; if he were to pass over the nearest Vahantīs, he would despise the sacrifice. He should not take the stagnant (waters); the stagnant (*sthavara*) (waters) are seized by Varuṇa; if he were to take the stagnant (waters), he would cause Varuṇa to seize his sacrifice.

यद्वै दि॒वा भव॑त्य॒पो रात्रि॒: प्र वि॑शति॒ तस्मात्
ता॒म्रा आपो॒ दिवा॑ ददृश्रे॒ यन्नक्तं॒
भव॑त्य॒पोऽह॒: प्र वि॑शति॒ तस्मा॑च्च॒न्द्रा आपो॒
नक्तं॑ ददृश्रे छा॒यायै॑ चा॒ऽऽतप॑तश्च स॒न्धौ
गृ॑ह्णात्यहोरा॒त्रयो॑रे॒वास्मै॒ वर्णं॑ गृह्णाति
ह॒विष्म॑तीरि॒मा आप॒ इत्या॑ह ह॒विष्कृ॑ताना॒मेव
गृ॑ह्णाति ह॒विष्मा॑ꣳ अस्तु॒ (४) सूर्य॒ इत्या॑ह॒

yat vai divā bhavati apo rātriḥ pra vishati tasmāt tāmrā āpo divā dadṛshre yan naktam bhavati apo ahaḥ pra vishati tasmāt chandrā āpo naktam dadṛshre chhāyāyai ātapataḥ cha sandhau gṛhṇāti ahorātrayoḥ evāsmai varṇam gṛhṇāti 'haviṣhmatīr imā āpa', (TS 1.3.12.1) ityāha haviṣhkṛtānām eva gṛhṇāti 'haviṣhmān astu sūrya' (TS 1.3.12.4) ityāha

If it is done by day, the night enters the waters; therefore the waters appear dusky by day; if it is done by night, the day enters the waters; therefore the waters appear shining by night; he takes (them) at the union of shade and light; certainly for him he secures the colour of day and night. 'These waters are rich in offering', (TS 1.3.12.1), he says; certainly he takes them made into an offering. 'Rich in offering be the sun', (TS 1.3.12.4), he says.

सशु॑क्राणामे॒व गृ॑ह्णात्यनु॒ष्टुभा॑ गृह्णाति॒ वाग्वा
अ॑नु॒ष्टुग्वा॒चैवैना॒: सर्व॑या गृह्णाति॒
चतु॑ष्पदय॒र्चा गृ॑ह्णाति॒ त्रिः सा॑दयति स॒प्त सं
प॑द्यन्ते स॒प्तप॑दा॒ शक्व॑री प॒शव॒: शक्व॑री
प॒शूने॒वाव रु॑न्धे॒ऽस्मै वै लो॒काय॒ गार्ह॑पत्य॒
आ धी॑यते॒ऽमुष्मा॑ आहव॒नीयो॒ यद्गार्ह॑पत्य
उपसा॒दये॑द॒स्मिँल्लो॒के
प॑शु॒मान्त्स्या॒द्यदा॑हव॒नीये॒ऽमुष्मि॑ँ (५) ल्लो॒के
प॑शु॒मान्त्स्या॑दु॒भयो॒रुप॑ साद॒यत्यु॒भयो॑रे॒वैनं॑
लो॒कयो॑: पशु॒मन्तं॑ करोति स॒र्वत॒: परि॑ हरति॒
रक्षं॑सा॒मप॑हत्या

sashukrāṇām eva gṛhṇāti anuṣhṭubhā gṛhṇāti vāg vā anuṣhṭug vāchā evaināḥ sarvayā gṛhṇāti chatuṣhpadayā ṛchā gṛhṇāti triḥ sādayati sapta sam padyante saptapadā shakvarī pashavaḥ shakvarī pashūn eva avarundhe asmai vai lokāya gārhapatya ā dhīyate amuṣhmā āhavanīyo yat gārhapatya upasādayet asminn loke pashumān syāt yat āhavanīye amuṣhminn loke paṣhumān syāt ubhayor upa sādayati ubhayor evainam lokayoḥ pashumantam karoti sarvataḥ pari harati rakṣhasām apahatyā

Certainly he takes them (waters) with light in them. He takes with an Anuṣṭubh; the Anuṣṭubh is speech; certainly with the whole of speech he takes them. He takes with a rik mantra of four feet, he places them thrice, they make up seven, the Shakvarī has seven feet, the Shakvarī is Ray-Cows; certainly he wins Ray-Cows. For this world the Gārhapatya is established, yonder is the Āhavanīya; if he were to place (them) on the Gārhapatya, he would have Ray-Cows in this world; if on the Āhavanīya, in yonder world he could have Ray-Cows. He places (them) on both; certainly he will have Ray-Cows in both worlds. He carries (them) round everywhere to smite away the Rākṣhasās.

इन्द्राग्नि॒योर्भा॑ग॒धेयी॒: स्थेत्या॑ह
यथाय॒जुरे॒वैतदाग्नी॑ध्र॒ उप॑ वासयत्ये॒तद्वै
य॒ज्ञस्याप॑राजितं॒ यदाग्नी॑ध्रं॒ यदे॒व
य॒ज्ञस्याप॑राजितं॒ तदे॒वैना॒ उप॑ वासयति॒ यत॒:
खलु॒ वै य॒ज्ञस्य॒ वित॑तस्य॒ न क्रि॒यते॒ (६)
तदनु॑ य॒ज्ञꣳ रक्षा॒ꣳस्यव॑ चरन्ति॒ यद्वह॑न्तीनां
गृ॒ह्णाति॑ क्रि॒यमा॑णमे॒व तद्य॒ज्ञस्य॑ शये॒
रक्ष॑सा॒मन॑न्ववचाराय॒ न ह्ये॑ता ई॒लय॒न्त्या
तृ॑तीयसव॒नात् परि॑ शेरे य॒ज्ञस्य॒ सन्त॑त्यै॥ 2

'indrāgniyor bhāgadheyīḥ stha' (TS 1.3.12.6) ityāha yathā-yajur evaitat āgnīdhra upa vāsayati etadvai yajñasya aparājitam yat āgnīdhram yat eva yajñasya aparājitam tat evainā upa vāsayati yataḥ khalu vai yajñasya vitatasya na kriyate tat anu yajñam rakṣhāmsi avacharanti yat vahantīnām gṛhṇāti kriyamāṇam eva tat yajñasya shaye rakṣhasām ananu-avachārāya na hyetā īlayanti ā tṛtīya-savanāt pari shere yajñasya santatyai

'You are the share of Indra and Agni', (TS 1.3.12.6), he says; that is according to the Yajus mantra. He places (the words) on the Agnīdh's altar; the Agnīdh's altar is the invincible part of the sacrifice; certainly he places (them) on the invincible part of the sacrifice. Wherever in the performance of a sacrifice nothing is done, in that (place) the Rākṣhasās infest the sacrifice. In that he takes the Vahantīs, and performs that part of the sacrifice, the infestation of the Rākṣhasās is prevented; they (*vahantīs*) do not move, but they stay around until the third pressing, for the continuity of the sacrifice.

6.4.3 (anuvāka 3) (B)

[Soma's descent for all; verses for getting powers of heart, mind and Sūrya; waters; sustenance of ocean; theologians query]

ब्र॒ह्म॒वा॒दिनो॑ वदन्ति॒ स त्वा अ॑ध्व॒र्युः स्या॒द्यः
सोम॑मुपाव॒ह॒रन्त्सर्वा॑भ्यो दे॒वता॑भ्य
उपाव॒ह॒रे॒दिति॑ हृ॒दे त्वेत्या॑ह मनु॒ष्ये॑भ्य ए॒वैतेन॑
करोति॒ मन॑से॒ त्वेत्या॑ह पि॒तृभ्य॑ ए॒वैतेन॑
करोति दि॒वे त्वा॒ सूर्या॑य॒ त्वेत्या॑ह दे॒वेभ्य॑
ए॒वैतेन॑ करोत्ये॒ताव॑ती॒र्वै दे॒वता॒स्ताभ्य॑
ए॒वैन॒ꣳ सर्वा॑भ्य उ॒पाव॑हरति

bramhavādino vadanti sa tvā adhvaryuḥ syāt yaḥ somam upāvaharann sarvābhyo devatābhya upāvaharet iti 'hṛde tvā' (TS 1.3.13.1), ityāha manuṣhyebhya eva etena karoti, 'manase tvā (TS 1.3.13.1) ityāha pitṛbhya eva etena karoti 'dive tvā suryāya tvā', (TS 1.3.13.2), ityāha devebhya eva etena karoti etāvatīr vai devatāḥ tābhya evainam sarvābhya upāvaharati

The theologians say, 'He indeed would be an Adhvaryu, who prays for the descent of Soma, and make it descend for all the gods.' 'To the heart you;' he says; certainly he makes it for men; 'To mind you;' he says; certainly he makes it for the Pitṛs; 'To the heaven you; to the sun you;' he says; certainly he makes it for the gods; so many are the gods; certainly he makes it descend for them all.

[Here is the triplet of powers of heart (*hṛda*), mind (*manasa*), and supermental powers (*sūrya*), which occurs in Rig Veda in RV (1.61.2) as, *'hṛda manasā manīsha'*.]

पु॒रा वा॒चः (१) प्रव॑दितोः प्रातरनुवा॒कमु॒पाक॑रोति॒ याव॑त्ये॒व वाक् ताम॑व रुन्धे॒ ऽपोऽग्रे॑ऽभि॒व्याह॑रति य॒ज्ञो वा आपो॑ य॒ज्ञमे॒वाभि वाचं॒ वि सृ॑जति॒ सर्वा॑णि॒ छन्दा॒ꣳस्यन्वा॑ह प॒शवो॒ वै छन्दा॑ꣳसि प॒शूने॒वाव॑ रुन्धे गायत्रि॒या तेज॑स्कामस्य॒ परि॑ दध्यात् त्रि॒ष्टुभे॑न्द्रि॒यका॑मस्य॒ जग॑त्या प॒शुका॑मस्यानु॒ष्टुभा॑ प्रति॒ष्ठाका॑मस्य प॒ङ्क्त्या य॒ज्ञका॑मस्य वि॒राजाऽन्न॑कामस्य शृ॒णोत्व॒ग्निः स॒मिधा॒ हव॑ (२) म॒ इत्या॑ह

purā vāchaḥ pravaditoḥ prātar anuvākam upākaroti yāvatī eva vāk tām avarundhe apo agre abhi vyāharati yajño vā āpo yajñam eva abhivācham visṛjati sarvāṇi chhandāmsi anvāha pashavo vai chhandāmsi pashūn eva avarundhe gāyatriyā tejaḥ kāmasya pari dadhyāt trishṭubhā indriya-kāmsya jagatyā pashu-kāmasya anuṣhṭubhā pratiṣhṭhā-kāmasya pangktyā yajña-kāmasya virājā anna-kāmasya 'shṛṇotu agniḥ samidhā havam ma' (TS 1.3.13.6), ityāha

Before the utterance of speech he begins the morning prayers; certainly he wins all that there is of speech. 'The waters' is the first things he utters; the waters are the sacrifice; certainly over the sacrifice he utters speech. He recites using all (kinds of) metres; the metres are Ray-Cows; certainly he wins Ray-Cows. For one who desires brilliance he should conclude with a verse in Gāyatrī (metre), for one who desires power (he should conclude) with a Triṣhṭubh verse, for one who desires Ray-Cows with a Jagatī verse, for one who desires support with an Anuṣhṭubh verse, for one who desires the sacrifice with a Paṅgkti verse, for one who desires food (he should conclude) with a Virāj verse. 'Let Agni, the high flaming, hear my appeal', he says.

स॒वि॒तृप्र॑सूत ए॒व दे॒वता॑भ्यो नि॒वेद्या॒पोऽच्छै॒त्यप॒ इष्य॒ होत॒रित्या॑हेषि॒तꣳ हि कर्म॑ क्रि॒यते॒ मैत्रा॑वरुणस्य चमसाध्वर्य॒वा द्र॒वेत्या॑ह मि॒त्रावरु॑णौ॒ वा अ॒पां ने॒तारौ॒ ताभ्या॑मे॒वैना॒ अच्छै॑ति॒ देवी॑रापो अपां नपा॒दित्या॒हाऽऽहु॑त्यै॒वैना॑ नि॒ष्क्रीय॑ गृह्णा॒त्यथो॑ ह॒विष्कृ॑तानामे॒वाभिघृ॑तानां गृह्णाति॒ (३)

savitṛprasūta eva devatābhyo nivedya apo achha eti apa iṣhya hotaḥ ityāha iṣhitam hi karma kriyate maitrāvaruṇasya chamasa-adhvaryo ā drava ityāha mitrāvaruṇau vā apām netārau tābhyām eva enā achchha eti 'devīr āpo apām napāt', (TS 1.3.13.10), ityāhā āhutyā evainā niṣhkrīya gṛhṇāti atho haviṣhkṛtānām eva abhighṛtānām gṛhṇāti

Certainly, impelled by Savitṛ, having made the proclamation to the gods, he goes for the waters. 'O Hotṛ, give directions for the waters', he says; for an action which is directed is done. 'O Chamasa, priest of the Maitrāvaruṇa, come here', he says; Mitra and Varuṇa are the leaders of the waters; certainly with them he goes for them. 'O you divine waters, child of the waters', (TS 1.3.13.10) he says; certainly requiting them by the offering he seizes them; then he takes them ready for an offering (*havis*) covered with clarity (ghṛta, ghee).

कार्षि॑र॒सीत्या॑ह॒ शम॑लमे॒वाऽऽसा॒मप॑ प्लावयति
समु॒द्रस्य॒ वोऽक्षि॑त्या॒ उन्न॑य॒ इत्या॑ह॒
तस्मा॑द्॒यमा॑ना: पी॒यमा॑ना॒ आपो॒ न क्षीयन्ते॒
योनि॒र्वै य॒ज्ञस्य॒ चात्वा॑लं य॒ज्ञो
व॑सती॒वरी॑र्होतृचम॒सं च॑ मैत्रावरुणचम॒सं च॑
स॒ꣳस्पश्य॑ वसती॒वरी॒र्व्या न॑यति य॒ज्ञस्य॑
सयोनि॒त्वायाथो॒ स्वाद॒वैना॒ योने॒: प्र
ज॑नयत्य॒ध्व॒र्यो॑ऽवे॒रपा३ इत्या॑हो॒ते (४)
म॑नन्नमु॒रुतेमा: प॒श्येति॒ वावैतदा॑ह॒
यद्य॑ग्निष्टो॒मो जु॒होति॒ यद्यु॒क्थ्य॑: परि॒धौ नि
मा॑र्ष्टि॒ यद्य॑तिरा॒त्रो य॒जु॒र्वद॒न् प्र प॑द्यते
य॒ज्ञक्र॒तू॒नां व्यावृ॑त्त्यै ॥ 3

kārṣhir asi (TS 1.3.13.12), ityāha shamalam eva āsām apaplāvayati 'samudrasya vo akṣhityā unnaya', (TS 1.3.13.13), ityāha tasmāt adyamānāḥ pīyamānā āpo na kṣhīyante yonir vai yajñasya chātvālam yajño vasatīvarīr hotṛ-chamasam cha maitrāvaruṇa-chamasam cha samsparshya vasatīvarīr vyānayati yajñasya sayonitvāya atho svāt eva enā yoneḥ prajanayati adhvaryo aver apā ityāha utem anannamur uta imāḥ pashya iti vāva etat āha yadi agniṣhṭomo juhoti yadi ukthyaḥ paridhau ni mārṣhṭi yadi atirātro yajur vadann prapadyate yajña-kratūnām vyāvṛttyai

'You are the one who drags away (the foe)', (TS 1.3.13.12) he says; certainly he removes dirt from them. 'I draw you for the sustenance of the ocean', (TS 1.3.13.13) he says; therefore the waters though eaten and drunk do not waste away. The fourth world (*chatvālam*) is the birthplace of the sacrifice, the Vasatīvarīs are the sacrifice; bringing the *chamasa* of the Hotṛ and the Maitravaruṇa into contact, he pours the Vasatīvarīs (waters) reciprocally, so that the sacrifice may have its birthplace; certainly he produces it from its own birthplace. 'O Adhvaryu, did you seek the waters?' he says; 'they came to me; look upon them', in effect he says. If it is an Agniṣhṭoma, he makes a offering (*juhoti*); if an Ukthya, he pays attention to the ending

words (*paridha*); if it is an Atirātra, he goes forward uttering a text to distinguish the sacrifices.

[‘chatvālam’ is ‘chatvāram’ meaning the fourth world ‘svar’. It is the birthplace of the inner yajña. Keith or S translate it as, ‘pit’

‘paridha’ is circumference or the words at the beginning and end of the recitation (*ukthya*). The reciter pays attention (*mārshti)* to these words.]

6.4.4 (anuvāka 4) (B)

[Upāmshu is vyāna breath; the metre Virāj is food; Soma’s unerring name; Soma is Ray-Cow]

दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒व इति॒ ग्रावा॑णमा
द॑त्ते॒ प्रसू॑त्या अ॒श्विनो॑र्बा॒हुभ्या॒मित्या॑हा॒श्विनौ॒
हि दे॒वाना॑मध्व॒र्यू आस्तां॑ पू॒ष्णो
हस्ता॑भ्यामित्या॑ह॒ यत्यै॑ प॒शवो॒ वै सोमो॑
व्या॒न उ॑पा॒ꣳशुसव॑नो॒ यदु॑पा॒ꣳशुसव॑नमभि
मिमी॑ते व्या॒नमे॒व प॒शुषु॑ दधातीन्द्रा॑य॒
त्वेन्द्रा॒य त्वेति॑ मिमीत॒ इन्द्रा॒य हि सोम॑
आह्रि॒यते॒

devasya tvā savituḥ prasava iti grāvāṇam ā datte prasūtyā ashvinor bāhubhyām ityāha ashvinau hi devānām adhvaryū āstām pūṣhṇo hastābhyām ityāha yatyai pashavo vai somo vyāna upāmshu-savano yat upāmshu-savanam abhimimīte vyānam eva pashuṣhu dadhāti indrāya tva indrāya tva iti mimīta indrāya hi soma āhriyate

‘On the impelling of god Savitṛ’, (with these words) he takes up the pressing-stone for impelling; ‘with the arms of the Ashvins’, he says; for the Ashvins were the Adhvaryus of the gods; ‘with the hands of Pūṣhan’, he says for support. The Soma is Ray-Cow, the Upāmshu pressing is vyāna (distributed breath); in that he measures round the Upāmshu pressing, he confers vyāna (distributed breath) upon Ray-Cows. ‘To Indra you; to Indra you;’ (with these words) he measures, for the Soma is taken for Indra.

पञ्च॒ कृत्वो॒ यजु॑षा मिमीते॒ (१) पञ्चा॑क्षरा
प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्धे पञ्च॒
कृत्व॑स्तू॒ष्णीं दश॒ सं प॑द्यन्ते॒ दशा॑क्षरा
वि॒राडन्नं॑ वि॒राड् वि॒राजै॒वान्नाद्य॒मव॑ रुन्धे
श्वा॒त्राः स्थ॑ वृत्र॒तुर॒ इत्या॑है॒ष वा अ॒पाꣳ
सोम॑पीथो॒ य ए॒वं वेद॒ नाप्स्वार्ति॒मार्छ॑ति॒ यत्
ते॑ सोम दि॒वि ज्योति॒रित्या॑है॒भ्य ए॒वैनं॑ (२)
लो॒केभ्यः॒ सं भ॑रति

pañcha kṛtvo yajuṣhā mimīte pañcha-akṣharā pangktiḥ pāngkto yajño yajñam eva avarundhe pañcha kṛtvaḥ tūṣhṇīm dasha sampadyante daṣha-akṣharā virāṭ annam virāṭ virājā eva annādyam avarundhe ‘shvātrāḥ stha vṛtratura’ (TS 1.4.1.8) ityāha eṣha vā apām soma-pītho ya evam veda na apsvārtim ā ṛchhati ‘yat te soma divi jyotir, (TS 1.4.1.12), ityāha ebhya evainam lokebhyaḥ sam bharati

Five times he measures with the Yajus mantra; the Pañgkti has five syllables, the sacrifice is fivefold; certainly he wins the sacrifice. Five times (he measures) in silence; these make up ten; the Viraj has ten syllables, the Viraj is food; certainly he wins food by the Viraj. 'You are invigorating, conquerors of Vṛtra', he says; this is the Soma-drinking of the waters; he who knows thus is not subject to destruction in the waters. 'With your light which is in the heaven', he says; certainly from these worlds he gathers him.

सोमो॒ वै राजा॒ दिशो॒ऽभ्य॑ध्यायत्॒ स दिशोऽनु॒ प्रावि॑शत्॒ प्रागपा॒गुद॑गध॒रागित्या॑ह दि॒ग्भ्य ए॒वैन॒ꣳ सं भ॑र॒त्यथो॒ दिश॑ ए॒वास्मा॒ अव॑ रु॒न्धे ऽम्ब॒ नि ष्व॒रेत्या॑ह॒ कामु॑का एन॒ꣳ स्त्रियो॑ भवन्ति॒ य ए॒वं वेद॒ यत् ते॑ सो॒मादा॑भ्यं॒ नाम॒ जागृ॒वीत्या॑(३)ह

somo vai rājā disho abhyadhyāyat sa disho anu prāvishat 'prāk apāk udak adharāk' (TS 1.4.1.18) ityāha digbhya evainam sambharati atho disha eva asmā avarundhe 'amba niṣhvara', (TS 1.4.1.19) ityāha kāmukā enam striyo bhavanti ya evam veda 'yat te soma adābhyam nāma jāgṛvī' (TS 1.4.1.20) ityāha

Soma, the king, reflected on the quarters; he entered the quarters; 'forward, behind, upward, downward', (TS 1.4.1.18), he says; certainly from the quarters he gathers him; certainly also he wins the quarters. 'O mother, come forth', (TS 1.4.1.19) he says; women are likely to desire him who knows thus. 'Your unerring, watchful name, O Soma', (TS 1.4.1.20) he says.

ए॒ष वै सोम॑स्य सोमपी॒थो य ए॒वं वेद॒ न सौ॒म्यामार्ति॒मार्छ॑ति॒ घ्नन्ति॒ वा ए॒तत् सोम॒ं यद॑भिषु॒ण्वन्त्य॒ꣳशूनप॑ गृह्णाति॒ त्राय॑त ए॒वैनं॑ प्रा॒णा वा अ॒ꣳशव॑: प॒शव॒: सोमो॒ ऽꣳशून् पुन॒रपि॑ सृजति प्रा॒णाने॒व प॒शुषु॑ दधाति॒ द्वौद्वा॒वपि॑ सृजति॒ तस्मा॒द् द्वौद्वौ॑ प्रा॒णाः ॥ 4

eṣha vai somasya soma-pītho ya evam veda na soumyām ārtim ā ṛchhati ghnanti vā etat somam yat abhiṣhuṇvanti amshūn apagṛhṇāti trāyata evainam prāṇā vā amshavaḥ pashavaḥ somo amshūn punar api sṛjati prāṇān eva pashuṣhu dadhāti dvau-dvau api sṛjati tasmāt dvau-dvau prāṇāḥ

This is Soma's Soma-drinking; he who knows thus receives not destruction from Soma. When they press Soma they kill him (the Soma plant); he keeps back shoots; certainly he protects him. The shoots are the prāṇās, Soma is Ray-Cows; he later lets go the shoots; certainly he bestows prāṇās upon Ray-Cow; two by two he lets them go; therefore the prāṇās are in pairs.

6.4.5 (anuvāka 5) (B)

[Prāṇa is upāmshu; pressing Soma eight times; Gāyatri; purified by speech; rays and Gods; prāṇa; may mind; Gods are the rays; rain; three animals]

प्रा॒णो वा ए॒ष यदु॑पा॒ꣳशुर्यदु॑पा॒ꣳश्व॑ग्रा॒ ग्रहा॑ गृ॒ह्यन्ते॑ प्रा॒णमे॒वानु॒ प्र यन्त्य॑रु॒णो ह॑ स्मा॒ऽऽहौप॑वेशिः प्रातःसव॒न ए॒वाहं य॒ज्ञꣳ

सꣳ स्था॑पयामि॒ तेन॒ तत॒ः सꣳस्थि॑तेन चरा॒मीत्य॒ष्टौ कृत्वोऽग्रे॒ऽभिषु॑णोत्य॒ष्टाक्ष॑रा गाय॒त्री गा॑य॒त्रं प्रा॑तःसव॒नं प्रा॑तःसव॒नमे॒व तेना॑ऽऽप्नो॒त्येका॑दश॒ कृत्वो॑ द्वि॒तीय॒मेका॑दशाक्षरा त्रि॒ष्टुप् त्रैष्टु॑भं॒ माध्यं॑न्दिन॒ꣳ (१) सव॑नं॒

prāṇo vā eṣha yat upāmshur yat upāmshu-agrā grahā gṛhyante prāṇam eva anu prayanti aruṇo ha sma āha aupaveshiḥ prātaḥ savana eva aham yajñam sam sthāpayāmi tena tataḥ samsthitena charāmi iti aṣhtau kṛtvo agre abhiṣhuṇoti aṣhṭa-akṣharā gāyatrī gāyatram prātaḥ savanam prātaḥ savanm eva tena āpnoti ekādasha kṛtvo dvitīyam ekādasha-akṣharā triṣhṭup traiṣhṭbham mādhyandinam savanam

The Upamshu is prāṇa; in that they (cups) are drawn beginning with the Upamshu, they follow on prāṇa. Aruna Aupaveshi used to say, 'At the morning pressing I establish the sacrifice and then I proceed with it when it has been established.' He first presses eight times; the Gāyatri has eight syllables; the morning pressing is connected with the Gāyatri; certainly thereby he obtains the morning pressing. (He presses) eleven times on the second occasion; the Trishṭubh has eleven syllables, the midday pressing is connected with the Trishṭubh;

माध्यं॑न्दिनमे॒व सव॑नं॒ तेना॑ऽऽप्नोति॒ द्वाद॑श॒ कृत्व॑स्तृ॒तीयं॒ द्वाद॑शाक्षरा॒ जग॑ती॒ जाग॑तं तृतीयसव॒नं तृ॑तीयसव॒नमे॒व तेना॑ऽऽप्नोत्ये॒ताꣳ ह॒ वाव स य॒ज्ञस्य॒ सꣳस्थि॑तिमुवा॒चास्क॑न्दा॒यस्क॑न्न॒ꣳ हि तद्य॒ज्ञस्य॒ सꣳस्थि॑तस्य॒ स्कन्द॒त्यथो॒ खल्वा॑हुर्गा॑य॒त्री वाव प्रा॑तःसव॒ने नाति॒वाद॒ इत्यन॑तिवादुक ए॒नं भ्रातृ॑व्यो भवति॒ य ए॒वं वेद॒ तस्मा॑द॒ष्टाव॑ष्टौ॒ (२) कृत्वो॑ऽभि॒षुत्यं॑

mādhyandinam eva savanam tenā āpnoti dvādasha kṛtvaḥ tṛtīyam dvādashākṣharā jagatī jāgatam tṛtīya savanam tṛtīya savanam eva tenā āpnoti etām ha vāva sa yajñasya samsthitim uvācha askandāya askannam hi tat yajñasya samsthitasya skandati atho khalu āhur gāyatrī vāva prātaḥ savane na ativāda iti anati-vāduka enam bhrātṛvyo bhavati ya evam veda tasmāt aṣhṭau-aṣhṭau kṛtvo abhiṣhutyam

Certainly thereby he obtains the midday pressing. (He presses) twelve times on the third occasion; the Jagati has twelve syllables, the third pressing is connected with the Jagati; certainly thereby he obtains the third pressing. This is what he calls the establishment of the sacrifice to prevent loss; for what drops when the sacrifice is established is not lost. Or rather they say, 'The Gāyatri is not open to question at the morning pressing'; he who knows thus is not liable to a question from his foe; therefore eight times in each case should he press.

ब्रह्मवा॒दिनो॑ वदन्ति प॒वित्रं॑वन्तो॒ऽन्ये ग्रहा॑ गृ॒ह्यन्ते॒ किंप॑वित्र उपा॒ꣳशुरिति॒ वाक्प॑वित्र॒

इति ब्रूयाद्वाचस्पतये पवस्व वाजिन्नित्याह वाचैवैनं पवयति वृष्णो अꣳशुभ्यामित्याह वृष्णो ह्येतावꣳशू यौ सोमस्य गभस्तिपूत इत्याह गभस्तिना ह्येनं पवयति देवो देवानां पवित्रमसीत्याह देवो ह्येषः (३) सन् देवानां पवित्रं

bramhavādino vadanti pavitra-vanto anye grahā gṛhyante kim pavitra upāmshur iti vākpavitra iti brūyāt 'vāchaspataye pavasva vājinn' (TS 1.4.2.1), ityāha vāchaivainam pavayati, 'vṛshṇo amshubhyām' (TS 1.4.2.1), ityāha vṛshṇo hi etau amshū yau somasya 'gabhastipūta' (TS 1.4.2.1), ityāha gabhastinā hyenam pavayati 'devo devānām pavitramasi' (TS 1.4.2.2) ityāha devo hyeṣhaḥ san devānām pavitram

The theologians say, 'Other cups are drawn with a strainer; what strainer has the Upamshu (cup)?' 'Speech is the strainer', he should reply. 'Purify me for the lord of speech, O Strong One', (TS 1.4.2.1), he says; certainly by speech the purifies him. 'With the showers of the rays', (TS 1.4.2.1) he says, for the rays of the Soma are showered; 'purified by the rays', (TS 1.4.2.1), he says, for by the rays he purifies him; 'you are the god, purifier of gods', (TS 1.4.2.2) he says, for he being a god is the purifier of gods;

येषां भागोऽसि तेभ्यस्त्वेत्याह येषाꣳ ह्येष भागस्तेभ्य एनं गृह्णाति स्वाङ्कृतोऽसीत्याह प्राणमेव स्वमकृत मधुमतीर्न इषस्कृधीत्याह सर्वमेवास्मा इदꣳ स्वदयति विश्वेभ्यस्त्वेन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्य इत्याहोभयेष्वेव देवमनुष्येषु प्राणान् दधाति

'yeṣhām bhāgo asi tebhyas tvā', (TS 1.4.2.3), ityāha yeṣhām hi eṣha bhāgaḥ tebhya enam gṛhṇāti 'svāmkṛto asi', (TS 1.4.2.3), ityāha prāṇam eva svam akṛta 'madhumatīr na iṣhas kṛdhi', (TS 1.4.2.4), ityāha sarvam evāsmā idam svadayati 'viṣhvebhyas tu indriyebhyo divyebhyaḥ pārthivebhya' (TS 1.4.2.5), ityāha ubhayeṣhu eva deva manuṣhyeṣhu prāṇān dadhāti

'You (prāṇa) are the portion (to be accepted)', (TS 1.4.2.3), he says, for he draws him for those whose portion he is. 'You are he who is accepted', (TS 1.4.2.2) he says; certainly he makes prāṇa his own; 'make our impelling force full of sweetness for us', (TS 1.4.2.4), he says; certainly he makes all food sweet for him; 'you support all the powers of heaven and earth' (TS 1.4.2.3) he says; certainly upon both gods and men he bestows the prāṇās.

मनस्त्वा (४) ऽष्ट्वित्याह मन एवाश्नुत उर्वन्तरिक्षमन्विहीत्याहान्तरिक्षदेवत्यो हि प्राणः स्वाहा त्वा सुभवः सूर्यायेत्याह प्राणा वै स्वभवसो देवास्तेष्वेव परोक्षं जुहोति देवेभ्यस्त्वा मरीचिपेभ्य इत्याहाऽऽदित्यस्य वै रश्मयो देवा मरीचिपास्तेषां तद्भागधेयं तानेव तेन प्रीणाति यदि कामयेत वर्षुकः

प॒र्जन्य॑: (५) स्या॒दिति॒ नीचा॒ हस्ते॑न॒ नि
मृ॑ज्या॒द्वृष्टि॑मे॒व नि य॑च्छति॒

'manas tvā aṣhṭu', (TS 1.4.2.6), ityāha mana eva ashnuta, 'uru antarikṣham anvihi', (TS 1.4.2.6) ityāha antarikṣha devatyo hi prāṇaḥ, 'svāhā tvā subhavaḥ sūryāya' (TS 1.4.2.7) ityāha prāṇā vai svabhavaso devāḥ teṣhu eva parokṣham juhoti 'devebhyas tvā marīchi-pebhya', (TS 1.4.2.8) ityāhā ādityasya vai rashmayo devā marīchi-pāḥ teṣhām tat bhāgadheyam tān eva tena prīṇāti yadi kāmayeta varṣhukaḥ parjanyaḥ syāt iti nīchā hastena ni mṛjyāt vṛṣhṭim eva ni yachchhati

'May mind enter you;' (TS 1.4.2.7) he says; certainly he attains mind. 'Fare along the broad midworld', he says, for the prāṇa has the midworld as its deity. 'Svāhā to you, the Sun, who manifests auspiciously' (TS 1.4.2.7), he says; the gods of kindly nature are the breaths; certainly in them he secretly offers. '(svāhā) to the gods that drink the rays;' (TS 1.4.2.8) he says; the gods that drink the rays are the rays of the sun; that is their share; certainly thereby he delights them. If he desire, 'May Parjanya rain', he should rub (the cup) with the (palm of) the hand downwards; certainly he brings down the rain.

यदि॑ का॒मये॒ताव॑र्षुकः स्या॒दित्यु॑त्ता॒नेन॒ नि
मृ॑ज्या॒द्वृष्टि॑मे॒वोद्य॑च्छति॒ यद्य॑भि॒चरे॑द॒मुं ज॒ह्यथ॑
त्वा होष्या॒मीति॑ ब्रूया॒दाहु॑तिमे॒वैनं॑ प्रे॒प्सन्
ह॑न्ति॒ यदि॑ दू॒रे॑ स्यादा त॑मि॑तोस्ति॑ष्ठेत्
प्रा॒णमे॒वास्या॑नु॒गत्य॑ हन्ति॒

yadi kāmayeta avarṣhukaḥ syāt iti uttānena ni mṛjyāt vṛṣhṭim eva udyachchhati yadi abhicharet amum jahi atha tvā hoṣhyāmi iti brūyāt āhutim evainam prepsan hanti yadi dūre syāt ā tamitoḥ tiṣhṭhet prāṇam eva asya anugatya hanti

If he desire, 'May it not rain', he should rub with the hand upwards; certainly he keeps up the rain. If he practise sorcery, 'Slay (certain person); then will I sacrifice to you', he should say; certainly desiring the offering he slays him. If he be far away, he should stand until he is weary; certainly he follows his prāṇa and slays him.

यद्य॑भि॒चरे॑द॒मुष्य॑ (६) त्वा॒ प्रा॒णे सा॑दया॒मीति॑
सा॒दये॒दस॑न्नो॒ वै प्रा॒णः प्रा॒णमे॒वास्य॑ सादयति
ष॒ड्भि॒रꣳशुभि॑: पवयति॒ षड् वा ऋ॒तव॑
ऋ॒तुभि॑रे॒वैनं॑ पवयति॒ त्रिः प॑वयति॒ त्रय॑ इ॒मे
लो॒का ए॒भिरे॒वैनं॑ लो॒कैः प॑वयति ब्रह्मवा॒दिनो॑
वदन्ति॒ कस्मा॑त् स॒त्यात् त्रय॑: पशू॒नाꣳ
हस्ता॑दाना॒ इति॒ यत् त्रिरु॑पा॒ꣳशुꣳ हस्ते॑न
विगृ॒ह्णाति॒ तस्मा॒त् त्रय॑: पशू॒नाꣳ
हस्ता॑दाना॒: पुरु॑षो (७) ह॒स्ती म॒र्कट॑: ॥ 5

yadi abhicharet amuṣhya tvā prāṇe sādayāmi iti sādayet asanno vai prāṇaḥ prāṇam eva asya sādayati ṣhaḍbhir amshubhiḥ pavayati ṣhaḍvā ṛtava ṛtubhir evainam pavayati triḥ pavayati

traya ime lokā ebhir evainam lokaiḥ pavayati brahma-vādino vadanti kasmāt satyāt trayaḥ pashūnām hasta-ādānā iti yat trir upāmshum hastena vigṛhṇāti tasmāt trayaḥ pashūnām hastā-dānāḥ puruṣho hastī markataḥ

If he practises sorcery, he should put (it) down (with the words), 'I set you down on the prāṇa (of that person)'; the prāṇa is restless; certainly he brings his prāṇa to rest. He purifies by means of six shoots; the seasons are six; certainly he purifies him by means of the seasons; thrice he purifies; these worlds are three; certainly he purifies him by means of these worlds. The theologians say, 'For what reason is it that the three animals grasp (an object) by the hand?' Since thrice he draws separately the Upamshu with his hand, therefore there are three animals, which grasp by the hand, (namely) man, the elephant, and the ape.

6.4.6 (anuvāka 6) (B)

[Gods and asurās; antaryāma; midworld within; Indra's power; Gods, lower and higher; death; separation of prāṇa and apāna from vyāna]

दे॒वा वै य॒द्य॒ज्ञेऽकु॑र्वत॒ तद॒सु॑रा अकु॑र्वत॒ ते
दे॒वा उ॑पा॒ꣳशौ य॒ज्ञꣳ स॒ꣳस्थाप्य॑मपश्य॒न्
तमु॑पा॒ꣳशौ सम॑स्थापय॒न् तेऽसु॑रा॒ वज्र॑मु॒द्यत्य॑
दे॒वान॒भ्याय॑न्त॒ ते दे॒वा बि॑भ्यत॒
इन्द्र॒मुपा॑धाव॒न् तानिन्द्रो॑ऽन्तर्या॒मेणा॒न्तर॑धत्त॒
तद॑न्तर्या॒मस्या॑न्तर्याम॒त्वं यद॑न्तर्या॒मो गृ॒ह्यते॒
भ्रातृ॑व्याने॒व तद्यज॑मानो॒ऽन्तर्ध॑त्ते॒ ऽन्तस्ते॑ (१)
दधामि॒ द्यावा॑पृथि॒वी
अ॒न्त॒रु॒र्व॑न्तरि॑क्ष॒मित्या॑है॒भिरे॒व लो॒कैर्यज॑मानो॒
भ्रातृ॑व्याना॒न्तर्ध॑त्ते॒

devā vai yat agne akurvata tat asurā akurvata te devā upāmshau yajñam samsthāpyam apashyann tam upāmshau samasthāpayann te asurā vajram udyatya devān abyāyanta te devā bibhyata indram upādhāvann tān indro antar-yāmeṇa antar adhatta tat antaryām asya antar-yāmatvam yat antaryāmo gṛhyate bhrātṛvyān eva tat yajamāno antar-dhatte 'antaḥ te dadhāmi dyāvāpṛthivī antar uru antarikṣham' (TS 1.4.3.4), ityāha ebhireva lokaiḥ yajamāno bhrātṛvyān antar dhatte

Whatever the gods did at the sacrifice, that the Asurās did. The gods saw that the sacrifice must be established in the Upamshu, and they established it in the Upamshu. The Asurās grasping the thunderbolt attacked the gods; the gods in fear ran up to Indra; Indra obstructed them (the asurās) by means of the Antaryāma, and that is why the Antaryāma has its name, 'one who obstructs'. In that the Antaryāma is drawn, certainly thus the sacrificer obstructs his foes. 'I place within you heaven and earth, within you I place the broad midworld', (TS 1.4.3.4) he says; certainly with these worlds the sacrificer obstructs his foes.

ते दे॒वा अ॑मन्य॒न्तेन्द्रो॒ वा इ॒दम॑भू॒द्यद्व॒यꣳ स्म
इति॒ ते॑ऽब्रुव॒न् मघ॑व॒न्ननु॑ न॒ आ भ॒जेति॑
स॒जोषा॑ दे॒वैरव॑रैः॒ परै॒श्चेत्य॑ब्रवी॒द्ये चै॒व दे॒वाः
परे॒ ये चाव॑रे॒ तानु॒भया॑ (२) न॒न्वाभ॑जत्
स॒जोषा॑ दे॒वैरव॑रैः॒ परै॒श्चेत्या॑ह॒ ये चै॒व दे॒वाः
परे॒ ये चाव॑रे॒ तानु॒भया॑न॒न्वाभ॑जत्यन्तर्या॒मे
म॑घवन् माद॒यस्वेत्या॑ह य॒ज्ञादे॒व यज॑मान॒ं
नान्तरै॑त्युपया॒मगृ॑हीतो॒ऽसीत्या॑हापा॒नस्य॒
धृत्यै॒ यदु॒भावप॑वि॒त्रौ गृ॒ह्येया॑तां
प्रा॒णम॑पा॒नोऽनु॒ न्यृ॑च्छेत् प्र॒मायु॑कः स्यात्
प॒वित्र॑वानन्तर्या॒मो गृ॑ह्यते (३)
प्राणापा॒नयो॒र्विधृ॑त्यै

te devā amanyanta indro vā idam abhūt yat vayam sma iti te abruvann maghavan anu na ā bhaja iti 'sajoṣhā devair avaraiḥ paraiḥ cha' iti abravīt ye cha eva devāḥ pare ye cha avare tān ubhayānn anvābhajat 'sajoṣhā devair avaraiḥ paraiḥ cha', (TS 1.4.3.5) ityāha ye chaiva devāḥ pare ye cha avare tān ubhayān anvābhajati 'antaryāme maghavan mādayasva', (TS 1.4.3.6) ityāha yajnāt eva yajamānam na antareti 'upayāma gṛhīto asi' (TS 1.4.3.1) ityāha apānasya dhṛtyai yat ubhau apavitrau gṛhyeyātām prāṇām apāno anu nirchchhet pramāyukaḥ syāt pavitravān antaryāmo gṛhyate prāṇāpānayor vidhṛtyai

The gods reflected, 'Indra has now become what we are'; they said, 'O bounteous one, gives us a share'; 'In unison with the gods, the lower and the higher', he replied; to both (the sets of) gods, the lower and the higher, he gave a share. 'In unison with the gods, the lower and the higher', (TS 1.4.3.5) he says; to both (the sets of) gods, the lower and the higher, he gives a share. 'O bounteous one, do you rejoice in the Antaryāma', (TS 1.4.3.5) he says; certainly he does not cut off the sacrificer from the sacrifice. 'You are taken with a support', (TS 1.4.3.1) he says, for the support of apāna. If both (cups) were drawn without a filter, apāna would follow prāṇa; he would be likely to die. The Antaryāma is drawn with a filter, to separate prāṇa and apāna.

प्राणापा॒नौ वा ए॒तौ यदु॑पाꣳश्वन्तर्या॒मौ व्या॒न
उ॑पाꣳशु॒सव॑नो॒ यं का॒मये॑त प्र॒मायु॑कः
स्या॒दित्यस॑ꣳस्पृष्टौ॒ तस्य॑ सादये॑द्व्या॒नेनै॒-
वास्य॑ प्राणापा॒नौ वि च्छि॑नत्ति ता॒जक् प्र
मी॑यते॒ यं का॒मये॑त॒ सर्व॒मायु॑रिया॒दिति॒
सꣳस्पृ॑ष्टौ॒ तस्य॑ सादये॑द्व्या॒नेनै॒वास्य॑
प्राणापा॒नौ सं त॑नोति॒ सर्व॒मायुरिति ॥ 6

prāṇāpānau vā etau yat upāmshu antaryāmau vyāna upāmshusavano yam kāmayeta pramāyukaḥ syāt iti asam spṛṣhṭau tasya sādayet vyānena eva asya prāṇāpānau vichchhinatti tājak pra mīyate yam kāmayeta sarvam āyur iyāt iti samspṛṣhṭau tasya sādaye vayānena eva asya prāṇāpānau sam tanoti sarvam āyureti

The Upamshu and the Antaryāma (cups) are prāṇa and apāna, the Upamshu pressing (stone) is vyāna. If he desire of a man, 'May he die', he should set them down for him without being in contact; certainly he separates his prāṇa and apāna from vyāna; swiftly he dies. If he desire of a man, 'May he live all his days', he should set them down for him in contact; certainly he connects his prāṇa and apāna with vyāna; he lives all his days.

6.4.7 (anuvāka 7) (B)

[Indra and Vāyu; eliminate Soma from kingship; Vāyu as deity of vessels; Aditi; giving clarity to speech; power of discrimination]

वाग्वा ए॒षा यदैन्द्रवाय॒वो यदैन्द्रवाय॒वाग्रा॒
ग्रहा॑ गृ॒ह्यन्ते॒ वाच॑मे॒वानु॒ प्र य॑न्ति वा॒युं दे॒वा
अ॑ब्रुव॒न्त्सोम॒ꣳ राजा॑नꣳ हना॒मेति॒
सो॑ऽब्रवी॒द्वरं॑ वृणै॒ मद॑ग्रा ए॒व वो॒ ग्रहा॑
गृह्यान्ता॒ इति॒ तस्मा॑दैन्द्रवाय॒वाग्रा॒ ग्रहा॑
गृह्यन्ते॒ तम॑घ्न॒न्तसो॑ऽपूयत् तं दे॒वा नोपा॑धृष्णुव॒न्
ते वा॒युम॑ब्रुवन्नि॒मं न॑ः स्वदये (१) ति॒

vāk vā eṣhā yat aindra-vāyavo yat aindravāyava-agrā grahā gṛhyante vācham eva anu prayanti vāyum devā abruvann somam rājānam hanāma iti so abravīt varam vṛṇai madagrā eva vo grahā gṛhyāntā iti tasmāt aindravāyava-agrā grahā gṛhyante tam aghnan ta sa apūyat tam devā na upādhṛṣhṇuvan te vāyum abruvan imam naḥ svadaya iti

The cup for Indra and Vāyu is speech; in that the cups are drawn beginning with that to Indra and Vāyu, certainly they follow speech. The gods said to Vāyu, 'Let us replace Soma from the kingship'; he replied, 'Let me choose a boon; let your cups be drawn with mine first.' Therefore the cups are drawn with those for Indra and Vāyu first. They removed him (Soma) from kingship; he became putrid; the gods could not endure him, they said to Vāyu, 'Make him sweet for us'.

[Soma is a cosmic power and he cannot be eliminated; what is being said is a parable. Soma is the delight needed by all the Gods. 'Can we not manage without Soma' is the God's question. They go through this exercise and finally understand the importance of Soma]

सो॑ऽब्रवी॒द्वरं॑ वृणै मद्दे॒वत्या॑न्ये॒व व॒ः
पात्रा॑ण्युच्यान्ता॒ इति॒ तस्मा॑न्नानादे॒वत्या॑नि॒
सन्ति॑ वाय॒व्या॑न्युच्यन्ते॒ तमे॑भ्यो
वा॒यु॒रे॒वास्व॑दय॒त् तस्मा॒द्यत् पूय॑ति॒ तत् प्र॑वा॒ते
वि ष॑जन्ति वा॒युर्हि तस्य॑ पवयि॒ता स्व॑दयि॒ता
तस्य॑ वि॒ग्रह॑णं॒ नावि॑न्द॒न्त्साऽदि॑तिरब्रवी॒द्वरं॑
वृणा॒ अथ॒ मया॒ वि गृ॑ह्णीध्वं मद्दे॒वत्या॑ ए॒व व॒ः
सोमा॑ः (२) स॒न्ना अ॑स॒न्निति

so abravīd varam vṛṇai mat-devatyāni eva vaḥ pātrāṇi uchyāntā iti tasmān nānādevatyāni santi vāyavyāni uchyante tam ebhyo vāyur eva asvadayat tasmāt yat pūyati tat pravāte viṣhajanti vāyur hi tasya pavayitā svadayitā tasya vigrahaṇam na avindann sā aditir abravīt varam vṛṇā atha mayā vi gṛhṇīdhvam mat-devatyā eva vaḥ somāḥ sannā asann iti

He replied, 'Let me choose a boon; let your vessels have me as their deity.' Therefore, being of various deities, they are said to have Vāyu as their deity. Certainly did Vāyu make him sweet for him; therefore what becomes putrid they hang out in a windy place, for Vāyu is its purifier, its sweetener. They could not find its distribution; Aditi said, 'Let me choose a boon; then shall you distribute through me, certainly with me as deity may your Soma be set down'.

उ॑पया॒मगृ॑हीतो॒ऽसीत्या॑हादि॑तिदेव॒त्या॑स्तेन॒
यानि॒ हि दा॑रु॒मया॑णि॒ पात्रा॑ण्य॒स्यैतानि॒ योने॒ः
सं॑भू॑तानि॒ यानि॑ मृ॒न्मया॑नि सा॒क्षात् तान्य॒स्यै
तस्मा॑दे॒वमा॑ह॒ वाग्वै परा॒च्यव्या॑कृताऽवद॒त् ते
दे॒वा इन्द्र॑मब्रुवन्नि॒मां नो॒ वाचं॒ व्याकु॒र्विति॒
सो॑ऽब्रवी॒द्वरं॑ वृणै॒ मह्यं॑ चै॒वैष वा॒यवे॑ च स॒ह
(३) गृ॑ह्याता॒ इति॒ तस्मा॑दैन्द्रवा॒यव॒ः स॒ह
गृ॑ह्यते॒ तामिन्द्रो॑ मध्य॒तो॑ऽव॒क्रम्य॒ व्याक॑रो॒त्
तस्मा॑दि॒यं व्याकृ॑ता॒ वागु॑द्यते॒ तस्मा॑त्
स॒कृदिन्द्रा॑य मध्य॒तो गृ॑ह्यते॒ द्विर्वा॒यवे॒ द्वौ हि
स वरा॒वृ॑णीत ॥ 7

upayāma gṛhīto asi ityāha aditi devatyāḥ tena yāni hi dāru-mayāṇī pātrāṇi asya etāni yoneḥ sambhūtāni yāni mṛnmayāni sākṣhāt tāni asya etasmāt evam āha vāk vai parāchi avyākṛtā avadat te devā indram abrūvann imām no vācham vyākuru iti so abravīt varam vṛṇai mahyam cha eva eṣha vāyava cha saha gṛhyātā iti tasmāt aindra-vāyavaḥ saha gṛhyate tām indro madhyato avakramya vyākarot tasmāt iyam vyākṛtā vāk udyate tasmāt sakṛt indrāya madhyato gṛhyate dvir vāyave dvau hi sa varau avṛṇīta

'You are taken with a support', he says, and thereby have they Aditi for their deity, for those vessels that are made of wood are born from her womb, those that are made of clay are clearly hers; therefore he says thus. Long ago, speech spoke without discrimination; the gods said to Indra, 'Do you give clarity to this speech (*vyakuru*) for us'; he replied, 'Let me choose a boon; let this (cup) be drawn for me and for Vāyu together.' Therefore it is drawn together for Indra and Vāyu. Indra approached and gave it (the power of) discrimination; therefore is speech spoken distinctly. Therefore it is drawn once, in the middle, for Indra, and twice for Vāyu, for he chose two boons.

6.4.8 (anuvāka 8) (B)

[Soma and Mitra; cruel deed; mixing milk with Soma; Mitra produced day, Varuṇa night; king is removed by a king, vaishya by a vaishya, shūdra by a shūdra]

मि॒त्रं दे॒वा अ॑ब्रुव॒न्त्सोम॒ꣳ राजा॑नꣳ
ह॒ना॒मेति॒ सो॑ऽब्रवी॒न्नाहꣳ सर्व॑स्य॒ वा अ॒हं
मि॒त्र॒मस्मीति॒ तम॑ब्रुव॒न् हना॑मै॒वेति॒
सो॑ऽब्रवी॒द्वरं॑ वृणै॒ पय॑सै॒व मे॒ सोमꣳ॑
श्रीण॒न्निति॒ तस्मा॑न्मैत्रावरु॒णं पय॑सा श्रीणन्ति॒

तस्मा॑त् प॒शवोऽपा॑क्रामन् मि॒त्रः सन्
क्रू॒रम॑क॒रिति॑

mitram devā abruvan somam rājānam hanāma iti so abravīt na aham sarvasya vā aham mitram asmi iti tam abruvan hanāma eva iti so abravīd varam vṛṇai payasā eva me somam shrīṇann iti tasmāt maitrāvaruṇam payasā shrīṇanti tasmāt pashavo apākrāman mitraḥ san krūram akar iti

The gods said to Mitra, 'Let us remove Soma from the kingship'; he replied, 'Not I; for I am the friend of all'; they answered, 'Still we will remove him'; he replied, 'Let me choose a boon; let them mix the Soma for me with milk (*payasa*).' Therefore they mix with milk (the Soma) for Mitra and Varuṇa. From him Ray-Cows departed (saying), 'He that was a friend hath done a cruel deed';

क्रू॒रमि॑व॒ खलु॒ वा ए॒षः (१) क॑रोति॒ यः
सोमे॑न॒ यज॑ते॒ तस्मा॑त् प॒शवोऽप॑ क्रामन्ति॒
यन्मै॑त्रावरु॒णं पय॑सा श्री॒णाति॑ प॒शुभि॑रे॒व
तन्मि॒त्रꣳ सम॒र्धय॑ति प॒शुभि॒र्यज॑मानं पु॒रा
खलु॒ वावैवं मि॒त्रो॑ऽवे॒द॒प॒ मत् क्रू॒रं च॒क्रुषः॑
प॒शवः॑ क्र॒मिष्य॒न्तीति॒ तस्मा॑दे॒वम॑वृणीत॒
वरु॑णं दे॒वा अ॑ब्रुव॒न्त्वया॑ ऽꣳश॒भुवा॒ सोम॒ꣳ
राजा॑नꣳ हना॒मेति॒

krūram iva khalu vā eṣhaḥ karoti yaḥ somena yajate tasmāt pashavo apa krāmanti yan maitrāvaruṇam payasā shrīṇāti pashubhir eva tan mitram samardhayati pashubhir yajamānam purā khalu vāvaivam mitro avedapa matkrūram chakruṣhaḥ pashavaḥ kramiṣhyanti iti tasmād evam avṛṇīta varuṇam devā abruvantvayā amshabhuvā somam rājānam hanāmeti

A cruel deed as it were does he do who sacrifices with Soma; from him Ray-Cows depart. In that he mixes with milk (the Soma) for Mitra and Varuṇa, he unites Mitra with Ray-Cows, and the sacrificer with Ray-Cows. All the time indeed was Mitra thus aware, 'When I have done this cruel deed, Ray-Cows will depart from me'; therefore he chose thus. The gods said to Varuṇa, 'With you as helper we will remove Soma, from the kingship'.

[Note that the phrase 'remove Soma' comes again and again. Clearly there is no question of killing him since he is a power. These passages have to be viewed symbolically. Mixing milk with Soma means mixing knowledge with delight. Removing Soma from kingship means that delight should not be accorded the central place. Ritualists prefer the rites to have the central place. Still the passage is confusing.]

सो॑ऽब्रवी॒द्वरं॑ वृणै॒ मह्यं॑ चै॒ (२) वै॑ष मि॒त्राय॑ च
स॒ह गृ॑ह्याता॒ इति॒ तस्मा॑न्मैत्रावरु॒णः स॒ह
गृ॑ह्यते॒ तस्मा॒द्राज्ञा॒ राजा॑नमꣳश॒भुवा॑ घ्नन्ति॒
वैश्ये॑न॒ वैश्य॑ꣳ शू॒द्रेण॑ शू॒द्रं न वा इ॒दं दिवा॒
न नक्त॑मासी॒दव्या॑वृत्तं॒ ते दे॒वा
मि॒त्रावरु॑णावब्रुवन्नि॒दं नो॒ विवा॑सयत॒मिति॒
ताव॑ब्रूता॒ वरं॑ वृणावहा॒ एक॑ ए॒वाऽऽवत् पूर्वो॒

ग्रहौ॑ गृह्याता॒ इति॒ तस्मा॑दैन्द्रवाय॒वः (३)
पूर्वौ॑ मैत्रावरु॒णाद्गृ॑ह्यते प्राणापा॒नौ ह्ये॑तौ
यदु॑पाꣳश्वन्तर्या॒मौ मि॒त्रोऽह॒रज॑नय॒द्वरु॑णो॒
रात्रिं॒ ततो॒ वा इ॒दं व्यौ॑च्छ॒द्यन्मैत्रावरु॒णो
गृ॒ह्यते॒ व्यु॑ष्ट्यै ॥ 8

so abravīt varam vṛṇai mahyam cha eva eṣha mitrāya saha gṛhyātā iti tasmāt maitrā varuṇaḥ saha gṛhyate tasmāt rājñā rājānam amsha-bhuvā ghnanti vaishyena vaishyam shūdreṇa shūdram na vā idam divā na naktam āsīt avi-āvṛttam te devā mitrā-varuṇāu abruvann idam no vi vāsayatam iti tau abrūtām varam vṛṇāvahā eka evā āvat pūrvo graho gṛhyātā iti tasmāt aindra-vāyavaḥ pūrvo maitrā-varuṇāt gṛhyate prāṇāpānau hi etau yat upāmshu antar-yāmau mitro ahar ajanayat varuṇo rātrim tato vā idam vi auchchhat yat maitrāvaruṇo gṛhyate vi-uṣhṭyai

He replied, 'Let me choose a boon, for me and Mitra together let this (cup) be drawn.' Therefore it is drawn for Mitra and Varuṇa together; therefore with a king as helper they remove a king, with a Vaishya (they remove) a Vaishya; with Shūdra (they remove) a Shūdra. This was not day or night, but undiscriminated; the gods said to Mitra and Varuṇa. 'Make this to shine forth for us'; they replied, 'Let us choose a boon; let one cup only be drawn before ours.' Therefore the cup for Indra and Vāyu is drawn before that for Mitra and Varuṇa, for the Upamshu and the Antaryāma (cups) are prāṇa and apāna. Mitra produced the day, Varuṇa the night; then indeed did this shine forth; in that (a cup) is drawn for Mitra and Varuṇa, (it is) for shining forth.

6.4.9 (anuvāka 9) (B)

[Head of yajña was cut; Ashvins replace the head; Ashvins are impure since they are physicians; skill of physicians in three places namely Agni, waters and mantra (brahma); Iḍa and breaths; speech for Indra and Vāyu; eye for Mitra and Varuṇa; ear for Ashvins; theologian's questions]

य॒ज्ञस्य॒ शिरो॑ऽच्छिद्यत॒ ते दे॒वा
अ॒श्विना॑वब्रुवन् भि॒षजौ॒ वै स्थ॑ इ॒दं य॒ज्ञस्य॒
शिरः॒ प्रति॑ धत्त॒मिति॒ ताव॑ब्रूतां॒ वरँ॑ वृणावहै॒
ग्रह॑ ए॒व ना॒वत्रापि॑ गृह्यता॒मिति॒
ताभ्या॑मे॒तमा॑श्वि॒नम॑गृह्ण॒न् ततो॒ वै तौ य॒ज्ञस्य॒
शिरः॒ प्रत्य॑धत्तां॒ यदा॑श्वि॒नो गृ॒ह्यते॑ य॒ज्ञस्य॒
निष्कृ॑त्यै॒ तौ दे॒वा अ॑ब्रुव॒न्नपू॑तौ॒ वा इ॒मौ
म॑नुष्यच॒रौ (१) भि॒षजा॒विति॒

yajñasya shiro achchhidyata te devā ashvinau abruvan bhiṣhajau vai stha idam yajñasya shiraḥ prati dhattam iti tau abrūtām varam vṛṇāvahai graha eva nau atra apigṛhyatām iti tābhyām etam āshvinam agṛhṇan tato vai tau yajñasya shiraḥ pratyadhattām yat āshvino gṛhyate yajñasya niṣhkṛtyai tau devā abruvan apūtau vā imau manuṣhya-charau bhiṣhajau iti

The head of the sacrifice was cut; the gods said to the Ashvins, 'You are physicians; do you replace the head of the sacrifice'; they replied. 'Let us choose a boon; let there be drawn a cup for us also herein.' For them they drew this cup for the Ashvins; then indeed did they replace the head of the sacrifice; in that (the cup) for the Ashvins is drawn, (it is) to restore the sacrifice. The gods said of these two, 'Impure are they, wandering among men and physicians.'

[''Head of the sacrifice (*yajña*) was cut off'' means that yajña had become an assemblage of rites whose inner meaning was lost; the goal of yajña had been forgotten. See the essay C4 in Part I.]

तस्माद्ब्राह्मणेन भेषजं न कार्यमपूतो ह्ये१षो ऽमेध्यो यो भिषक्तौ बहिष्पवमानेन पवयित्वा ताभ्यामेतमाश्विनमगृह्णन् तस्माद्बहिष्पवमाने स्तुत आश्विनो गृह्यते तस्मादेवं विदुषा बहिष्पवमान उपसद्यः पवित्रं वै बहिष्पवमान आत्मानमेव पवयते तयोस्त्रेधा भैषज्यं वि न्यदधुरग्नौ तृतीयमप्सु तृतीयं ब्राह्मणे तृतीयं तस्मादुदपात्र (२) मुपनिधाय ब्राह्मणं दक्षिणतो निषाद्य भेषजं कुर्याद्यावदेव भेषजं तेन करोति समर्धुकमस्य कृतं भवति

tasmāt brāhmaṇena bheṣhajam na kāryam apūto hi eṣho amedhyo yo bhiṣhak tau bahiṣh-pavamānena pavayitvā tābhyām etam āshvinam agṛhṇann tasmāt bahiṣhpavamāne stuta āshvino gṛhyate tasmāt evam viduṣhā bahiṣhpavamāna upasadyaḥ pavitram vai bahiṣh-pavamāna ātmānam eva pavayate tayoḥ tredhā bhaiṣhajyam vi ni-adadhur agnau tṛtīyam apsu tṛtīyam brāhmaṇe tṛtīyam tasmāt udapātram upanidhāya brāhmaṇam dakṣhiṇato niṣhādya bheṣhajam kuryāt yāvat eva bheṣhajam tena karoti samardhukam asya kṛtam bhavati

Therefore a Brahman should not practise medicine, for the physician is impure, unfit for the sacrifice. Having purified them by the Bahiṣhpavamāna (Stotra) they drew for them this cup for the Ashvins; therefore (the cup) for the Ashvins is drawn when the Bahiṣhpavamāna has been sung. Therefore by one who knows thus the Bahiṣhpavamāna should be performed; certainly he purifies himself. They deposited their skill as physicians in three places, in Agni a third, in the waters a third, in the Brahman (mantra) a third. Therefore one should put beside him a pot of water and sit on the right hand of a Brahman when practising medicine; when he performs all healing thereby, his remedy becomes effective.

[See the essay C4 on Ashvins in Part I.]

ब्रह्मवादिनो वदन्ति कस्मात् सत्यादेकपात्रा द्विदेवत्या गृह्यन्ते द्विपात्रा हूयन्त इति यदेकपात्रा गृह्यन्ते तस्मादेको ऽन्तरतः प्राणो द्विपात्रा हूयन्ते तस्मा द्वौद्वौ बहिष्टात् प्राणाः प्राणा वा एते यद् द्विदेवत्याः पशव इडा यदिडां पूर्वां द्विदेवत्येभ्य उपह्वयेत (३) पशुभिः प्राणानन्तर्दधीत प्रमायुकः स्याद्

brahmavādino vadanti kasmāt satyāt ekapātrā dvi-devatyā gṛhyante dvipātrā hūyanta iti yat ekapātrā gṛhyante tasmāt eko antarataḥ prāṇo dvipātrā hūyante tasmāt dvau-dvau bahiṣhṭāt prāṇāḥ prāṇā vā ete yat dvi-devatyāḥ pashava iḍā yat iḍām pūrvām dvi-devatyebhya upahvayeta pashubhiḥ prāṇān antar dadhīta praamīyukaḥ syāt

The theologians say, 'For what reason are cups for two deities drawn together, but offered in two?' In that (the cups) are drawn in one vessel, therefore there is one prāṇa within; they are offered in two vessels, therefore the breaths outside are in pairs. Those that are for two deities are the breaths, the Iḍā is Ray-Cow; if he should summon the Iḍā before those that are for two deities, he would obstruct his breaths by Ray-Cows, he would be likely to perish

द्विदे॒वत्या॑न् भक्षयि॒त्वेडा॒मुप॑ ह्वयते
प्रा॒णाने॒वाऽऽत्मन् धि॒त्वा प॒शूनुप॑ ह्वयते॒
वाग्वा ऐन्द्रवा॒यव॒श्चक्षु॑र्मैत्रावरु॒णः
श्रोत्र॑माश्वि॒नः पु॒रस्ता॑दैन्द्रवा॒यवं॑ भ॑क्षयति॒
तस्मा॑त् पु॒रस्ता॑द्वा॒चा व॑दति
पु॒रस्ता॑न्मैत्रावरु॒णं तस्मा॑त् पु॒रस्ता॒च्चक्षु॑षा
पश्यति स॒र्वत॑ः परि॒हार॑माश्वि॒नं तस्मा॑त्
स॒र्वत॒ः श्रोत्रै॑ण शृणोति

dvi-devatyān bhakṣhayitva iḍām upahvayate prāṇān eva ātmann dhitvā pashūn upahvayate vāk vā aindravāyavaḥ chakṣhur maitrāvaruṇaḥ shrotram āshvinaḥ purastāt aindra-vāyavam bhakṣhayati tasmāt purastāt vachā vadati purastāt maitrā-varuṇam tasmāt purastāt chakṣhuṣhā pashyati sarvataḥ parihāram āshvinam tasmāt sarvataḥ shrotreṇa shṛṇoti

Having eaten those for two deities, he summons the Iḍā; certainly having placed the breaths in himself he summons the *pashu* (Iḍa). (The cup) for Indra and Vāyu is speech, that for Mitra and Varuṇa is the eye, that for the Ashvins is the ear; he eats in front that for Indra and Vāyu, therefore in front he speaks with speech; in front (he eats) that for Mitra and Varuṇa, therefore in front he sees with the eye; moving all round, (he eats) that for the Ashvins; therefore on all sides he hears with the ear.

प्रा॒णा वा ए॒ते यद् द्वि॑दे॒वत्या॑ (४) अरि॑क्तानि॒
पात्रा॑णि सादयति॒ तस्मा॒दरि॑क्ता अन्त॒रतः
प्रा॒णा य॒तः ख॒लु वै य॒ज्ञस्य॒ वित॑तस्य॒ न
क्रि॒यते॒ तद॒नु॑ य॒ज्ञꣳ रक्षा॒ꣳस्यव॑ चरन्ति॒
यदरि॑क्तानि॒ पात्रा॑णि सा॒दय॑ति क्रि॒यमा॑णमे॒व
त॒द्यज्ञस्य॑ शये॒ रक्षं॑सा॒मन॑न्ववचाराय॒
दक्षि॑णस्य हवि॒र्धा॒नस्योत्त॑रस्यां वर्त॒न्याꣳ-
सा॑दयति वा॒च्यैव वाचं॑ दधा॒त्या
तृ॑तीयसव॒नात् परि॑ शेरे य॒ज्ञस्य॒ सन्त॑त्यै ॥ ९

prāṇā vā ete yat dvi-devatyā ariktāni pātrāṇi sādayati tasmāt ariktā antarataḥ prāṇā yataḥ khalu vai yajñasya vitatasya na kriyate tat anu-yajñam rakṣhāṃsi ava charanti yat ariktāni pātrāṇi

sādayati kriyamāṇam eva tat yajñasya shaye rakṣhasām ananva-avachārāya dakṣhiṇasya havirdhānasya uttarasyām vartanyām sādayati vāchyeva vācham dadhāti ā tṛtīyasavanāt pari shere yajñasya santatyai

Those for two deities are the breaths, he sets down full vessels; therefore the breaths are full within; wherever something is omitted in the performance of the sacrifice, in that place the Rākṣhasās attack the sacrifice; hence he sets down full vessels as a part of the sacrifice being performed to prevent the entry of the Rākṣhasās. He sets down the (the vessels) in the north track of the southern offering-cart (*vartanyām*); certainly he places speech in speech. They lie (there) until the third pressing for the continuity of the sacrifice.

6.4.10 (anuvāka 10) (B)

[Shaṇḍā-Mārka, the teachers of asurās; Bṛhaspati, the teacher of gods; Indra is all-maker; Vishvakarma; Shukra and Manthin; the eater and the eaten; eye of Prajāpati; barley; vessel of misfortune]

बृ॒ह॒स्पति॑र्दे॒वानां॑ पु॒रोहि॑त॒
आसी॒च्छण्डा॒मर्का॒वसु॑राणा॒ं ब्रह्म॑ण्वन्तो दे॒वा
आस॒न् ब्रह्म॑ण्व॒न्तोऽसु॑रा॒स्ते॑१॒ऽन्यो॑ऽन्यं
नाश॑क्नुवन्न॒भिभ॑वितु॒ं ते दे॒वाः
शण्डा॒मर्का॒वुपा॑मन्त्रयन्त॒ ताव॑ब्रूता॒ं वरं॑
वृणाव॑है॒ ग्रहा॑वे॒व ना॒वत्रापि॑ गृह्येता॒मिति॒
ताभ्या॑मे॒तौ शु॒क्राम॒न्थिना॑वगृह्ण॒न् ततो॑ दे॒वा
अभ॑व॒न् पराऽसु॑रा॒ यस्यै॒वं वि॒दुषः॑
शु॒क्राम॒न्थिनौ॑ गृ॒ह्येते॒ भव॑त्या॒त्मना॒ परा॑ (१)
ऽस्य॒ भ्रातृ॑व्यो भवति॒

bṛhaspatir devānām purohita āsīt shaṇḍā-markau asurāṇām brahmaṇvanto devā āsann brahmaṇvanto asurās te anyo anyam na ashaknuvann abhibhavitum te devāḥ shaṇḍāmarkau upāmantrayanta tau abrūtām varam vṛṇāvahai grahau eva nau atra apigṛhyetām iti tābhyām etau shukrā-manthinau agṛhṇan tato devā abhavann parā asurā yasyaivam viduṣhaḥ shukrā-manthinau gṛhyete bhavati ātmanā parā asya bhrātṛvyo bhavati

Bṛhaspati was the Purohita of the gods, Shaṇḍa and Marka of the Asurās; the gods had the mantra-power (Brahman), the Asurās had the mantra-power (Brahman); they could not overcome one another; the gods invited Shaṇḍa and Marka; they replied, 'Let us choose a boon; let cups be drawn for us also herein.' For them they drew these cups for Shukra and Manthin; then did the gods prosper, the Asurās were defeated. He for whom knowing thus these Shukra and Manthin (cups) are drawn, prospers himself, his foe is defeated.

[Clearly Shaṇḍa and Marka are not human beings.]

तौ दे॒वा अप॑नु॒द्या॒ऽऽत्मन॒
इन्द्रा॑याजुह॒वुरप॑नुत्तौ॒ शण्डा॒मर्कौ॑ स॒हामुनेति॑

ब्रूया॒द्यं द्वि॒ष्या॒द्यमे॒व द्वेष्टि॒ तेनै॑नौ स॒हाप॑ नुदते॒
स प्र॑थ॒मः संकृ॑तिर्वि॒श्वक॒र्मेत्ये॒वैना॑वा॒त्मन॒
इन्द्रा॑याजुहवु॒रिन्द्रो॒ ह्ये॑तानि॑ रू॒पाणि॒
करि॑क्र॒दच॑र॒दसौ वा आ॑दि॒त्यः शु॒क्रश्च॒न्द्रमा॑
म॒न्थ्य॑पि॒गृह्य॒ प्राञ्चौ॒ नि (२) ष्क्रा॑मत॒स्तस्मा॒त्
प्राञ्चौ॒ यन्तौ॒ न प॑श्यन्ति

tau devā apanudyā ātmana indrāya ajuhavur apanuttau shaṇḍā-markau saha amunā iti brūyāt yam dviṣhyāt yameva dveṣhṭi tena enau saha apanudate sa prathamaḥ samkṛtir vishva karmā iti eva enau ātmana indrāya ajuhavur indro hi etāni rūpāṇi karikrat acharat asau vā ādityaḥ shukraḥ chandramā manthi apigṛhya prāñchau niṣhkrāmataḥ tasmāt prāñchau yantau na pashyanti

Having driven away these two, the gods offered to themselves, to Indra. 'Driven away are Shaṇḍa and Marka together with (his foe)', he should say whom he hates; whom he hates he thus drives them away. 'This is the first preparer, all-maker', (with these words) they offered to themselves, to Indra, these (cups), for Indra kept making these forms. The Shukra is yonder sun, the Manthin is the moon; they depart towards the east, closing their eyes; therefore men do not see them as they go east.

प्र॒त्यञ्चा॑वा॒वृत्य॑ जुहु॒तस्तस्मा॑त् प्र॒त्यञ्चौ॒ यन्तौ॑
पश्यन्ति॒ चक्षु॑षी॒ वा ए॒ते य॒ज्ञस्य॒
यच्छु॒क्राम॒न्थिनौ॒ नासि॑कोत्तरवे॒दि॒रभित॑ः
परि॒क्रम्य॑ जुहु॒तस्तस्मा॑द॒भितो॒ नासि॑का॒
चक्षु॑षी॒ तस्मा॒न्नासि॑कया॒ चक्षु॑षी॒ विधृ॑ते
स॒र्व॒तः परि॑ क्रामतो॒ रक्ष॑सा॒मप॑हत्यै दे॒वा वै
याः प्राची॒राहु॑ती॒रजु॑हवु॒र्ये पु॒रस्ता॒दसु॑रा॒
आस॒न् ताꣳस्ताभि॒ःप्रा (३) णु॑दन्त॒

pratyañchau āvṛtya juhutaḥ tasmāt pratyañchau yantau pashyanti chakṣhuṣhī vā ete yajñasya yat shukrā-manthinau nāsikā-uttaravedir abhitaḥ parikramya juhutaḥ tasmāt abhito nāsikām chakṣhuṣhī tasmāt nāsikayā chakṣhuṣhī vidhṛte sarvataḥ pari krāmato rakṣhasām apahatyai devā vai yāḥ prāchīr āhutīr ajuhavur ye purastāt asurā āsann tān tābhiḥ prāṇudanta

Turning back towards the west they sacrifice; therefore men see them going west. The Shukra and the Manthin are the eyes of the sacrifice, the high altar is the nose. They offer having gone round (the altar) on both sides; therefore the eyes are on either side of the nose; therefore the eyes are held apart by the nose; they walk round on all sides, to smite away the Rākṣhasās. Now with the offerings made on the east, the gods drove away the Asurās who were in front.

याः प्र॒तीची॒र्ये प॒श्चादसु॑रा॒ आस॒न्
ताꣳस्ताभि॒रपा॑नुदन्त॒ प्राची॒रन्या आहु॑तयो
हू॒यन्ते प्र॒त्यञ्चौ शु॒क्राम॒न्थिनौ प॒श्चाच्चै॒व
पु॒रस्ता॑च्च॒ यज॑मानो॒ भ्रातृ॑व्या॒न् प्र णु॑दते॒
तस्मा॒त् परा॑चीः प्र॒जाः प्र वी॑यन्ते
प्र॒तीची॑र्जायन्ते शु॒क्राम॒न्थिनौ॒ वा अनु॑ प्र॒जाः

प्र जायन्तेऽत्रीश्चाऽऽद्याश्च सुवीराः प्रजाः प्रजनयन् परीहि शुक्रः शुक्रशोचिषा (४) सुप्रजाः प्रजाः प्रजनयन् परीहि मन्थी मन्थिशोचिषेत्याहैता वै सुवीरा या अत्रीरेताः सुप्रजा या आद्या य एवं वेदात्र्यस्य प्रजा जायते नाऽऽद्या

yāḥ pratīchīr ye pashchāt asurā āsann tān tābhir apānudanta prāchīr anyā āhutayo hūyante pratyañchau shukrā-manthinau pashchāt cha eva purastāt cha yajamāno bhrātṛvyān praṇudate tasmāt parāchīḥ prajāḥ pra vīyante pratīchīr jāyante shukrā-manthinau vā anu prajāḥ prajāyante atrīḥ cha ādyāḥ cha suvīrāḥ prajāḥ prajanayan parīhi shukraḥ shukra shochiṣhā suprajāḥ prajāḥ prajanayan parīhi manthī manthi shochiṣha ityāha etā vai suvīrā yā atrīr etāḥ suprajā yā ādyā ya evam veda atrī asya prajā jāyate na ādyā

With the offerings on the west they drove away the Asurās who were behind. Other sacrifices are made in the east, the Shukra and Manthin on the west; certainly behind and in front the sacrificer drives away his foes; therefore offspring are engendered behind and are brought forth in front. Offspring are born in accordance with the Shukra and Manthin; the eaters (*atri)* and the eaten (*ādya*). 'Procreating heroic offspring come forth, Shukra, with pure (shukra) radiance', 'Procreating prolific offspring, come forth, Manthin, with mixed (*manthi*) radiance', he says; the eaters are those who are heroic, the eaten those that are prolific. The offspring of him who knows thus becomes an eater, not eaten (*adya*).

[Carnivorous animals like tiger are limited in number. The animals like deer, eaten by the tiger and others, are prolific. Similarly the heroes are few in number, ordinary persons are many.]

प्रजापतेरक्ष्यश्वयत् तत् पराऽपतत् तद्विकङ्कतं प्राविशत् तद्विकङ्कते नारमत तद्यवं प्राविशत् तद्यवेऽरमत तद्यवस्य (५) यवत्वं यद्वैकङ्कतं मन्थिपात्रं भवति सक्तुभिः श्रीणाति प्रजापतेरेव तच्चक्षुः सं भरति ब्रह्मवादिनो वदन्ति कस्मात् सत्यान्मन्थिपात्रꣳ सदो नाश्नुत इत्यार्तपात्रꣳ हीति ब्रूयाद्यदश्नुवीतान्धोऽध्वर्युः स्यादार्तिमार्छेत् तस्मान्नाश्नुते ॥ 10

prajāpater akṣhi ashvayat tatparā apatat tat vikankatam prāvishat tadvikankate na aramata tat yavam prāvishat tat yave aramata tat yavasya yavatvam yat vaikankatam manthi-pātram bhavati saktubhiḥ shrīṇāti prajāpater eva tat chakṣhuḥ sam bharati bramhavādino vadanti kasmāt satyāt manthi-pātram sado na ashnuta iti ārta-pātram hi iti brūyāt yat ashnuvīta andho adhvaryuḥ syāt ārtim ā ṛchhet tasmāt na ashnute

The eye of Prajāpati swelled; it fell away, it entered the Vikañkata, it did not stay in the Vikañkata; it entered barley, it stayed in barley; that is why barley has its name. Since the Manthin vessel is of Vikañkata and

he mixes with groats, certainly thus he gathers together the eye of Prajāpati. The theologians say, 'For what reason does the Manthin vessel not go to the Sadas?' 'It is the vessel of misfortune', he should say; if it were to go there, the Adhvaryu would be blind, he would be ruined; therefore it does not go there.

6.4.11 (anuvāka 11) (B)

[Agrāyaṇa (cups) to reach the top; rivals; eleven gods; speech departed from the gods; utters the sound '*him'*; āgrayana is the self (ātma) of yajña]

देवा वै यद्यज्ञेऽकुर्वत तदसुरा अकुर्वत ते
देवा आग्रयणाग्रान् ग्रहानपश्यन् तानगृह्णत
ततो वै तेऽग्रं पर्यायन् यस्यैवं विदुषं
आग्रयणाग्रा ग्रहा गृह्यन्तेऽग्रमेव समानानां
पर्येति रुग्णवत्यर्चा भ्रातृव्यवतो
गृह्णीयाद्भ्रातृव्यस्यैव रुक्त्वाऽग्रँ समानानां
पर्येति ये देवा दिव्येकादश स्थेत्याह (१)
तावतीर्वै देवतास्ताभ्य एवैनँ सर्वाभ्यो
गृह्णाति

devā vai yat yagñe akurvata tat asurā akurvata te devā āgrayaṇa-agrān grahān apashyann tān agṛhṇata tato vai te agram paryāyan yasya evam viduṣha āgrayaṇa-agrā grahā gṛhyante agram eva samānānām paryeti rugṇavatyā ṛchā bhrātṛvyavato gṛhṇīyāt bhrātṛvyasya eva ruktvā agram samānānām paryeti ye devā 'divi ekādasha stha' (TS 1.4.10.1), ityāha etāvatīr vai devatāḥ tābhya evainam sarvābhyo gṛhṇāti

Whatever the gods did at the sacrifice the Asurās did. The gods saw the cups with the Āgrayaṇa at their head; they drew them; then indeed did they reach the top; he for whom knowing thus the cups are drawn with the Āgrayaṇa at their head reaches the top of his equals. With a verse containing the word 'destructive' he should draw for him who has a rival; certainly having destroyed his rival he reaches the top of his equals. 'You gods that are eleven in the heaven', he says; so many are the deities; certainly he draws it for all of them.

[The eleven gods may refer to the five organs of action, five senses and the mind. There are other ways of viewing the eleven.]

एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इत्याह
वैश्वदेवो ह्येष देवतया वाग्वै
देवेभ्योऽपाक्रामद्यज्ञायातिष्ठमाना ते देवा
वाच्यपक्रान्तायां तूष्णीं ग्रहानगृह्णत
सामन्यत वागन्तर्यन्ति वै मेति साऽऽग्रयणं
प्रत्याऽगच्छत् तदाग्रयणस्याऽऽग्रयणत्वं (२)

'eṣha te yonir vishvebhyaḥ tvā devebhya' (TS 1.4.10.7), ityāha vaishvadevo hi eṣha devatayā vāk vai devebhyo apākrāmat yajñāya atiṣhṭhamānā te devā vāchi apakrāntāyām tūṣhṇīm grahān agṛhṇata sā amanyata vāk antar yanti vai mā iti sā āgrayaṇam pratyā agachchhat tat āgrayaṇasyā āgrayaṇatvam

'This is your birthplace; to the All-gods you;' (TS 1.4.10.7) he says, for it has the All-gods for its deity. Speech departed from the gods, not being willing to remain for the sacrifice; when speech had departed the gods silently drew the cups; speech reflected, 'They are excluding me'; it went into the Āgrayaṇa; that is why the Āgrayana has its name.

तस्मा॑दाग्रय॒णे वाग्वि सृ॑ज्यते॒ यत् तू॒ष्णीं पूर्वे॑
ग्रहा॑ गृ॒ह्यन्ते॒ यथा॑ त्सा॒रीय॑ति म॒ आख॒ इय॑ति॒
नाप॑ रात्स्या॒मीत्यु॑पावसृ॒जत्ये॒वमे॒व
तद॑ध्व॒र्युरा॑ग्रय॒णं गृ॑ही॒त्वा य॒ज्ञमा॒रभ्य॒ वाचं॒
वि सृ॑जते॒ त्रिर्हिं क॑रोत्युद्गा॒तॄने॒व तद्वृ॑णीते

tasmāt āgrayaṇe vāk visṛjyate yat tūshṇīm pūrve grahā gṛhyante yathā sārīyati ma ākha iyati na apa rātsyāmi iti upāvasṛjati evam eva tat adhvaryur āgrayaṇam gṛhītvā yajñam ārabhya vācham visṛjayate trir him karoti udgātṝn eva tat vṛṇīte

Therefore in the Āgrayaṇa, speech is uttered. The former cups are drawn in silence, just as the hunter lets go (his arrow), (thinking), 'my target (*akha*) is near (*iyati*); I shall not miss'. The Adhvaryu commences the sacrifice by taking the Āgrayaṇa, and he utters his speech; thrice he utters the sound '*hiṁ*'; certainly thus he chooses the Udgatṛs;

प्र॒जाप॑ति॒र्वा ए॒ष यदा॑ग्रय॒णो यदा॑ग्रय॒णं
गृ॑ही॒त्वा हिं क॒रोति॑ प्र॒जाप॑ति॒रे॒व (३) तत्
प्र॒जा अ॒भि जि॑घ्रति॒ तस्मा॑द्व॒त्सं जा॒तं गौर॒भि
जिघ्र॒त्या॒त्मा वा ए॒ष य॒ज्ञस्य॒ यदा॑ग्रय॒णः
सव॑नेसवने॒ऽभि गृ॑ह्णात्या॒त्मन्ने॒व य॒ज्ञꣳ सं
त॑नोत्यु॒ परि॑ष्टा॒दा न॑यति॒ रेत॑ ए॒व
तद्द॑धात्य॒धस्ता॒दुप॑ गृह्णाति॒ प्र ज॑नयत्ये॒व
तद्ब्र॑ह्मवा॒दिनो॑ वदन्ति॒ कस्मा॑त् स॒त्याद्गा॑य॒त्री
कनि॑ष्ठा॒ छन्द॑साꣳ स॒ती सर्वा॑णि॒ सव॑नानि
वह॒तीत्ये॒ (४) ष वै गा॑यत्रि॒यै व॒त्सो
यदा॑ग्रय॒णस्तमे॒व तद॑भिनि॒वर्त॒ꣳ सर्वा॑णि॒
सव॑नानि वहति॒ तस्मा॑द्व॒त्सम॒पाकृ॑तं॒ गौर॒भि
नि व॑र्तते ॥ 11

prajāpatir vā eṣha yat āgrayaṇo yat āgrayaṇam gṛhītvā him-karoti prajāpatir eva tat prajā abhijighrati tasmāt vatsam jātam gaur abhijighrati ātmā vā eṣha yajñasya yat āgrayaṇaḥ savane-savane abhi gṛhṇāti ātman eva yajñam sam tanoti upariṣhṭāt ānayati reta eva tat dadhāti adhastāt upa- gṛhṇāti prajanayati eva tat brahmavādino vadanti kasmāt satyāt gāyatrī kaniṣhṭhā chhandasām satī sarvāṇi savanāni vahati iti eṣha vai gāyatriyai vatso yat āgrayaṇaḥ tam eva tat abhinivartam sarvāṇi savanāni vahati tasmād vatsam apākṛtam gaur abhi nivartate

the Āgrayaṇa is Prajāpati; in that he utters the sound '*hiṁ*' after taking the Āgrayaṇa, certainly thus Prajāpati creates offspring by sniffing as it were; therefore the cow sniffs the calf on birth. The Āgrayaṇa is the self of the sacrifice; at each pressing he draws it;

certainly he continues the sacrifice in itself. He brings (it) up from above; certainly thus he impregnates the seed (*retas*); he takes (it) from below; certainly he generates it. The theologians say, 'For what reason does the Gāyatri, the least of the metres, support the pressings?' 'The Āgrayaṇa is the calf of the Gayatrī; certainly turning back towards it, it supports all the pressings.' Therefore a cow turns back towards the calf, which is taken away.

[It is said that Prajāpati places the prāṇa in the form which becomes the offspring and completes this operation is by sniffing just as an expert determines the quality of a drink like coffee or wine by sniffing. The first sense developed by a newborn baby is the smell.]

End of Prapāṭhaka 4 (Kāṇḍa 6)

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(6.5): Prapāṭhaka 5

Brāhmaṇa

6.5.1: [Indra-Vṛtra encounter; Vṛtra's three gifts; Vishṇu's support; ukthya is the eye of yajña; bestowing the glory of yajña; sadasya] 159

6.5.2: [Dhruva cup (*graha*) is the life of yajña; Vaishvānara born from the truth-in-movement (ṛta); prāṇa below and above; support in bones and flesh; asurās want to shake earth; Dhruva causes firmness; hotṛ is the body of yajña; placing life in the yajña; life for offspring] 161

6.5.3: [Gods go to heaven and block the path; Ray-Cow and seasons; bipeds; sacrificer makes a ladder to heaven; thirteenth or intercalary month of the year] 163

6.5.4: [Indra and Agni are the light; 'towards me the Sun has risen'; brilliance for all] 165

6.5.5: [Indra and Maruts together slew Vṛtra; seasons were confused; handling foe; bow and arrows; Indra's misgivings; winning prāṇa and apāna; Mahendra cup; Shukra-vessel] 165

6.5.6: [Aditi; meal to Sādhyās and her children, the four Ādityās; in the second meal she ate first; miscarriage; third meal for Ādityās; Vivasvān born; Rudra; curds and boiled milk; Āditya Vivasvan] 168

6.5.7: [Āgrayaṇa; antaryāma; Savitṛ impels; All-Gods; auspicious peace; *nama* (homage); birthplace of Agni] **170**

6.5.8: [Upāmshu is prāṇa; offspring; wives going to heaven; discerning heaven; why women are powerless; Soma is seed; Agni; pairing of animals; Tvaṣhṭṛ protected by women; one does not give up a person requesting help; Neṣhṭṛ and wife] **172**

6.5.9: [Shīrshakapāla (skull-bone) of Vṛtra; cup for Indra to offer or not; raw things not offered to Agni; horses of Indra are Rik and Sāma; enclosing sticks are bridles; Unnetṛ; *svagā* call; Ray-Cows wait on him] **175**

6.5.10: [What is done by a Rik is firm; what is done by Sāman or Yajus is loose; birth of Ray-Cows, sheep, men; sheep more numerous than goats; *kalasha* exhausted; Āgrayaṇa is the self-yajña; slaying of embryo condemned; final bath; son and daughter on birth] **177**

6.5.11: [World is repeated as it were; plants fade in those vessels used only once; reciting aloud; Indra and Tvaṣhṭṛ; fivefold nature of outer yajña; Rik or Sāman are not included in the five] **179**

6.5.1 (anuvāka 1) (B)

[Indra-Vṛtra encounter; Vṛtrā's three gifts; Vishṇu's support; ukthya is the eye of yajña; bestowing the glory of yajña; sadasya]

इन्द्रो॑ वृ॒त्राय॒ वज्र॒मुद॑यच्छ॒त् स वृ॒त्रो
वज्रा॒दुद्य॑तादबिभे॒त् सो᳚ऽब्रवी॒न्मा मे॒ प्र
हा॒रस्ति॒ वा इ॒दं मयि॑ वी॒र्यँ॑ तत् ते॒ प्र
दा॑स्या॒मीति॒ तस्मा॑ उ॒क्थ्यँ॑ प्राय॑च्छ॒त् तस्मै॑
द्वि॒तीय॒मुद॑यच्छ॒त् सो᳚ऽब्रवी॒न्मा मे॒ प्र हा॒रस्ति॒
वा इ॒दं मयि॑ वी॒र्यँ॑ तत् ते॒ प्र दा॑स्या॒मीति॒ (१)

indro vṛtrāya vajram udayachchhat sa vṛtro vajrāt udyatāt abibhet so abravīt mā me pra hār asti vā idam mayi vīryam tat te pra dāsyāmi iti tasmā ukthyam prāyachchhat tasmai dvitīyam udayachchhat so abravīt mā me pra hār asti vā idam mayi vīryam tat te pra dāsyāmi iti

Indra raised his bolt to hurl at Vṛtra; Vṛtra was afraid of the bolt when raised to be hurled; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on you'; on him he bestowed the Ukthya. At him he (Indra) raised (the bolt) to hurl a second time; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on you';

तस्मा॑ उ॒क्थ्य॑मे॒व प्राय॑च्छ॒त् तस्मै॑
तृ॒तीय॒मुद॑यच्छ॒त् तं विष्णु॒रन्व॑तिष्ठत ज॒हीति॒
सो᳚ऽब्रवी॒न्मा मे॒ प्र हा॒रस्ति॒ वा इ॒दं मयि॑ वी॒र्यँ॑
तत् ते॒ प्र दा॑स्या॒मीति॒ तस्मा॑ उ॒क्थ्य॑मे॒व
प्राय॑च्छ॒त् तं निर्मा॑यं भू॒तम॑हन् य॒ज्ञो हि तस्य॑

मा॒याऽऽसी॒द्यदु॒क्थ्यौ॑ गृ॒ह्यत॑ इन्द्रि॒यमे॒व (२)
तद्वी॒र्यं॑ यज॑मानो॒ भ्रातृ॑व्यस्य वृङ्क्ते॒

tasmai ukthyam eva prāyachchhat tasmai tṛtīyam udayachchhat tam vishṇur anvatiṣhṭata jahi iti so abravīt mā me pra hārasti vā idam mayi vīryam tat te pra dāsyāmi iti tasmā ukthyam eva prāyachchhat tam nirmāyam bhūtam ahann yajño hi tasya māya āsīt yat ukthyo gṛhyata indriyam eva tadvīryam yajamāno bhrātṛvyasya vṛngkta

On him he bestowed again the Ukthya. At him he raised (the bolt) to hurl a third time; Viṣhṇu supported him (saying), 'Smite'; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on you'; he bestowed on him again the Ukthya. When he had lost his magic power he (Indra) slew him, for the sacrifice was his magic power (*māya*). In that the Ukthya is drawn, certainly the sacrificer thus appropriates the power and strength of his foe.

[Here is the hint that the appeasement of a foe by offering concessions is never effective; the foe demands more and there is no end.]

इन्द्रा॑य त्वा बृ॒हद्व॑ते॒ वय॑स्वत॒ इत्या॒हेन्द्रा॑य॒ हि
स तं प्राय॑च्छ॒त् तस्मै॑ त्वा॒ विष्ण॑वे॒ त्वेत्या॑ह॒
यदे॒व विष्णु॑र॒न्वति॑ष्ठत ज॒हीति॒
तस्मा॒द्विष्णु॑म॒न्वाभ॑जति॒ त्रिर्निर्गृ॑ह्णाति॒ त्रिर्हि
स त॒ं तस्मै॒ प्राय॑च्छदे॒ष ते॒ योनि॒:
पुन॑र्हवि॒रसीत्या॑ह॒ पुन॑: पुन॒ (३)
र्ह्य॑स्मान्निर्गृह्णाति॒

indrāya tvā bṛhadvate vayasvata ityāha indrāya hi sa tam prāyachchhat 'tasmai tvā vishṇave tva', (TS 1.4.12.1) ityāha yat eva vishṇur anvatiṣhṭhata jahi iti tasmāt vishṇum anvābhajati triḥ nirgṛhṇāti trir hi sa tam tasmai prāyachchhat 'eṣha te yoniḥ punar havir asi' ityāha punaḥ punaḥ hi asmān nirgṛhṇāti

'To Indra you, to him of the Bṛhat, the strong', he says, for he gave it to Indra; 'you to that (sāman), you to Viṣhṇu' he says; in that Viṣhṇu supported him (saying), 'Strike', he gives Viṣhṇu a share therein. Thrice he draws, for thrice he gave to him. 'This is your birthplace; you are the renewed offering', he says, for repeatedly he draws from it.

चक्षु॒र्वा ए॒तद्य॒ज्ञस्य॒ यदु॒क्थ्य॑स्तस्मा॑दु॒क्थ्यꣳ॑
हु॒तꣳ सोमा॑ अ॒न्वाय॑न्ति॒ तस्मा॑दा॒त्मा
चक्षु॑र॒न्वै॑ति॒ तस्मा॒दे॒कं॑ यन्तं॑ ब॒हवोऽनु॑ यन्ति॒
तस्मा॒देको॑ ब॒हूनां॑ भ॒द्रो भ॑वति॒ तस्मा॒देको॑
ब॒ह्वीर्जा॒या विन्द॑ते॒ यदि॑
का॒मये॑ताध्व॒र्युरा॒त्मानं॑ यज्ञयश॒सेना॒र्पये॒-
मित्य॑न्त॒राऽऽह॑व॒नीयं॑ च हवि॒र्धानं॑ च॒
ति॒ष्ठन्न॑वं नयेत् (४)

chakṣhur vā etat yajñasya yat ukthyaḥ tasmāt ukthyam hutam somā anvāyanti tasmāt ātmā chakṣhur anveti tasmāt ekam yantam bahavo anu yanti tasmāt eko bahūnām bhadro bhavati tasmāt eko bahvīr jāyā vindate yadi kāmayeta adhvaryur ātmānam yajña-yashasena arpayeyam iti antarā āhavanīyam cha havirdhānam cha tişhțhan avanayet

The Ukthya is the eye of the sacrifice; therefore the Somas follow the Ukthya when offered; therefore the body follows the eye; therefore as one goes many follow; therefore one becomes superior among many; therefore one wins many wives. If the Adhvaryu desire, 'May I bestow upon myself the glory of the sacrifice', standing between the Āhavanīya and the offering-holder, he should pour (it) down.

आ॒त्मान॑मे॒व य॑ज्ञयश॒सेना॑र्पयति॒ यदि॑
का॒मये॑त॒ यज॑मानं यज्ञयश॒सेना॑र्पये॒य-
मित्य॑न्त॒रा स॑दोहविर्धा॒ने तिष्ठ॒न्नव॑
नये॒द्यज॑मानमे॒व य॑ज्ञयश॒सेना॑र्पयति॒ यदि॑
का॒मये॑त सद॒स्या॑न् यज्ञयश॒सेना॑र्पये॒यमिति॒
सद॑ आ॒लभ्याव॑ नयेत् सद॒स्या॑ने॒व
य॑ज्ञयश॒सेना॑र्पयति ॥ 1

ātmānam eva yajña-yashasena arpayati yadi kāmayeta yajamānam yajña-yashasena arpayeyam iti antarā sado-havirdhāne tişhțhan avanayet yajamānam eva yajña-yashasena arpayati yadi kāmayeta sadasyān yajña-yashasena arpayeyam iti sada ālabhya avanayet sadasyān eva yajña yashasena arpayati

Certainly he bestows upon himself the glory of the sacrifice. If he desires, 'May I bestow upon the sacrificer the glory of the sacrifice', he should pour (it) down standing between the Sadas (the place of yajña) and the offering-holder; certainly he bestows upon the sacrificer the glory of the sacrifice. If he desires, 'May I bestow upon the Sadasyas (priests in the yajña) the glory of the sacrifice', he should pour (it) down, grasping the Sadas; certainly he bestows upon the Sadasyas the glory of the sacrifice.

6.5.2 (anuvāka 2) (B)

[Dhruva cup (*graha*) is the life of yajña; Vaishvānara born from the truth-in-movement (ṛta); prāṇa below and above; support in bones and flesh; asurās want to shake earth; Dhruva causes firmness; hotṛ is the body of yajña; placing life in the yajña; life for offspring]

आयु॒र्वा॑ ए॒तद्य॒ज्ञस्य॒ यद् ध्रु॒व उ॑त्त॒मो ग्रहाणां॑
गृ॒ह्यते॒ तस्मा॒दायु॑: प्रा॒णाना॑मुत्त॒मं मू॒र्धानं॑
दि॒वो अ॑र॒तिं पृ॑थि॒व्या इत्या॑ह मू॒र्धान॑मे॒वैनँ॑
स॒माना॑नां करोति वै॒श्वा॒न॒रमृ॒ताय॑
जा॒तम॒ग्निमित्या॑ह वैश्वा॒नरँ॑ हि दे॒वत॒या-
ऽऽयु॑रु॒भय॑तोवैश्वानरो गृ॒ह्यते॒ तस्मा॑दु॒भय॑त:
प्रा॒णा अ॒धस्ता॑च्चो॒परि॑ष्टाच्चा॒र्धिनो॒ऽन्ये ग्रहा॑
गृ॒ह्यन्ते॒ऽर्धी ध्रु॒वस्तस्मा॑ (१) द॒र्ध्यवा॑ङ्
प्रा॒णो॑ऽन्येषां॑ प्रा॒णाना॒म्

āyurvā etat yajñasya yat dhruva uttamo grahāṇām gṛhyate tasmāt āyuḥ prāṇānām uttamam 'mūrdhānam divo aratim pṛthivyā', (TS 1.4.13.1) ityāha murdhānam evainam samānānām karoti 'vaishvānaram ṛtāya jātam agnim' (TS 1.4.13.2) ityāha vaishvānaram hi devatayā āyur ubhayato vaishvānaro gṛhyate tasmāt ubhayataḥ prāṇā adhastāt cha upariṣhṭāt cha ardhino anye grahā gṛhyante ardhī dhruvas tasmāt ardhī avāng prāṇo anyeṣhām prāṇānām

The Dhruva (cup) is the life of the sacrifice; it is the last of the cups to be drawn; therefore life is the last of the prāṇās. 'The head of the heaven, the messenger of earth', TS (1.4.13.1), he says; certainly he makes him the head of his equals. 'Vaishvānara Agni, born for the Truth-in-movement (*ṛta*)', (TS 1.4.13.2) he says, for life has Vaishvānara (Universal Divine Will and Force) as its deity. It is drawn with Vaishvānara on both sides; therefore there are prāṇās on both sides, below and above. The other cups that are drawn make a half, the Dhruva makes a half; therefore the prāṇa below is a half of the other prāṇas.

उपौ॑प्ते॒ऽन्ये ग्रहाः॑ सा॒द्यन्तेऽनु॑पोप्ते
ध्रु॒वस्तस्मा॑द॒स्थ्नाऽन्याः प्र॒जाः प्र॑ति॒तिष्ठ॑न्ति
मा॒ꣳसेना॒न्या असु॑रा॒ वा उ॑त्तर॒तः पृ॑थि॒वीं
प॒र्याचि॑की॒र्षन् तां दे॒वा ध्रु॒वेणा॑दृꣳह॒न् तद्
ध्रु॒वस्य॑ ध्रु॒व॒त्वं यद् ध्रु॒व उ॑त्तर॒तः सा॒द्यते॒ धृत्या॒
आयु॒र्वा ए॒त॒द्य॒ज्ञस्य॒ यद् ध्रु॒व आ॒त्मा होता॒
यद्धौ॑तृचम॒से ध्रु॒वम॑व॒नय॑त्या॒त्मन्ने॒व य॒ज्ञस्या
(२) यु॑र्दधाति

upa-upte anye grahāḥ sādyante anupa-upte dhruvaḥ tasmāt asthnā anyāḥ prajāḥ prati tiṣhṭhanti māmsena anyā asurā vā uttarataḥ pṛthivīm pari-āchikīrṣhan tām devā dhruveṇa adṛmhann tat dhruvasya dhruvatvam yat dhruva uttarataḥ sādyate dhṛtyā āyurvā etat yajñasya yat dhruva ātmā hotā yat hotṛ-chamase dhruvam avanayati ātman eva yajñasya āyur dadhāti

Some cups are deposited on the strewn (ground), the Dhruva (cup) on the unstrewn; therefore in bone some creatures find support, in flesh others. The Asurās from above desired to turn round the earth; the gods made it firm *(adṛmhan)* with the Dhruva; that is why the Dhruva has its name; in that the Dhruva is set down from above, (it serves) for firmness. The Dhruva is the life of the sacrifice, the Hotṛ is the body; in that he pours Dhruva down into the goblet (*chamasa*) of the Hotṛ, so he places life in the body of the sacrifice.

पु॒रस्ता॑दु॒क्थस्या॑व॒नीय॒ इत्या॑हुः
पु॒रस्ता॒द्ध्यायु॑षो भु॒ङ्क्ते म॑ध्य॒तोऽव॒नीय॒
इत्या॑हुर्म॒ध्य॒मेन॒ ह्यायु॑षो भु॒ङ्क्त उ॑त्तरा॒र्धेऽव॒नीय॒
इत्या॑हुरु॒त्त॒मेन॒ ह्यायु॑षो भु॒ङ्क्ते वै॑श्वदे॒व्यामृ॒चि
श॒स्यमा॑नाया॒मव॑ नयति वैश्वदे॒व्यो॑ वै प्र॒जाः
प्र॒जास्वे॒वाऽऽयु॑र्दधाति ॥ 2

purastāt ukthasya avanīya ityāhuḥ purastāt hi āyuṣho bhungkte madhyato avanīya ityāhur madhyamena hi āyuṣho bhuṅgktaḥ uttara-ardhe avanīya ityāhuḥ uttamena hi āyuṣho bhungkte vaishvadevyām ṛchi shasyamānāyām avanayati vaishvadevyo vai prajāḥ prajāsu eva āyur dadhāti

'Before the Uktha it should be poured down', they say, for in front one enjoys life; 'In the middle it should be poured down', they say, for with the middle, one enjoys life; 'In the latter part it should be poured down', they say, for with the last, one enjoys life. He pours (it) down while the verse to the All-gods is being recited; offspring are connected with the All-gods; certainly he confers life upon offspring.

6.5.3 (anuvāka 3) (B)

[Gods go to heaven and block the path; Ray-Cow and seasons; bipeds; sacrificer makes a ladder to heaven; thirteenth or intercalary month of the year]

य॒ज्ञेन॒ वै दे॒वाः सु॑व॒र्गं लो॒कमा॑य॒न् ते॑ऽमन्यन्त मनु॒ष्या॑ नो॒ऽन्वाभ॑विष्य॒न्तीति॒ ते सं॑वत्स॒रेण॑ योपयि॒त्वा सु॑व॒र्गं लो॒कमा॑य॒न् तमृष॑य ऋतुग्र॒हैरे॒वानु॒ प्राजा॑न॒न् यदृ॑तुग्र॒हा गृ॒ह्यन्ते॑ सुव॒र्गस्य॑ लो॒कस्य॒ प्रज्ञा॑त्यै॒ द्वाद॑श गृह्यन्ते॒ द्वाद॑श॒ मासाः॑ संवत्स॒रः सं॑वत्स॒रस्य॒ प्रज्ञा॑त्यै स॒ह प्र॑थ॒मौ गृ॑ह्येते स॒होत्त॒मौ तस्मा॒द् द्वौद्वा॑वृ॒तू उ॑भ॒यतो॑मुखमृतुपा॒त्रं भ॑वति॒ को (१) हि तद्वे॑द॒ यत॑ ऋतू॒नां मु॑ख॑म्

yajñena vai devāḥ suvargam lokam āyann te amanyanta manuṣhyā no anu-ābhaviṣhyanti iti te samvatsareṇa yopayitvā suvargam lokam āyann tam ṛṣhaya ṛtu-grahair eva anuprājānan yat ṛtu grahā gṛhyante suvargasya lokasya prajñātyai dvādasha gṛhyante dvādasha māsāḥ samvatsaraḥ samvatsarasya prajñātyai saha prathamau gṛhyete saha uttamau tasmāt dvau dvau ṛtū ubhayato-mukham ṛtu pātram bhavati ko hi tat veda yata ṛtūnām mukham

By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will follow after us here'; they blocked (the way) by the year and went to the world of heaven. The rishis discerned it by means of the season-cups; since the season-cups are drawn, (they serve) to reveal the world of heaven. Twelve are drawn; the year consists of twelve months; (certainly they serve) to reveal the year. The first two are drawn together, the last two together; therefore the seasons are in pairs. The season-vessel has mouths on both sides, for who knows where is the mouth of the season?

ऋ॒तुना॒ प्रेष्ये॑ति॒ षट् कृत्व॑ आह॒ षड्वा ऋ॒तव॑ ऋ॒तूनेव प्री॑णात्यृ॒तुभि॒रिति॑ च॒तुश्च॑तु॑ष्पद ए॒व प॒शून् प्री॑णाति॒ द्विः पुन॑र्ऋ॒तुना॑ऽऽह द्वि॒पद॑ ए॒व प्री॑णात्यृ॒तुना॒ प्रेष्ये॑ति॒ षट् कृत्व॑ आह॒र्तुभि॒रिति॑ च॒तुस्तस्मा॒च्चतु॑ष्पादः प॒शव॑ ऋ॒तूनुप॑ जीवन्ति॒

ṛtūnā preṣhyeti ṣhaṭ kṛtva āha ṣhaḍvā ṛtava ṛtūn eva prīṇāti ṛtubhir iti chatuḥ chatuḥ-pada eva pashūn prīṇāti dviḥ punar ṛtunā āha dvipada eva prīṇāti ṛtunā preṣhyeti ṣhaṭ kṛtva āha ṛtubhir iti chatuḥ tasmāt chatuḥ-pādaḥ pashava ṛtūn upa jīvanti

'Give directions for the season', he says six times, the seasons are six; certainly he delights the seasons. 'For the seasons', (he says) four times; certainly he delights four-footed Ray-Cow; twice again he says, 'For the season'; certainly he delights two-footed (Ray-Cow). 'Give directions for the season', he says six times; 'For the seasons', four times; therefore four-footed Ray-Cows depend upon the seasons.

द्विः (२) पुन॑र्ऋ॒तुना॑ऽऽह॒ तस्मा॑द् द्वि॒पाद॒श्चतु॑ष्पदः प॒शूनुप॑ जीवन्त्यृ॒तुना॒ प्रेष्येति॒ षट् कृत्व॑ आह॒र्तुभि॒रिति॑ च॒तुर्द्विः पुन॑र्ऋ॒तुना॑ऽऽहा॒ऽऽक्रम॑णमे॒व तत् सेतुं॒ यज॑मानः कुरुते सु॒वर्ग॑स्य लो॒कस्य॒ सम॑ष्ट्यै॒ नान्यो॑ऽन्यमनु॒ प्र प॑द्यते॒ यद॒न्यो॑ऽन्यम॑नु प्र॒ पद्ये॑त॒र्तुर्ऋ॒तुमनु॒ प्र प॑द्येत॒र्तवो॒ मोहु॑काः स्यु॒ः (३)

dviḥ punar ṛtunā āha tasmāt dvipādaḥ chatuḥ-padaḥ pashūn upajīvanti ṛtunā preṣhyeti ṣhaṭ kṛtva āha ṛtubhir iti chatur dviḥ punar ṛtunā āha ākramaṇam eva tat setum yajamānaḥ kurute suvargasya lokasya samaṣhṭyai na anyo anyam anu prapadyate yat anya anyam anu pra padyeta ṛtur ṛtum anu pra padyeta ṛtavo mohukāḥ syuḥ

Twice again, 'for the season', he says; therefore bipeds live upon quadrupeds. 'Give directions for the season', he says six times; 'for the seasons', four times; twice again, 'for the season'; certainly the sacrificer makes himself a ladder (or bridge) (*setu*) to attain the world of heaven. One should not follow the other; if one were to follow the other, season would follow season, the seasons would be confused.

[In spiritual pursuit, every person has to carve a path suited for himself/herself; he (or she) cannot blindly follow a prescribed path.]

प्रसि॑द्धमे॒वाध्व॒र्युर्दक्षि॑णेन॒ प्र प॑द्यते॒ प्रसि॑द्धं प्रतिप्रस्था॒तोत्त॑रेण॒ तस्मा॑दादि॒त्यः षण्मा॒सो दक्षि॑णेनैति॒ षडुत्त॑रेणोपया॒मगृ॑हीतोऽसि स॒ꣳसर्पो॑ऽस्यꣳह॒स्पत्याय॒ त्वेत्या॒हास्ति॑ त्रयो॒दशो मास॒ इत्या॑हु॒स्तमे॒व तत् प्रीणाति ॥ 3

prasiddham eva adhvaryur dakṣhiṇena pra padyate prasiddham pratiprasthāta uttareṇa tasmāt ādityaḥ ṣhaṭ māso dakṣhiṇena eti ṣhaṭ uttareṇa 'upayāma gṛhīto asi samsarpo asya amhaspatyāya tvā', (TS 1.4.14.4) ityāhā asti trayodasho māsa ityāhuḥ tameva tat prīṇāti

Therefore the Adhvaryu sets out by the southern (door), the Pratiprasthātṛ sets out by the northern in that order; therefore the sun goes south for six months, north for six months. 'You are taken with a support; you are Samsarpa; to Amhaspatya you;' (TS 1.4.14.4) he says; 'There is a thirteenth month', they say; certainly he delights it.

[Thirteenth month or the intercalary month is added to certain years to maintain parity of lunar and solar cycles. Samsarpa and Amhaspatya are names of two intercalary months.]

6.5.4 (anuvāka 4) (B)

[Indra and Agni are the light; 'towards me the Sun has risen'; brilliance for all]

सु॒व॒र्गाय॒ वा ए॒ते लो॒काय॑ गृह्यन्ते॒ यदृ॑तुग्र॒हा ज्योति॑रिन्द्रा॒ग्नी यदै॑न्द्रा॒ग्नमृ॑तुपा॒त्रेण॑ गृ॒ह्णाति॒ ज्योति॑रे॒वास्मा॑ उ॒परि॑ष्टाद्दधाति सुव॒र्गस्य॑ लो॒कस्यानु॑ख्यात्या ओजो॒भृतौ॒ वा ए॒तौ दे॒वानां॒ यदि॑न्द्रा॒ग्नी यदै॑न्द्रा॒ग्नो गृ॒ह्यत॒ ओज॑ ए॒वाव॑ रुन्धे वैश्वदे॒वꣳ शु॑क्रपा॒त्रेण॑ गृह्णाति वैश्वदे॒व्यो॑ वै प्र॒जा अ॒सावा॑दि॒त्यः शु॒क्रो यद्वै॑श्वदे॒वꣳ शु॑क्रपा॒त्रेण॑ गृ॒ह्णाति॒ तस्मा॑द॒सावा॑दि॒त्यः (१) सर्वाः॑ प्र॒जाः प्रत्यङ्ङु॒दैति॒

suvargāya vā ete lokāya gṛhyante yat ṛtu-grahā jyotir indrāgnī yat aindrāgnam ṛtu-pātreṇa gṛhṇāti jyotir evāsmā upariṣhṭāt dadhāti suvargasya lokasya anu-khyātyā ojo-bhṛtau vā etau devānām yat indrāgnī yat aindrāgno gṛhyata ojo eva avarundhe vaishvadevam shukra-pātreṇa gṛhṇāti vaishvadevyo vai prajā asau ādityaḥ shukro yat vaishvadevam shukrapātreṇa gṛhṇāti tasmāt asau ādityaḥ sarvāḥ prajāḥ prtyang udeti

The season-cups are drawn for the world of heaven; Indra and Agni are the light; since he draws the cup for Indra and Agni with the season-vessel, certainly he places light above it, to light up the world of heaven. Indra and Agni are the bearers of force (*ojas*) among the gods; since (the cup) for Indra and Agni is drawn, certainly he wins force. He draws (the cup) for the All-gods with the Shukra-vessel; people are connected with the All-gods, the Shukra is yonder sun; since he draws (the cup) for the All-gods with the Shukra-vessel, yonder sun rises turned to all people.

तस्मा॒त् सर्व॑ ए॒व मन्य॑ते॒ मां प्रत्युद॑गा॒दिति॑ वैश्वदे॒वꣳ शु॑क्रपा॒त्रेण॑ गृह्णाति वैश्वदे॒व्यो॑ वै प्र॒जास्तेजः॑ शु॒क्रो यद्वै॑श्वदे॒वꣳ शु॑क्रपा॒त्रेण॑ गृ॒ह्णाति॑ प्र॒जास्वे॒व तेजो॑ दधाति ॥ 4

tasmāt sarva eva manyate mām prati udagāt iti vaishvadevam shukra-pātreṇa gṛhṇāti vaishvadevyo vai prajāḥ tejaḥ shukro yat vaishvadevam shukra-pātreṇa gṛhṇāti prajāsu eva tejo dadhāti

Therefore each one thinks, 'Towards me it (the Sun) has arisen.' He draws (the cup) for the All-gods with the Shukra-vessel; people are connected with the All-gods, the Shukra is brilliance; since he draws (the cup) for the All-gods with the Shukra-vessel, certainly he bestows brilliance upon people.

6.5.5 (anuvāka 5) (B)

[Indra and Maruts together slew Vṛtra; seasons were confused; handling foe; bow and arrows; Indra's misgivings; winning prāṇa and apāna; Mahendra cup; Shukra-vessel]

इन्द्रो॑ म॒रुद्भिः॒ सांवि॑द्येन॒ माध्यं॑दिने॒ सव॑ने वृ॒त्रम॑ह॒न् यन्माध्यं॑दिने॒ सव॑ने मरु॒त्वती॑या

गृ॒ह्यन्ते॒ वार्त्र॑घ्ना ए॒व ते यज॑मानस्य गृह्यन्ते॒ तस्य॑ वृ॒त्रं ज॒घ्नुष॑ ऋ॒तवो॑ऽमुह्य॒न्त्स ऋ॑तुपा॒त्रेण॑ मरुत्व॒तीया॑नगृह्णा॒त् त॒तो वै स ऋ॒तून् प्राजा॑ना॒द्यदृ॑तुपा॒त्रेण॑ मरुत्व॒तीया॑ गृ॒ह्यन्त॑ ऋ॒तूनां॑ प्रज्ञा॑त्यै॒

indro marudbhiḥ sāmvidyena mādhyandine savane vṛtram ahann yan mādhyandine savane maruttvatīyā gṛhyante vārtraghnā eva te yajamānasya gṛhyante tasya vṛtram jaghnuṣha ṛtavo amuhyan sa ṛtu-pātreṇa maruttvatīyān gṛhṇāt tato vai sa ṛtūn prājānāt yat ṛtu-pātreṇa marutvatīyā gṛhyanta ṛtūnām prajñātyai

Indra together with the Maruts slew Vṛtra at the midday pressing. Since (the cups) for the Maruts are drawn at the midday pressing, they are drawn for the sacrificer for slaying the foe. When he had slain Vṛtra, the seasons were confused; with the season-vessel he drew (the cups) for the Maruts; then indeed did he discern the seasons; since (the cups) for the Maruts are drawn with the season-vessel, (they serve) to reveal the seasons.

[Vṛtra is the foe who hides the dynamical energies including rain; when Vṛtra is slain, the rains are released and they come in a season which is not the rainy season. Hence the seasons are confused. Only Maruts can correct the errors.]

वज्रं॒ वा ए॒तं यज॑मानो॒ भ्रातृ॑व्याय॒ प्र ह॑रति॒ यन्म॑रुत्व॒तीया॒ उदे॒व प्र॑थ॒मेन॒ (१) यच्छ॑ति॒ प्र ह॑रति द्वि॒तीये॑न स्तृणु॒ते तृ॒तीये॒नाऽऽयु॑धं॒ वा ए॒तद्यज॑मान॒ः सꣳस्कु॑रुते॒ यन्म॑रुत्व॒तीया॒ धनु॑रे॒व प्र॑थ॒मो ज्या द्वि॒तीय॒ इषु॑स्तृ॒ती॑य॒ः प्रत्ये॒व प्र॑थ॒मेन॑ ध॒त्ते वि सृ॑जति द्वि॒तीये॑न॒ विध्य॑ति तृ॒तीये॒नेन्द्रो॑ वृ॒त्रꣳ ह॒त्वा परां॑ परा॒वत॑मगच्छ॒दपा॑रा॒धमिति॒ मन्य॑मान॒ः स हरि॑तोऽभव॒त् स ए॒तान्म॑रुत्व॒तीया॑नात्म॒स्पर॑णानपश्य॒त् तान॑गृह्णीत (२) प्रा॒णमे॒व प्र॑थ॒मेना॑स्पृणुतापा॒नं द्वि॒तीये॑ना॒ऽऽत्मानं॑ तृ॒तीये॑नाऽऽत्म॒स्पर॑णा॒ वा ए॒ते यज॑मानस्य गृ॒ह्यन्ते॒ यन्म॑रुत्व॒तीया॑ः प्रा॒णमे॒व प्र॑थ॒मेन॑ स्पृणुतेऽपा॒नं द्वि॒तीये॑ना॒ऽऽत्मानं॑ तृ॒तीये॒न

vajram vā etam yajamāno bhrātṛvyāya pra harati yat marutvatīyā ut eva prathamena yachchhati pra harati dvitīyena stṛṇute tṛtīyena āyudham vā etat yajamānaḥ samskurute yat marutvatīyā dhanur eva prathamo jyā dvitīya iṣhuḥ tṛtīyaḥ prati eva prathamena dhatte vi sṛjati dvitīyena vidhyati tṛtīyena indro vṛtram hatvā parām parāvatam agachchhat apa arādham iti manyamānaḥ sa harito abhavat sa etān maruttvatīyān ātma-sparaṇān apashyat tān agṛhṇīta prāṇam eva prathamena spṛṇuta apānam dvitīyena atmānam tṛtīyena ātma-sparaṇā vā ete yajamānasya gṛhyante yat marutvatīyāḥ prāṇam eva prathamena spṛṇute apānam dvitīyenā ātmānam tṛtīyena

(The cups) for the Maruts are a weapon which the sacrificer hurls at his foe. With the first he raises it aloft, with the second he hurls it; with the third he lays (him) low. (The cups) for the Maruts are a weapon which the sacrificer makes ready; the first is a bow, the second a bowstring, the third an arrow; with the first he fits the arrow, with the second he lets it go, with the third he pierces. Having slain Vṛtra, Indra went on thinking, 'I have done amiss'; he became of reddish brown (*harito*) colour, he saw these (cups) for the Maruts and (used them) to save himself; he drew them. Certainly with the first he won prāṇa, with the second apāna, with the third he won his self; (the cups) for the Maruts are drawn to save the self of the sacrificer; certainly he wins prāṇa with the first, apāna by the second, and himself with the third.

[The text does not tell us why Indra felt amiss for killing Vṛtra. The demon-foes like Vṛtra were earlier gods (*pūrve-devāḥ*). Indra perhaps had qualms about killing one belonging to his own group.

Recall RV (5.12.4,5): "O Agni, who protect the foundations of falsehood; . . . these are comrades of thine, O Agni, who have gone astray from thee; benignant were they and they have become malignant. . . ."

Note again that the killing is not physical, but psychological. Indra felt his inability to transform the Vṛtra force.]

इन्द्रोवृ॒त्रम॑ह॒न् तं दे॒वा अ॑ब्रुवन् म॒हान् वा अ॒यम॑भू॒द्यो वृ॒त्रमव॑धी॒दिति॒ तन्म॑हे॒न्द्रस्य॑ मह॒न्द्रत्वꣳस ए॒तं मा॑हे॒न्द्रमु॑द्धा॒रमुद॑हरत् वृ॒त्रꣳ ह॒त्वाऽन्यासु॑ दे॒वता॒स्व (३) धि॒ यन्मा॑हे॒न्द्रो गृ॒ह्यत॑ उद्धा॒रमे॒व तं यज॑मान॒ उद्ध॑रते॒ऽन्यासु॑ प्र॒जास्वधि॑ शुक्रपा॒त्रेण॑ गृह्णाति यजमानदे॒वत्यो॑ वै मा॑हे॒न्द्रस्तेज॑: शु॒क्रो यन्मा॑हे॒न्द्रꣳ शु॒क्रपा॒त्रेण॑ गृ॒ह्णाति॒ यज॑मान ए॒व तेजो॑ दधाति ॥ 5

indro vṛtram ahann tam devā abruvann mahān vā ayam abhūt yo vṛtram avadhīt iti tan mahendrasya mahendratvam sa etam māhendram uddhāram udaharat vṛtram hatvā anyāsu devatāsu adhi yat māhendro gṛhyata ut-hāram eva tam yajamāna ut-harate anyāsu prajāsu adhi shukra-pātreṇa gṛhṇāti yajamāna devatyo vai māhendraḥ tejaḥ shukro yat māhendram shukra-pātreṇa gṛhṇāti yajamāna eva tejo dadhāti

Indra slew Vṛtra; the gods said of him, 'Great has he become who hath slain Vṛtra'; that is why Mahendra (great Indra) has his name. He drew this offering for Mahendra, who having slain Vṛtra is above the other deities; since (the cup) for Mahendra is drawn, so the sacrificer draws this offering, being above other people. He draws with the Shukra-vessel; (the cup) for Mahendra has the sacrificer as its deity, the Shukra is brilliance; in that he draws (the cup) for Mahendra in the Shukra-vessel, certainly he bestows brilliance on the sacrificer.

6.5.6 (anuvāka 6) (B)

[Aditi; meal to Sādhyās and her children; the four Ādityās; in the second meal she ate first; miscarriage; third meal for ādityās; Vivasvān born; Rudra; curds and boiled milk; Āditya Vivasvan]

अदि॑तिः पु॒त्रका॑मा सा॒ध्येभ्यो॑ दे॒वेभ्यो॑
ब्रह्मौद॒नम॑पच॒त् तस्या॑ उ॒च्छेष॑णमददु॒स्तत्
प्राश्ना॒त् सा रेतो॑ऽधत्त॒ तस्यै॑ च॒त्वार॑ आदि॒त्या
अ॑जायन्त॒ सा द्वि॒तीय॑मपच॒त्
साऽम॑न्यतो॒च्छेष॑णान्म इ॒मेऽज्ञत॒ यदग्रे॑
प्राशि॒ष्यामी॒तो मे॒ वसी॑याꣳसो जनिष्यन्त॒
इति॒ साऽग्रे॒ प्राश्ना॒त् सा रेतो॑ऽधत्त॒ तस्यै॒
व्यृ॑द्धमा॒ण्डम॑जायत॒

aditiḥ putrakāmā sādhyebhyo devebhyo brahma-odanam apachat tasyā utsheshaṇam adaduḥ tat prāshnāt sā reto adhatta tasyai chatvāra ādityā ajāyanta sā dvitīyam apachat sā amanyata-ut sheṣhaṇāt ma ime ajñata yat agre prāshiṣhyāmi ito me vasīyāmso janiṣhyanta iti sā agre prāshnāt sā reto adhatta tasyai vyṛddham āṇḍam ajāyata

Aditi, desirous of offspring, cooked heavenly food for the Sādhya gods; to her they gave the remains, she ate it, she became pregnant; of her the four Ādityās were born. She planned to cook a second time; she reflected, 'They have been born for me from the remains; if I eat first, then stronger ones will be born from me'; she ate first, she became pregnant; from her was born an egg which miscarried.

साऽऽदि॒त्येभ्य॑ ए॒व (१) तृ॒तीय॑मपच॒द्भोगा॑य
म इ॒दꣳ श्रा॒न्तम॒स्त्विति॒ तेऽब्रुव॒न् वर॑
वृणामहै॒ यो ऽतो॒ जाया॑ता अ॒स्माक॒ꣳ स
एको॑ऽस॒द्योऽस्य प्र॒जाया॒मृध्या॑ता अ॒स्माक॒ं
भोगा॑य भवा॒दिति॒ ततो॒ विव॑स्वानादि॒त्यो॑
ऽजायत॒ तस्य॒ वा इ॒यं प्र॒जा
यन्म॑नु॒ष्या॑स्तास्वेक॑ ए॒वर्धो॑ यो यज॑ते॒ स
दे॒वाना॒ं भोगा॑य भवति

sā ādityebhya eva tṛtīyam apachat bhogāya ma idam shrāntam astu iti te abruvan varam vṛṇāmahai yo ato jāyātā asmākam sa eko asadyo asya prajāyām ṛdhyātā asmākam bhogāya bhavāt iti tato vivasvān ādityo ajāyata tasya vā iyam prajā yat manuṣhyāḥ tāsu eka eva ṛdhaḥ yo yajate sa devānām bhogāya bhavati

She cooked a third (time) for the Ādityās, (saying) 'Let this labour be for enjoyment to me'; they said, 'Let us choose a boon; let him who shall be born hence be one of us; let him who shall be prosperous among his offspring be for our enjoyment'; then was born the Ādityā Vivasvant; men are his offspring here; among them he alone is successful who sacrifices, he serves for enjoyment of the gods.

दे॒वा वै य॒ज्ञा (२) द्रु॒द्रम॒न्तरा॑य॒न्त्स
आ॑दि॒त्याना॒न्वाक्र॑मत॒ ते द्वि॑देव॒त्या॑न् प्राप॑द्यन्त॒
तान् न प्रति॒ प्राय॑च्छ॒न् तस्मा॒दपि॒ वध्य॒ं प्रप॑न्न॒ं
न प्रति॒ प्र य॑च्छन्ति॒ तस्मा॑द् द्विदेव॒त्ये॑भ्य

आदि॒त्यो निर्गृ॑ह्यते॒ यदु॒च्छेष॑णा॒दजा॑यन्त॒ तस्मा॑दु॒च्छेष॑णाद्गृह्यते ति॒सृभि॑र्ऋ॒ग्भिर्गृ॑ह्णाति मा॒ता पि॒ता पु॒त्रस्तदे॒व तन्मि॑थु॒नमुल्ब॒ं गर्भो॑ ज॒रायु॒ तदे॒व त (३) न्मि॑थु॒नं

devā vai yajñāt rudram antaḥ āyan sa ādityān anvākramata te dvi-devatyān prāpadyanta tān na prati prāyachchhan tasmāt api vadhyam prapannam na prati pra yachchhanti tasmāt dvi-devatyebhya ādityo nirgṛhyate yat ut-sheṣhaṇāt ajāyanta tasmāt ut-sheṣhaṇāt gṛhyate tisṛbhir ṛgbhir gṛhṇāti mātā pitā putraḥ tadeva tat mithunam ulbam garbho jarāyu tadeva tat mithunam

The gods kept Rudra away from the sacrifice, he followed the Ādityās; they took refuge in (the cups) for two deities; (the deities) did not give up them (Ādityās); therefore men do not give up even one marked for death who has come for help. Therefore (the cup) for the Ādityās is drawn from those for two deities; since they were born from the remnant, therefore it is drawn from the remnant. He draws with three verses; mother, father, son, certainly that is this pairing; the amnion (*ulba*), embryo (*garbha*), the outer skin of embryo (*jarāyu*); certainly that is this pairing.

प॒शवो॒ वा ए॒ते यदा॑दि॒त्य ऊर्ग्दधि॑ द॒ध्ना म॑ध्य॒तः श्री॑णा॒त्यूर्ज॑मे॒व प॑शू॒नां म॑ध्य॒तो द॑धाति शृता॒तङ्क्ये॑न मेध्य॒त्वाय॒ तस्मा॑दा॒मा प॒क्वं दु॑हे प॒शवो॒ वा ए॒ते यदा॑दि॒त्यः प॑रि॒श्रित्य॑ गृह्णाति प्रति॒रुद्ध्यै॒वास्मै॑ प॒शून् गृ॑ह्णाति प॒शवो॒ वा ए॒ते यदा॑दि॒त्य ए॒ष रु॒द्रो यद॒ग्निः प॑रि॒श्रित्य॑ गृह्णाति रु॒द्राद॑े॒व प॒शू॒नन्तर्द॑धाति॒ (४)

pashavo vā ete yat āditya ūrk dadhi dadhnā madhyataḥ shrīṇāti ūrjam eva pashūnām madhyato dadhāti shṛta-ātangkyena medhya-tvāya tasmāt āmā pakvam duhe pashavo vā ete yat ādityaḥ parishritya gṛhṇāti pratiruddhya eva asmai pashūn gṛhṇāti pashavo vā ete yat āditya eṣha rudro yat agniḥ parishritya gṛhṇāti rudrāt eva pashūn antardadhāti

The Āditya (cup) is Ray-Cow; curds (*dadhi*) are strength; he mixes with curds in the middle; certainly he places strength in the middle of Ray-Cow; (with curds) to be coagulated with boiled milk for purity. Therefore the raw milk is cooked. The Āditya (cup) is Ray-Cow; he draws after covering (the cup); certainly he draws securing Ray-Cow for him. The Āditya (cup) is the Ray-Cow; Agni is Rudra here; he draws after covering; certainly he shuts off Ray-Cow from Rudra.

ए॒ष वै विव॑स्वानादि॒त्यो यदु॑पा॒ꣳशुसव॑न॒ः स ए॒तमे॒व सोम॑पी॒थं परि॑ श॒य आ तृ॑तीयसव॒नाद्विव॑स्व आदि॒त्यै॒ष ते॑ सोमपी॒थ इत्या॑ह॒ विव॑स्वन्तमे॒वाऽऽदि॒त्यꣳ सोम॑पी॒थेन॒ सम॑र्धयति॒ या दि॒व्या वृष्टि॒स्तया॑ त्वा श्री॑णा॒मीति॒ वृष्टि॑कामस्य श्रीणीया॒द्वृष्टि॑मे॒वाव॑ रुन्धे॒ यदि॑ ता॒जक् प्र॒स्कन्दे॒द्वर्षु॑कः प॒र्जन्य॑

स्या॒द्यदि॑ चि॒रमव॑र्षुको॒ न (५)
सा॑दय॒त्यस॑न्ना॒द्धि प्र॒जाः प्र॒जाय॑न्ते॒ नानु॒ वष॑ट्
करोति॒ यद॑नुवषट्कु॒र्याद्रु॒द्रं प्र॒जा
अ॒न्वव॑सृजे॒न्न हु॒त्वाऽन्वीक्षे॒त यद॒न्वीक्षे॑त॒
चक्षु॑रस्य प्र॒मायु॑कꣳ स्या॒त् तस्मा॒न्नान्वीक्ष्य॑ः॥ 6

eṣha vai vivasvān ādityo yat upāmshu savanaḥ sa etam eva soma-pītham pari shaya ā tṛtīya-savanāt vivasva āditya eṣha te soma-pītha ityāha vivasvantam eva ādityam somapīthena samardhayati yā divyā vṛṣhṭiḥ tayā tvā shrīṇāmi iti vṛṣhṭi-kāmasya shrīṇīyāt vṛṣhṭim eva avarundhe yadi tājak praskandet varṣhukaḥ parjanya syāt yadi chiram avarṣhuko na sādayati asannāt dhi prajāḥ prajāyante na anu vaṣhaṭ karoti yat anu-vaṣhaṭ kuryāt rudram prajā anu-avasṛjet na hutvā anu-īkṣheta yat anu-īkṣheta chakṣhur asya pramāyukam syāt tasmān anu-īkṣhyaḥ

The Upāmshu pressing (drink) is (released) by this Āditya Vivasvān; it lies round this Soma drink until the third pressing. 'O Bright Āditya, this is your Soma drink', he says; certainly he unites the Āditya Vivasvan with the Soma-drink. 'With the rain of the heaven I mix you', (with these words) he should mix for one who desires rain; certainly he wins rain. If it should fall quickly, Parjanya would likely to rain; if long, (he would) not (be likely to rain). He does not place (the cup) down, for from that which is not depressed offspring are produced. He should not utter the secondary Vaṣhaṭ; if he were to do so, he would let Rudra go after his offspring; after sacrificing he should not look at (it); if he were to look at (it) his eye would be likely to be destroyed; therefore he should not look at (it).

6.5.7 (anuvāka 7) (B)

[Āgrayaṇa; antaryāma; Savitṛ impels; All-Gods; auspicious peace; *nama* (homage); birthplace of Agni]

अ॒न्त॒र्या॒म॒पा॒त्रेण॑ सावि॒त्रमा॑ग्रय॒णाद्गृ॑ह्णाति
प्र॒जाप॑ति॒र्वा ए॒ष यदा॑ग्रय॒णः प्र॒जानां॑
प्र॒जन॑नाय॒ न सा॑दय॒त्यस॑न्ना॒द्धि प्र॒जाः
प्र॒जाय॑न्ते॒ नानु॒ वष॑ट् करोति॒
यद॑नुवषट्कु॒र्याद्रु॒द्रं प्र॒जा अ॒न्वव॑सृजेदे॒ष वै
गा॑य॒त्रो दे॒वानां॒ यत् स॑वि॒तैष गा॑यत्रि॒यै लो॒के
गृ॑ह्यते॒ यदा॑ग्रय॒णो यद॑न्तर्यामपा॒त्रेण॑
सावि॒त्रमा॑ग्रय॒णाद्गृ॑ह्णाति॒ स्वादे॒वैनं॒
योने॒र्निर्गृ॑ह्णाति॒

antaryāma-pātreṇa sāvitram āgrayaṇāt gṛhṇāti prajāpatir vā eṣha yat āgrayaṇaḥ prajānām pra-jananāya na sādayati asannāt dhi prajāḥ prajāyante nānu vaṣhaṭ karoti yat anu-vaṣhaṭ kuryāt rudram prajā anu-avasṛjet eṣha vai gāyatro devānām yat savitā eṣha gāyatriyai loke gṛhyate yat āgrayaṇo yat antaryāma pātreṇa sāvitram āgrayaṇāt gṛhṇāti svāt vainam yoner nirgṛhṇāti

He draws (the cup) for Savitṛ from the Āgrayaṇa with the Antaryāma-vessel; the Āgrayaṇa is Prajāpati; (certainly it serves) for the begetting of offspring. He does not place (the cup) down, for from that which is not depressed offspring are produced. He does not utter the secondary Vaṣhaṭ; if he were to do so, he would let Rudra go after his offspring. Savitṛ is among the gods who is connected with the Gāyatrī; in that the Āgrayaṇa (is drawn), it is drawn in the world of the Gāyatri; in that he draws (the cup) for Savitṛ from the Āgrayaṇa with the Antaryāma-vessel, certainly he draws it off from its own birthplace.

विश्वे॑ (१) दे॒वास्तृ॒तीय॒ꣳ सव॑नं॒ नोद॑यच्छ॒न्
ते स॑वि॒तारं॑ प्रातःसव॒नभा॑ग॒ꣳ सन्तं॑
तृतीयसव॒नम॒भि पर्य॑णय॒न् ततो॒ वै ते
तृ॒तीय॒ꣳ सव॑न॒मुद॑यच्छ॒न् यत् तृ॑तीयसव॒ने
सा॑वि॒त्रो गृ॒ह्यते॑ तृ॒तीय॑स्य॒ सव॑न॒स्योद्य॑त्यै
सवितृपा॒त्रेण॑ वैश्वदे॒वं क॒लशा॑द्गृ॒ह्णाति
वैश्वदे॒व्यो॑ वै प्र॒जा वैश्वदे॒वः क॒लशः॑ सवि॒ता
प्र॑स॒वाना॑मीशे॒ यत् स॑वितृपा॒त्रेण॑ वैश्वदे॒वं
क॒लशा॑द्गृ॒ह्णाति॑ सवि॒तृप्र॑सूत ए॒वास्मै॑ प्रजाः प्र
(२) ज॑नयति॒

vishve devāḥ tṛtīyam savanam na udayachchhann te savitāram prātaḥsavana-bhāgam santam tṛtīya-savanam abhi paryaṇayann tato vai te tṛtīyam savanam ut-ayachchhann yat tṛtīya-savane sāvitro gṛhyate tṛtīyasya savanasya ut-yatyai savitṛ pātreṇa vaishvadevam kalashāt gṛhṇāti vaishvadevyo vai prajā vaishvadevaḥ kalashaḥ savitā prasavānām īshe yat savitṛ pātreṇa vaishvadevam kalashāt gṛhṇāti savitṛ prasūta eva asmai prajāḥ pra janayati

The All-gods could not perform the third pressing; they led Savitṛ, who shares in the first pressing, to the third pressing; then indeed they performed the third pressing. In that (the cup) for Savitṛ is drawn at the third pressing, (it serves) for performing the third pressing. He draws (the cup) for the All-gods from the *kalasha* with the Savitṛ-vessel; people are connected with the All-gods, the *kalasha* (vessel) is connected with the All-gods, Savitṛ rules the impellings; in that he draws (the cup) for the All-gods from the *kalasha* with the Savitṛ-vessel, certainly impelled by Savitṛ he produces offspring for him.

सोमे॒ सोम॑म॒भि गृ॑ह्णाति॒ रेत॑ ए॒व तद्द॑धाति
सु॒शर्मा॑ऽसि सुप्रतिष्ठा॒न इत्या॑ह॒ सोमे॒ हि
सोमम॒भिगृ॒ह्णाति॒ प्रति॑ष्ठित्या ए॒तस्मि॒न् वा
अपि॒ ग्रहे॑ मनु॒ष्ये॑भ्यो दे॒वेभ्यः॑ पि॒तृभ्यः॑
क्रियते सु॒शर्मा॑ऽसि सुप्रतिष्ठा॒न इत्या॑ह
मनु॒ष्ये॑भ्य ए॒वैतेन॑ करोति बृ॒हदित्या॑ह दे॒वेभ्य॑
ए॒वैतेन॑ करोति॒ नम॒ इत्या॑ह पि॒तृभ्य॑ ए॒वैतेन॑
करोत्ये॒ (३) ताव॑ती॒र्वै दे॒वता॒स्ताभ्य॑ ए॒वैन॒ꣳ
सर्वा॑भ्यो गृह्णात्ये॒ष ते॒ योनि॒र्विश्वे॑भ्यस्त्वा
दे॒वेभ्य॒ इत्या॑ह वैश्वदे॒वो ह्ये॑षः ॥ 7

some somam abhi gṛhṇāti reta eva tat dadhāti 'susharmā asi supratiṣhṭhāna' (TS 1.4.26.1) ityāha some hi somam abhi-gṛhṇāti pratiṣhṭhityā etasmin vā api grahe manuṣhyebhyo devebhyaḥ pitṛbhyaḥ kriyate 'susharmā asi supratiṣhṭhāna' ityāha manuṣhyebhya evaitena karoti 'bṛhat' (TS 1.4.26.1) ityāha devebhya evaitena karoti 'nama' (TS 1.4.26.1) ityāha pitṛbhya evaitena karoti etāvatīr vai devatāḥ tābhya evainam sarvābhyo gṛhṇāti 'eṣha te yonir vishvebhyaḥ tvā devebhya' (TS 1.4.29.2) ityāha vaishvadevo hi eṣhaḥ

He draws Soma in Soma; certainly thus he impregnates the seed. 'You give auspicious peace and good protection (*susharma*), and you are well established', (TS 1.4.26.1) he says, for he draws Soma in Soma, for support. In this same cup (offering) is made for men, gods, and Pitṛs; 'You give auspicious peace, and are well established', he says; certainly thereby he makes (it) for men; 'The great', (TS 1.4.26.1) he says; certainly thereby he makes (it) for the gods; 'Homage (*nama*)', (TS 1.4.26.1) he says; certainly thereby he makes (it fit) for the Pitṛs; so many are the gods; certainly he draws it for them all. 'This is your birthplace; to the All-gods you;' (TS 1.4.29.2) he says, for it is connected with the All-gods.

[Your birthplace: refers to Agni]

6.5.8 (anuvāka 8) (B)

[Upāmshu is prāṇa; offspring; wives going to heaven; discerning heaven; why women are powerless; Soma is seed; Agni; pairing of animals; Tvaṣhṭṛ protected by women; one does not give up a person requesting help; Neṣhṭṛ and wife]

प्रा॒णो वा ए॒ष यदु॑पा॒ꣳशुर्यदु॑पाꣳशुपा॒त्रेण॑
प्र॒थ॒मश्चो॑त्त॒मश्च॒ ग्रहौ॑ गृ॒ह्येते॑ प्रा॒णमे॒वानु॑
प्र॒यन्ति॑ प्रा॒णमनू॒द्य॑न्ति प्र॒जाप॑ति॒र्वा ए॒ष
यदा॑ग्रय॒णः प्रा॒ण उ॑पा॒ꣳशुः पत्नीः॑ प्र॒जाः प्र
ज॑नयन्ति॒ यदु॑पाꣳशुपा॒त्रेण॑ पात्नीव॒त-
मा॑ग्रय॒णाद्गृ॒ह्णाति॑ प्र॒जानां॑ प्र॒जन॑नाय॒ तस्मा॑त्
प्रा॒णं प्र॒जा अनु॒ प्र जा॑यन्ते

prāṇo vā eṣha yat upāmshur yat upāmshu-pātreṇa prathamaḥ cha uttamaḥ cha grahau gṛhyete prāṇam eva anuprayanti prāṇam anu ut yanti prajāpatir vā eṣha yat āgrayaṇaḥ prāṇa upāmshuḥ patnīḥ prajāḥ pra janayanti yat upāmshu-pātreṇa pātnī-vatam āgrayaṇāt gṛhṇāti prajānām prajananāya tasmāt prāṇam prajā anu pra jāyante

The Upāmshu is the prāṇa; in that the first and the last cups are drawn with the Upāmshu-vessel, certainly they follow forward the prāṇa, they follow back the prāṇa. The Āgrayaṇa is Prajāpati, the Upāmshu is the prāṇa, the wives produce offspring; in that he draws (the cup) for (Tvaṣhṭṛ) with the wives from the Āgrayaṇa with the Upāmshu-vessel, (it serves) for the production of offspring. Therefore offspring are born in accordance with the prāṇa.

देवा वा इतइतः पत्नीः सुवर्गं (१)
लोकमजिगाꣳसन् ते सुवर्गं लोकं न
प्राजानन् त एतं पात्नीवतमपश्यन् तमगृह्णत
ततो वै ते सुवर्गं लोकं प्राजानन् यत्
पात्नीवतो गृह्यते सुवर्गस्य लोकस्य प्रज्ञात्यै
स सोमो नातिष्ठत स्त्रीभ्यो गृह्यमाणस्तं घृतं
वज्रं कृत्वाऽघ्नन् तं निरिन्द्रियं भूतमगृह्णन्
तस्मात् स्त्रियो निरिन्द्रिया अदायादीरपि
पापात् पुꣳस उपस्तितरं (२) वदन्ति

devā vā ita-itaḥ patnīḥ suvargam lokam ajigāmsann te suvargam lokam na prājānann ta etam pātnīvatam apashyann tam agṛhṇata tato vai te suvargam lokam prājānan yat pātnīvato gṛhyate suvargasya lokasya prajñātyai sa somo na atiṣhṭhata strībhyo gṛhyamāṇaḥ tam ghṛtam vajram kṛtvā aghnann tam nir- indriyam bhūtam agṛhṇan tasmāt striyo nir-indriyā adāya-adīr api pāpāt pumsa upastitaram vadanti

The gods desired that the wives should go to the world of heaven. They could not discern the world of heaven; they saw this (cup) for the wives, they drew it; then indeed did they discern the world of heaven; in that (the cup) for the wives is drawn, (it serves) to reveal the world of heaven.

Soma (cup) could not bear being drawn for (helping) women; making the ghee (*ghṛta*) a bolt (vajra), they beat it (the vessel), they drew it when it had lost its (vessel) power; therefore women are powerless, have no inheritance, and speak more humbly than even a bad man.

यद्घृतेन पात्नीवतꣳ श्रीणाति वज्रेणैवैनं वशे
कृत्वा गृह्णात्युपयामगृहीतोऽसीत्याहेयं वा
उपयामस्तस्मादिमां प्रजा अनु प्र जायन्ते
बृहस्पतिसुतस्य त इत्याह ब्रह्म वै देवानां
बृहस्पतिर्ब्रह्मणैवास्मै प्रजाः प्र जनयतीन्दो
इत्याह रेतो वा इन्दू रेत एव
तद्दधातीन्द्रियाव इत्या (३) ह

yat ghṛtena pātnīvatam shrīṇāti vajreṇa eva enam vashe kṛtvā gṛhṇāti 'upayāma gṛhīto asi' ityāha iyam vā upayāmaḥ tasmāt imām prajā anu pra jāyante 'bṛhaspatiḥ sutasya ta', (TS 1.4.27.1) ityāha brahma vai devānām bṛhaspatir brahmaṇaiva asmai prajāḥ pra janayati 'indo' (TS 1.4.27.1) ityāha reto vā indū reta eva tat dadhāti 'indriyāva' (TS 1.4.27.1) ityāha

In that he mixes (the cup) for (Tvaṣhṭṛ) with (the cup for) wives with ghṛta (clarity), he overpowers it with a bolt and draws it. 'You are taken with a support', he says; the support is this (earth); therefore offspring are born on this (earth). 'Of you, pressed by Bṛhaspati', (TS 1.4.27.1) he says; Bṛhaspati is the mantra-power of the gods; certainly by the mantra-power he produces offspring for him. 'O Soma', (TS 1.4.27.1) he says; the Soma is seed; certainly thus he impregnates seed. 'Possessing Indra-power', (TS 1.4.27.1) he says.

प्र॒जा वा इ॑न्द्रि॒यं प्र॒जा ए॒वास्मै॒ प्र ज॑नय॒त्यग्ना३ इत्या॑हा॒ग्निर्वै॑ रे॑तो॒धाः पत्नी॑व॒ इत्या॑ह मिथु॒नत्वा॑य स॒जूर्दे॒वेन॒ त्वष्ट्रा॒ सोमं॑ पि॒बेत्या॑ह॒ त्वष्टा॒ वै प॑शू॒नां मि॑थु॒नाना॑ꣳ रू॒प॒कृद्रू॒पमे॒व प॒शुषु॑ दधाति दे॒वा वै त्वष्टा॑रमजिघाꣳस॒न्त्स पत्नीः॒ प्राप॑द्यत॒ तं न प्रति॒ प्राय॑च्छ॒न् तस्मा॒दपि॒ (४)

prajā vā indriyam prajā eva asmai pra janayati 'agnā' (TS 1.4.27.3) ityāha agnirvai retodhāḥ 'patnīva' ityāha mithunatvāya 'sajūrdevena tvaṣhṭrā somam piba', (TS 1.4.27.3) ityāha tvaṣhṭā vai pashūnām mithunānām rūpakṛd rūpameva pashuṣhu dadhāti devā vai tvaṣhṭāram ajighām santsa patnīḥ prāpadyata tam na prati prāyachchhan tasmād api

Senses (*indriyam*) are offspring; certainly he produces offspring for him. 'O Agni', (TS 1.4.27.3), he says; the impregnator of seed is Agni; 'With the wives', he says, for pairing; 'in unison with the god Tvaṣhṭṛ drink the Soma', (TS 1.4.27.3) he says; Tvaṣhṭṛ is the maker of the forms of pairings of animals; certainly he places form in animals. The gods sought to slay Tvaṣhṭṛ; he went to the wives, they would not give him up;

व॒ध्यं॒ प्रप॑न्नं॒ न प्रति॒ प्र य॑च्छन्ति॒ तस्मा॑त् पात्नीव॒ते त्वष्ट्रेऽपि॑ गृह्यते॒ न सा॑दय॒त्यस॑न्ना॒द्धि प्र॒जाः प्र॒जाय॑न्ते॒ नानु॒ वष॑ट् करोति॒ यद॑नुवषट्कु॒र्याद्रु॒द्रं प्र॒जा अ॒न्वव॑सृजे॒द्यन्नानु॑वषट्-कु॒र्यादशा॑न्तम॒ग्नीत् सोमं॑ भक्षयेदुपा॒ꣳश्वनु॒ वष॑ट् करोति॒ न रु॒द्रं प्र॒जा अ॑न्ववसृ॒जति॑ शा॒न्तम॒ग्नीत् सोमं॑ भक्षय॒ति

vadhyam prapannam na prati pra yachchhanti tasmāt pātnīvate tvaṣhṭre api gṛhyate na sādayati asannāt hi prajāḥ prajāyante na anu vaṣhaṭ karoti yat anu-vaṣhaṭ kuryāt rudram prajā anu-aavasṛjet yat na anuvaṣhaṭ kuryāt ashāntam agnīt somam bhakṣhayet upāmshu anu vaṣhaṭ karoti na rudram prajā anvavasṛjati shāntam agnīt somam bhakṣhayati

Therefore one does not give up even one worthy of death who has come for help. Therefore in (the cup) for the wives a drawing is made for Tvaṣhṭṛ also. He does not put (the cup) down, for from what is not depressed offsprings are produced. He does not utter the secondary Vaṣhaṭ; if he were to do so, he would let Rudra go after his offspring; if he were not to do so, the Agnīdh would consume the Soma before it had been appeased; he says the secondary Vaṣhaṭ in a low voice, he does not let Rudra go after his offspring, the Agnīdh consumes the Soma after it has been appeased.

अग्नी॒न्नेष्टु॑रु॒पस्थ॒मा सी॑द (५) नेष्टः॒ पत्नी॑मु॒दान॒येत्या॑हा॒ग्नीदे॒व नेष्ट॑रि॒ रेतो॒ दधा॑ति॒ नेष्टा॒ पत्नि॑यामुद्गा॒त्रा सं ख्या॑पयति

प्र॒जाप॑ति॒र्वा ए॒ष यदु॒द्गाता प्र॒जाना॑ं
प्र॒जन॑नाया॒प उप॒ प्र व॑र्तयति॒ रेत॑ ए॒व तत्
सि॑ञ्चत्यू॒रुणोप॒ प्र व॑र्तयत्यू॒रुणा॒ हि रेत॑ः
सि॒च्यते॑ न॒ग्नंकृ॒त्यो॒रुमुप॒ प्र व॑र्तयति य॒दा हि
न॒ग्न ऊ॒रुर्भव॒त्यथ॑ मिथु॒नी (६) भ॑व॒तोऽथ॒ रेत॑ः
सि॒च्यतेऽथ॑ प्र॒जाः प्र जा॑यन्ते ॥ 8

agnīt neshṭur upastham ā sīda neshṭaḥ patnīm udānaya ityāha agnīd eva neshṭari reto dadhāti neshṭā patniyām udgātrā sam khyāpayati prajāpatir vā esha yat udgātā prajānām prajananāya apa upa pra vartayati reta eva tat siñchati ūruṇa upa pra vartayati ūruṇā hi retaḥ sichyate nagnam-kṛtya urum upa pra vartayati yadā hi nagna ūrur bhavati atha mithunī bhavataḥ atha retaḥ sichyate atho prajāḥ prajāyante

'O Agnīdh, sit on the lap of the Neshṭṛ; O Neshṭṛ, lead up the wife', he says; certainly the Agnīdh impregnates the Neshṭṛ, the Neshṭṛ the wife. He causes the Udgātṛ to look (at the wife); the Udgātṛ is Prajāpati; (certainly it serves) for the production of offspring. He causes water to follow along; certainly thus he pours seed; along the thigh he causes it to flow, for along the thigh is seed poured; baring the thigh he causes it to flow, for when the thigh is bared, they pair, then seed is poured, then offspring are born.

6.5.9 (anuvāka 9) (B)

[Shīrshakapāla (skull-bone) of Vṛtra; cup for Indra to offer or not; raw things not offered to Agni; horses of Indra are Rik and Sāma; enclosing sticks are bridles; Unnetṛ; *svagā* call; Ray-Cows wait on him]

इन्द्रो॑ वृ॒त्रम॑ह॒न् तस्य॑ शीर्षकपा॒लमुदौ॑ब्ज॒त् स
द्रो॒णक॒ल॒शो॑ऽभव॒त् तस्मा॒त् सोम॒ः सम॑स्रव॒त्
स हा॑रियो॒ज॒नो॑ऽभव॒त् तं
व्य॑चिकित्स॒ज्जु॒ह॒वा॒नी३ मा हौ॒षा३मिति॒
सो॑ऽमन्यत॒ यद्धो॒ष्याम्या॒मꣳ होष्या॒मि यन्न
हो॒ष्यामि॑ यज्ञवेश॒सं क॑रिष्या॒मीति॒ तम॑ध्रियत॒
होतु॒ꣳ सो॑ऽग्निर॑ब्रवी॒न्न मय्या॒मꣳ हो॒ष्य॒सीति॒

indro vṛtram ahan tasya shīrsha-kapālam ud-aubjat sa droṇa-kalasho abhavat tasmāt somaḥ samasravat sa hāri-yojano abhavat tam vy-achikitsat juhavānī mā hyaushām iti so amanyata yat hoshyāmi āmam hoshyāmi yat na hoshyāmi yajña-veshasam karishyāmi iti tam adhriyata hotum so agniḥ abravīt na mayi āmam hoshyasi iti

Indra slew Vṛtra; he forced out his skull-bone (*shīrshakapāla*); it became the wooden *droṇa kalasha* (wooden vessel); from it the Soma flowed; it became (the cup) for the yoker of horses (Indra); he reflected regarding it, 'Shall I offer, or shall I not offer?' He reflected, 'If I shall offer, I shall offer what is raw; if I shall not offer, I shall make confusion in the sacrifice.' He decided to offer; Agni said, 'You shall not offer to me what is raw'.

[In Taittirīya U. (1.6), it is stated that for a man of knowledge, the psychic prāṇa within him exits through the opening in the skull bone (*shīrsha kapāla*) and attains the Brāhmaṇ. The text states that Soma, the delight of existence, flowed out. Such a realisation was achieved by the famous teacher Sri Vāsiṣhṭha Gaṇapati Muni (1878-1936) even while living.]

तं धा॒नाभि॑रश्रीणात् (१) तꣳ श्रु॒तं भू॒तम॑जुहो॒द्यद्धा॒नाभि॑र्हा॑रियोज॒नꣳ श्री॒णाति॑ श्रुत॒त्वाय॑ श्रु॒तमे॒वैनं॑ भू॒तं जु॑होति ब॒ह्वीभि॑ः श्रीणात्ये॒ताव॑तीरे॒वास्या॒मुष्मिँ॑ल्लो॒के का॑म॒दुघा॑ भव॒न्त्यथो॒ खल्वा॑हुरे॒ता वा इन्द्र॑स्य॒ पृश्न॑यः काम॒दुघा॒ यद्धा॑रियोज॒नीरिति॒ तस्मा॑द्ब॒ह्वीभि॑ः श्रीणीयादृक्सा॒मे वा इन्द्र॑स्य॒ हरी॑ सोम॒पानौ॒ तयो॑ः परि॒धय॑ आ॒धानं॑ यदप्र॑हृत्य परि॒धीञ्जु॑हु॒याद॒न्तरा॑धानाभ्यां (२) घा॒सं प्र य॑च्छेत् प्र॒हृत्य॑ परि॒धीञ्जु॑होति॒ निरा॑धानाभ्यामे॒व घा॒सं प्र य॑च्छति

tam dhānābhir ashrīṇāt tam shṛtam bhūtam ajuhot yat dhānābhir hāri-yojanam shrīṇāti shṛtatvāya shṛtam evainam bhūtam juhoti bahvībhiḥ shrīṇāti etāvatīr evāsya amuṣhminn loke kāma-dughā bhavanti atho khalu āhur etā vā indrasya pṛshnayaḥ kāmadughā yat hāri-yojanīr iti tasmāt bahvībhiḥ shrīṇīyāt

ṛk-sāme vā indrasya harī somapānau tayoḥ paridhaya ādhānam yat aprahṛtya paridhīn juhuyāt antar-ādhānābhyām ghāsam pra yachchhet prahṛtya paridhīn juhoti nir-ādhānābhyām eva ghāsam pra yachchhati

He mixed it (the raw stuff) with fried grains, and when it had become cooked he offered it. In that he mixes (the cup) for the yoker of horses with fried grains, (it serves) to make it cooked; certainly he offers it when it has become cooked. He mixes with many; so many are his (cows) yielding his wishes in yonder world. Or rather they say, '(The fried grains) for the yoker of horses are the dappled (cows) of Indra yielding wishes'; therefore he should mix with many.

The horses of Indra, which drink the Soma, are the rik and the Sāman, the enclosing-sticks are their bridles; if he should offer without removing the enclosing-sticks, he would offer fodder to them still bridled; he offers after removing the enclosing-sticks; certainly he offers fodder to them with their bridles removed.

उन्ने॒ता जु॑होति या॒तया॑मे॒व ह्ये॑तर्ह्य॑ध्व॒र्युः स्व॒गाकृ॑तो॒ यद॑ध्व॒र्युर्जु॑हु॒याद्यथा॒ विमु॑क्तं॒ पुन॑र्यु॒नक्ति॑ ता॒दृगे॒व तच्छी॒र्षन्न॑धिनि॒धाय॑ जुहोति शी॒र्षतो हि स स॒मभ॑वद्वि॒क्रम्य॑ जुहोति वि॒क्रम्य॒ हीन्द्रो॑ वृ॒त्रमह॒न्त्समृ॑द्ध्यै॒

unnetā juhoti yātayāma iva hi etarhi adhvaryuḥ svāgā-kṛto yat adhvaryur juhuyāt yathā vimuktam punar yunakti tādṛk eva tat ṣhīrṣhann adhi-nidhāya juhoti shīrṣhato hi sa samabhavat vikramya juhoti vikramya hi indro vṛtram ahann samṛddhyai

It is Unnetṛ who offers; the Adhvaryu when he has uttered 'Godspeed (*svāgā*)' is as one who has finished his journey; if he (Adhvaryu) were to offer, it would be as when one yokes again an unyoked (horse). He offers after putting it on his head, for it has sprung from the head; he offers after striding, for Indra slew Vṛtra after striding; (certainly it serves) for attainment.

पशवो वै हारियोजनीर्यत् संभिन्द्यादल्पा (३)
एनं पशवो भुञ्जन्त उप तिष्ठेरन् यन्न
संभिन्द्याद्बहव एनं पशवोऽभुञ्जन्त उप
तिष्ठेरन् मनसा सं बाधत उभयं करोति बहव
एवैनं पशवो भुञ्जन्त उप तिष्ठन्त
उन्नेतर्युपहवमिच्छन्ते य एव तत्र
सोमपीथस्तमेवाव रुन्धत उत्तरवेद्यां नि वपति
पशवो वा उत्तरवेदिः पशवो हारियोजनीः
पशुष्वेव पशून् प्रति ष्ठापयन्ति ॥ 9

pashavo vai hāri-yojanīr yat sambhindyāt alpāḥ enam pashavo bhuñjanta upa tiṣhṭherann yat na sambhindyāt bahava enam pashavo abhuñjanta upa tiṣhṭherann manasā sam-bādhata ubhayam karoti bahava eva enam pashavo bhuñjanta upa tiṣhṭhanta unnetari upa havam ichchhante ya eva tatra somapīthaḥ tam eva avarundhata uttaravedyām ni vapati pashavo vā uttaravediḥ pashavo hāriyojanīḥ pashuṣhu eva pashūn prati ṣhṭhāpayanti

(The grains) for the yoker of horses are Ray-Cow; if he were to crush (them), few Ray-Cows would attend and wait on him; if he were not to crush them, many Ray-Cow could attend, but not wait on him; in his mind he crushes them together, and effects both; many Ray-Cows attend and wait on him. They await the invitation from Unnetṛ. Certainly they win the Soma-drinking that is here. He throws down (the remnants) on the high altar; the high altar is Ray-Cow, (the grains) for the yoker of the horse is Ray-Cow; certainly they make Ray-Cow find support in Ray-Cow.

6.5.10 (anuvāka 10) (B)

[What is done by a Rik is firm; what is done by Sāman or Yajus is loose; birth of Ray-Cows, sheep, men; sheep more numerous than goats; *kalasha* exhausted; Āgrayaṇa is the self-yajña; slaying of embryo condemned; final bath; son and daughter on birth]

ग्रहान् वा अनु प्रजाः पशवः प्र जायन्त
उपाꣳश्वन्तर्यामावजावयः शुक्रामन्थिनौ
पुरुषा ऋतुग्रहानेकशफा आदित्यग्रहं गाव
आदित्यग्रहो भूयिष्ठाभिर्ऋग्भिर्गृह्यते
तस्माद्गावः पशूनां भूयिष्ठा यत्
त्रिरुपाꣳशुꣳ हस्तेन विगृह्णाति तस्माद् द्वौ
त्रीनजा जनयत्यथावयो भूयसीः पिता वा
एष यदाग्रयणः पुत्रः कलशो यदाग्रयण
उपदस्येत् कलशाद्गृह्णीयाद्यथा पिता (१) पुत्रं
क्षित उपधावति तादृगेव

grahān vā anu prajāḥ pashavaḥ pra jāyanta upāmshu-antaryāmau ajāvayaḥ shukrā-manthinau purushā ṛtu-grahān ekashaphā āditya-graham gāva āditya-graho bhūyishṭhābhir ṛgbhir gṛhyate tasmāt gāvaḥ pashūnām bhūyishṭhā yat trir upāmshum hastena vigṛhṇāti tasmāt dvau trīn ajā janayati atha avayo bhūyasīḥ pitā vā esha yat āgrayaṇaḥ putraḥ kalasho yat āgrayaṇa upadasyet kalashāt gṛhṇīyāt yathā pitā putram kṣhita upadhāvati tādṛg eva

Offspring and Ray-Cow are born through various cups; goats and sheep through the Upāmshu and Antaryāma (cups), men through the Shukra and Manthin, whole-hooved animals through the season-cups, cows through the Aditya cup. The Āditya cup is drawn with the largest number of riks; therefore cows (*gāvaḥ*) are the most numerous of animals (*pashu*); in that he thrice draws apart with his hand the Upāmshu (cup), therefore the female goat gives birth to two or three, but sheep are more numerous. The Āgrayaṇa is the father, the *kalasha* is the son; if the Āgrayaṇa is exhausted, he should draw from the *kalasha*; that is as when a father in destitution has recourse to his son.

तद्यत् क॒लश॑ उप॒दस्ये॑दाग्रय॒णाद्गृ॑ह्णीया॒द्यथा॑ पु॒त्रः पि॒तर॑ꣳ क्षि॒त उ॑प॒धाव॑ति ता॒दृगे॒व तदा॒त्मा वा ए॒ष य॒ज्ञस्य॒ यदा॑ग्रय॒णो यद्ग्रहो॑ वा क॒लशो॑ वोप॒दस्ये॑दाग्रय॒णाद्गृ॑ह्णीयादा॒त्मन॑ ए॒वाधि॑ य॒ज्ञं निष्क॑रो॒त्यवि॑ज्ञातो॒ वा ए॒ष गृ॑ह्यते॒ यदा॑ग्रय॒णः स्था॒ल्या गृ॑ह्णाति॑ वाय॒व्ये॑न जुहोति॒

tat yat kalasha upadasyet āgrayaṇāt gṛhṇīyāt yathā putraḥ pitaram kṣhita upadhāvati tādṛk eva tat ātmā vā esha yajñasya yat āgrayaṇo yat graho vā kalasho va upadasyet āgrayaṇāt gṛhṇīyāt ātmana eva adhi yajñam nishkaroti avijñāto vā esha gṛhyate yat āgrayaṇaḥ sthālyā gṛhṇāti vāyavyena juhoti

If the *kalasha* is exhausted, he should draw from the Āgrayaṇa; that is as when a son in destitution has recourse to his father. The Agrayaṇa is the self (*ātma*) of the sacrifice; if the cup or the *kalasha* should be exhausted, he should draw from the Āgrayaṇa; certainly from the self he develops the sacrifice. The Āgrayaṇa is drawn (with the verse) in which there is no discriminating mark; he draws with a pot (*sthālyā*), he offers with (the vessel) for Vāyu.

तस्मा॑त् (२) गर्भे॒णावि॑ज्ञातेन ब्रह्म॒हा ऽव॑भृ॒थमव॑ यन्ति॒ परा॑ स्था॒लीरस्य॒न्त्युद्वा॑य॒व्या॑नि हरन्ति॒ तस्मा॑त् स्त्रिय॑ं जा॒तां परा॑ऽस्य॒न्त्युत् पुमा॑ꣳसꣳ हरन्ति॒ यत् पु॑रो॒रु॒च॒माह॒ यथा॒ वस्य॑स आ॒हर॑ति ता॒दृगे॒व तद्ग्रह॑ं गृ॒ह्णाति॒ यथा॒ वस्य॑स आ॒हृत्य॒ प्राऽऽह॑ ता॒दृगे॒व तद्यत् सा॒दय॑ति॒ यथा॒ वस्य॑स उपनि॒धाया॑प॒क्राम॑ति

tasmāt garbheṇa avijñātena brahma-hā avabhṛtham ava yanti parā sthālīr asyanti u-vāyavyāni haranti tasmāt striyam jātām parā asyanti ut pumāmsam haranti yat purorucham āha yathā vasyasa āharati tādṛk eva tat yat graham gṛhṇāti yathā vasyasa āhṛtya pra āha tādṛk eva tat yat sādayati yathā vasyasa upanidhāya apakrāmati

Therefore (a man) is a slayer of a Brahman (through slaying) an embryo which has not been discriminated. They go to the final bath; they deposit the pots (*sthali*), but lift up (the vessels) for Vāyu; therefore they place (on the ground) a daughter on birth, they lift up a son. [i.e., a daughter at birth is not given as much attention as a son at birth.] In that he utters the Puroruk, it is as when one brings (something) to a superior; in that he draws the cup, it is as when having brought (something) to a superior one, he proclaims (it); in that he puts it down, it is as when having deposited something with a superior, one goes away.

तादृगेव तद्य (३) द्वै यज्ञस्य साम्ना यजुषा
क्रियते शिथिलं तद्यदृचा तद् दृढं
पुरस्तादुपयामा यजुषा गृह्यन्त
उपरिष्टादुपयामा ऋचा यज्ञस्य धृत्यै ॥ 10

tādṛk eva tat yat vai yajñasya sāmnā yajushā kriyate shithilam tat yat ṛchā tat dṛḍham purastāt upayāmā yajushā gṛhyanta uparishṭāt upayāmā ṛchā yajñasya dhṛtyai

Whatever of the sacrifice is accompanied by a Ṣāman or Yajus, is loose; whatever (is done) by a rik is firm; they are drawn with a support in front to the accompaniment of a Yajus, (they are drawn) with a support behind to the accompaniment of a rik, for the support of the sacrifice.

6.5.11 (anuvāka 11) (B)

[World is repeated as it were; plants fade in those vessels used only once; reciting aloud; Indra and Tvashtṛ; fivefold nature of outer yajña; Rik or Sāman are not included in the five]

प्रान्यानि पात्राणि युज्यन्ते नान्यानि यानि
पराचीनानि प्रयुज्यन्तेऽमुमेव तैर्लोकमभि
जयति पराङिव ह्यसौ लोको यानि पुनः
प्रयुज्यन्त इममेव तैर्लोकमभि जयति पुनः
पुनरिव ह्ययं लोकः प्रान्यानि पात्राणि
युज्यन्ते नान्यानि यानि पराचीनानि
प्रयुज्यन्ते तान्यन्वोषधयः परा भवन्ति यानि
पुनः (१) प्रयुज्यन्ते तान्यन्वोषधयः पुनरा
भवन्ति

pra anyāni pātrāṇi yujyante na anyāni yāni parāchīnāni prayujyante amum eva tairlokam abhi jayati parāṅg iva hi asau loko yāni punaḥ prayujyanta imam eva tairlokam abhi jayati punaḥ punar iva hi ayam lokaḥ prānyāni pātrāṇi yujyante nānyāni yāni parāchīnāni prayujyante tāni anu oṣhadhayaḥ parā bhavanti yāni punaḥ prayujyante tāni anu oṣhadhayaḥ punar ābhvanti

Some vessels are used (repeatedly), others not. With those that are employed once only *(parāchīnani)* he conquers yonder world, for yonder world is as it were turned away *(parāng)*. With those, which are used again, he conquers this world, for this world is

repeated as it were again and again. Some vessels are used (repeatedly), and others not. Through those that are used once only the plants fade; through those which are used again the plants revive again.

प्रान्यानि॒ पात्रा॑णि यु॒ज्यन्ते॒ नान्यानि॒ यानि॑
परा॒चीना॑नि प्रयु॒ज्यन्ते॒ तान्यन्वा॑र॒ण्याः
प॒शवोऽर॑ण्य॒मप॑ यन्ति॒ यानि॒ पुन॑ः प्रयु॒ज्यन्ते॒
तान्यनु॑ ग्रा॒म्याः प॒शवो॒ ग्राम॑मुपाव॑यन्ति॒ यो
वै ग्रहा॑णां नि॒दानं॒ वेद॑ नि॒दान॑वान्
भ॒वत्याज्य॒मित्यु॒क्थं तद्वै ग्रहा॑णां नि॒दानं॒

pra anyāni pātrāṇi yujyante na anyāni yāni parāchīnāni prayujyante tāni anu āraṇyāḥ pashavo araṇyam apa yanti yāni punaḥ prayujyante tāni anu grāmyāḥ pashavo grāmam upa-avayanti yo vai grahāṇām nidānam veda nidānavān bhavati ājyam iti uktham tadvai grahāṇām nidānam

Some vessels are used repeatedly, other not. Through those which are used once only the wild animals go to the forest; through those which are used again the domestic animals come back again to the village. He who knows the foundation of the cups becomes possessed of a (sure) foundation. The hymn called the Ājya (Shastra), that is the foundation of the cups.

यदु॑पा॒ꣳशु शꣳस॑ति॒ त (२)
दु॑पाꣳश्वन्तर्या॒मयो॒र्यदु॒च्चैस्तदित॑रेषां॒
ग्रहा॑णामे॒तद्वै ग्रहा॑णां नि॒दानं॒ य ए॒वं वेद॑
नि॒दान॑वान् भवति॒ यो वै ग्रहा॑णां मिथु॒नं वेद॒
प्र प्र॒जया॑ प॒शुभि॑र्मिथु॒नैर्जा॑यते स्था॒लीभि॑र॒न्ये
ग्रहा॑ गृ॒ह्यन्ते॑ वाय॒व्यै॑र॒न्य ए॒तद्वै ग्रहा॑णां
मिथु॒नं य ए॒वं वेद॒ प्र प्र॒जया॑
प॒शुभि॑र्मिथु॒नैर्जा॑यत॒

yat upāmshu shamsati tat upāmshu-antaryāmayoḥ yat uchchhaiḥ tat itareṣhām grahāṇām etat vai grahaṇām nidānam ya evam veda nidānavān bhavati yo vai grahaṇām mithunam veda pra prajayā pashubhir mithunair jāyate sthālībhir anye grahā gṛhyante vāyavyair anya etat vai grahaṇām mithunam ya evam veda pra prajayā pashubhir mithunair jāyata

In that he recites in a low voice, that is (the foundation) of the Upāmshu and the Antaryāma (cups); with that (he recites) aloud, that is (the foundation) of the other cups; he who knows thus becomes possessed of a foundation. He who knows the pairing of the cups is propagated with offspring, with Ray-Cow, with pairings. Some cups are propagated with offspring, with Ray-Cow, with pairings. Some cups are drawn with pots, some with (vessels) for Vāyu; that is the pairing of the cups. He who knows thus is propagated with offspring, with Ray-Cow, with pairings.

इन्द्र॒स्त्वष्टु॒ः सोम॑मभी॒षहा॑ऽपिब॒त् स विष्वङ्
(३) व्या॑र्छ॒त् स आ॒त्मन्ना॒रम॑णं॒ नावि॑न्द॒त् स
ए॒तान॑नुस॒वनं पु॑रो॒डाशा॑नपश्य॒त् तान्
निर॑वप॒त् तैर्वै स आ॒त्मन्ना॒रम॑णमकुरुत॒

तस्मा॑दनुसव॒नं पु॑रो॒डाशा॒ निरु॑प्यन्ते॒
तस्मा॑दनुसव॒नं पु॑रो॒डाशा॑नां॒
प्राश्ञी॑यादा॒त्मन्ने॒वाऽऽरम॑णं कुरुते॒ नैन॒ꣳ
सोमोऽति॑ पवते ब्रह्मवा॒दिनो॑ वदन्ति॒ नर्चा न
यजु॑षा प॒ङ्क्तिरा॑प्य॒तेऽथ॒ किं (४) य॒ज्ञस्य॑
पा॒ङ्क्त्वमिति॑ धा॒नाः क॑र॒म्भः प॑रिवा॒पः
पु॑रो॒डाशाः॑ पय॒स्या॑ तेन॑ प॒ङ्क्तिरा॑प्यते॒ तद्य॒ज्ञस्य॑
पा॒ङ्क्त्वम् ॥ 11

indraḥ tvaṣhṭuḥ somam abhīṣhahā apibat sa viṣhvang vyārchhat sa ātmann āramaṇam na avindat sa etān anusavanam puroḍāshān apashyat tān nir avapat tair vai sa ātman āramaṇam akuruta tasmāt anusavanam puroḍāshā nirupyante tasmāt anusavanam puroḍāshānām prāshnīyāt ātmann evā āramaṇam kurute na enam some ati pavate brahmvādino vadanti na ṛchā na yajuṣhā pañgktir āpyate atha kim yajñasya pāngktatvam iti dhānāḥ karambhaḥ parivāpaḥ puroḍāshaḥ payasyā tena pangktir āpyate tat yajñasya pāngktatvam

Indra forcibly drank the Soma of Tvaṣhṭṛ; he went to pieces on all sides; he found no delight (*āramaṇam*) in himself; he saw these cakes as an addition to the pressing, them he offered, and with them he found delight in himself; therefore as additions to the pressing the cakes are offered; he should partake of the cakes in addition to the pressing; certainly he founds delight in himself, and the Soma does not go out through him. The theologians say, 'Neither by rik nor by Sāman is the five made up; what then is the fivefold character of the sacrifice?' Fried grains (*dhana*), mush (*karambha*), rice grains (*parivāpa*), the cake (*puroḍāsha*), clotted milk (*payasyā*), thereby the five is made up; that is the fivefold character of the sacrifice.

End of Prapāṭhaka 5 (Kāṇḍa 6)

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(6.6): Prapāṭhaka 6

Brāhmaṇa

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6.6.3: [*avabhṛtha;* role of Varuṇa; rākṣhasās; seasons; bridge to the world of light] 186

6.6.4: [Measuring; shape of digging and results] 189

6.6.5: [One feels empty after creating offspring; the eleven deities and offerings; recovers life; power and strength; banishment and return] 192

6.6.6: [paryāgnikṛta rite; support for yajña; Tvaṣhṭṛ moulds forms] 194

6.6.7: [Nominal killing of Soma via pressing; mind is not gone; sacrifice departs; Viṣhṇu is sacrifice; Rik and Sāman plough the sacrifice; gives sap to metres] 195

6.6.8: [Gods divided up the power and strength; Pṛṣhṭa rite; Atigrāhya; symbolism of rites; bodiless is sacrifice; worlds must be made full of Light; worlds distant and near become revealed] 197

6.6.9: [Gods defeat asurās; *adābhya* rite; symbolic slaying of Soma; how does sacrificer go alive to heaven] 199

6.6.10: [Prajāpati is mind; udumbara wood is strength; Amshu leads to the foundation for everything; gold is immortality; hundred years] 200

6.6.11: [The heaven became manifest to Gods through Ṣhoḍashin; Indra attained the summit with Ṣhoḍashin; Ṣhoḍashin is Vajra; Abode of Indra obtained with the stotra having *'hari';* longer metres and asurās; recite a mantra of long metre with ones with shorter metres on either side; time of Sun being half-set is auspicious] 201

6.6.1 (anuvāka 1) (B)

[Gifts; journey to the heaven and the world of light; self of the sacrifice; discernment (gifts)]

सु॒व॒र्गाय॑ वा ए॒तानि॑ लो॒काय॑ हूयन्ते॒ यद्दा॑क्षि॒णानि॒ द्वाभ्यां॒ गार्ह॑पत्ये जुहोति द्वि॒पाद्यज॑मान॒: प्रति॑ष्ठित्या॒ आग्नीध्रे जुहोत्य॒न्तरि॑क्ष ए॒वाऽऽक्र॑मते॒ सदो॒ऽभ्यैति॑ सु॒व॒र्गमे॒वैनं॑ लो॒कं ग॑मयति सौ॒रीभ्या॑मृ॒ग्भ्यां गार्ह॑पत्ये जुहोत्य॒मु॒मे॒वैनं॑ लो॒कꣳ स॒मारो॑हयति॒ नय॑वत्य॒र्चाऽऽग्नीध्रे जुहोति सु॒व॒र्गस्य॑ लो॒कस्या॒भिनी॑त्यै॒ दिवं॑ गच्छ॒ सुवः॑ प॒ते॒ति॒ हिर॑ण्यꣳ (१) हु॒त्वोद्गृ॑ह्णाति

suvargāya vā etāni lokāya hūyante yat dākṣhiṇāni dvābhyām gārhapatye juhoti dvipāt yajamānaḥ pratiṣhṭhityā āgnīdhre juhoti antarikṣha eva ākramate sado abhyaiti suvargam evainam lokam gamayati saurībhyām ṛk-bhyām gārhapatye juhoti amum evainam lokam samārohayati nayavatyā ṛchā āgnīdhre juhoti suvargasya lokasya abhinītyai 'divam gachchha suvaḥ pata iti', (TS 1.4.43.4) hiraṇyam hutvā ut gṛhṇāti

The sacrifices with discernment (gifts) are offered for (going to) the world of heaven. He offers with two (verses) on the Gārhapatya; the sacrificer has two feet; (certainly it serves) for support. He offers in the Agnīdh's altar; certainly he ascends the midworld. He approaches the Sadas; certainly he makes him go to the world of heaven. He offers in the Gārhapatya with verses addressed to Sūrya; certainly he makes him mount the yonder world. He offers in the Agnīdh's altar with a verse containing the word 'Lead', for leading to the world of heaven. 'Go to the heaven, fly to the world of Light (*suvaḥ*)', (TS 1.4.43.4) (with these words) he takes out the radiance (gold) after the offering.

[*dakṣhiṇa:* gifts to the priests, discernment. It is incorrect to render *dakṣhiṇa* as the 'fee for the priests' for priests usually (even now) accept whatever is given to them. There is no contract as suggested by the word 'fee'.]

सुवर्गमेवैनं लोकं गमयति रूपेण वो रूपमभ्यैमीत्याह रूपेण ह्यासाꣳ रूपमभ्यैति यद्धिरण्येन तुथो वो विश्ववेदा वि भजत्वित्याह तुथो ह स्म वै विश्ववेदा देवानां दक्षिणा वि भजति तेनैवैना वि भजत्येतत् ते अग्ने राध (२) ऐति सोमच्युतमित्याह सोमच्युतꣳ ह्यस्य राध ऐति

suvargam evainam lokam gamayati, 'rūpeṇa vo rūpam abhi ā emi', (TS 1.4.43.4) ityāha rūpeṇa hi āsām rūpam abhyaiti yat hiraṇyena, 'tutho vo vishvavedā vi bhajatu', (TS 1.4.43.4) ityāha tutho ha sma vai vishvavedā devānām dakṣhiṇā vi bhajati tena eva enā vi bhajati, 'etat te agne rādhaḥ aiti somachyutam', (TS 1.4.43.5) ityāha somachyutam hi asya rādha aiti

Certainly he makes him go to the world of Light. 'With my form I approach your form', (TS 1.4.43.4) he says; for by his form he approaches their form, in that (he approaches) with gold. 'May Tutha, all-knowing, allot to you', (TS 1.4.43.4) he says; Tutha, all knowing, was wont to allot the gifts of the gods; certainly thereby he divides them. 'This gift of yours, O Agni, comes impelled by the Soma', (TS 1.4.43.5) he says, for his gift comes impelled by the Soma.

तन्मित्रस्य पथा नयेत्याह शान्त्या ऋतस्य पथा प्रेत चन्द्रदक्षिणा इत्याह सत्यं वा ऋतꣳ सत्येनैवैना ऋतेन वि भजति यज्ञस्य पथा सुविता नयन्तीरित्याह यज्ञस्य ह्येता: पथा यन्ति यद्दक्षिणा ब्राह्मणमद्य राध्यास (३) मृषिमार्षेयमित्याहैष वै ब्राह्मण ऋषिरार्षेयो यः शुश्रुवान् तस्मादेवमाह

'tan mitrasya pathā naya' (TS 1.4.43.5) ityāha shāntyā 'ṛtasya pathā preta chandra dakṣhiṇā', (TS 1.4.43.5) ityāha satyam vā ṛtam satyena evaināṁ ṛtena vi bhajati 'yajñasya pathā suvitā nayantīr', (1.4.43.5) ityāha yajñasya hi etāḥ pathā yanti yat dakṣhinā 'brāhmaṇam adya rādhyāsam ṛṣhīm ārṣheyam' (TS 1.4.43.5) ityāha eṣha vai brāhmaṇa ṛṣhir ārṣheyo yaḥ shushruvān tasmāt evam āha

'Lead it by the path of Mitra', he says, for peace. 'Go you on by the path of Truth-in-movement (*ṛta*), of brilliant discernment (*dakṣhiṇa,* gifts)', he says; *satya* is the ṛta (Truth in movement); certainly with Truth (satya) and with Truth in movement (ṛta), he divides them. 'Leading to happiness (*suvita*) by the path of the sacrifice', he says, for the discernment (gift) goes by the path of the sacrifice. 'May I obtain a seer (*brāhmaṇa*) who is sprung from seers', he says. The man of the Word (*brāhmaṇa*) is a Brahman, a seer who is sprung from seers; therefore he says thus.

[*brāhmaṇaḥ:* the master of the sacred or inspired word. (TS 4.2.6.20, RV 10.97.22, 8.58.1, 1.88.19 etc) It does not mean a member of the so-called brāhmin caste.]

वि सुव॒ः पश्य॒ व्य॑न्तरि॑क्ष॒मित्या॑ह सुव॒र्गमे॒वैनं॑ लो॒कं ग॑मयति॒ यत॑स्व सद॒स्यै॑रित्या॑ह मित्र॒त्वाया॒स्मद्दा॑त्रा देव॒त्रा ग॑च्छत॒ मधु॑मतीः प्रदा॒तार॒मा वि॑श॒तेत्या॑ह व॒यमि॒ह प्र॑दा॒तार॒ः स्मो॑ऽस्मान॒मुत्र॒ मधु॑मती॒रा वि॑श॒तेति॑ (४) वावै॑तदा॑ह॒

'vi suvaḥ pashya vi antarikṣham', (TS 1.4.43.9) ityāha suvargam evainam lokam gamayati, 'yatasva sadasyair' (TS 1.4.43.9) ityāha mitratvāya 'asmad dātrā devatrā gachchhata madhumatīḥ pradātāram ā vishata' (TS 1.4.43.10) ityāha vayam iha pradātāraḥ smo asmān amutra madhumatīr ā vishata iti vāva etat āha

'Gaze on the word of Light, gaze on the midworld', (TS 1.4.43.9) he says; certainly he makes him go to the world of Light. 'Join those who are seated', he says, for friendship. 'Given by us, go to the gods, full of sweetness; enter the giver', (TS 1.4.43.10) he says; 'we here are givers; do you there enter us, full of sweetness', he says in effect.

हिर॑ण्यं ददाति॒ ज्योति॒र्वै हिर॑ण्यं॒ ज्योति॑रे॒व पु॒रस्ता॑द्धत्ते सुव॒र्गस्य॑ लो॒कस्यानु॑ख्यात्या अ॒ग्नीधे॑ ददात्य॒ग्निमु॑खाने॒वर्तून् प्रीणाति ब्र॒ह्मणे॑ ददाति॒ प्रसू॑त्यै॒ होत्रे॑ ददात्या॒त्मा वा ए॒ष य॒ज्ञस्य॒ यद्धोता॒ऽऽत्मान॑मे॒व य॒ज्ञस्य॒ दक्षि॑णाभि॒ः सम॑र्धयति ॥ 1

hiraṇyam dadāti jyotirvai hiraṇyam jyotireva purastāt dhatte suvargasya lokasya anukhyātyā agnīdhe dadāti agnimukhān eva ṛtūn prīṇāti brahmaṇe dadāti prasūtyai hotre dadāti ātmā vā eṣha yajñasya yat hotā ātmānam eva yajñasya dakṣhiṇābhiḥ samardhayati

He gives gold; gold is light; certainly he places light before to light up the world of heaven. He gives to the Agnīdh; certainly he

delights the seasons headed by Agni; he gives to the Brahman priest, for origination (the sacrifice); he gives to the Hotṛ who is the self (*ātma*) of the sacrifice; certainly he unites the self of the sacrifice with the discernment (*dakṣhiṇa,* gifts).

6.6.2 (anuvāka 2) (B)

[Sacrifice rests on sacrifice; completion of yajña; faults in a sacrifice; lord of sacrifice]

स॒मि॒ष्ट॒य॒जूꣳषि॑ जुहोति य॒ज्ञस्य॒ समि॑ष्ट्यै॒ यद्वै
य॒ज्ञस्य॑ क्रू॒रं यद्वि॑लि॒ष्टं यद॒त्येति॒ यन्नात्येति॒
यद॑तिक॒रोति॒ यन्नापि॑ क॒रोति॒ तदे॒व तैः
प्रीणाति॒ नव॑ जुहोति॒ नव॒ वै पुरु॑षे प्रा॒णाः
पुरु॑षेण य॒ज्ञः साम्मि॑तो॒ याव॑ने॒व य॒ज्ञस्तं
प्रीणाति॒ षड् ऋ॒ग्मिया॑णि जुहोति॒ षड्वा
ऋ॒तव॑ ऋ॒तूने॒व प्रीणाति॒ त्रीणि॒ यजूꣳषि॒ (१)
त्रय॑ इ॒मे लो॒का इ॒माने॒व लो॒कान् प्रीणाति॒

samiṣhṭa-yajūmṣhi juhoti yajñasya samiṣhṭyai yadvai yajñasya krūram yat viliṣhṭam yat atyeti yat nātyeti yat atikaroti yat na apikaroti tat eva taiḥ prīṇāti nava juhoti nava vai puruṣhe prāṇāḥ puruṣheṇa yajñaḥ sāmmito yāvān eva yajñastam prīṇāti ṣhaṭ ṛgmiyāṇi juhoti ṣhat vā ṛtava ṛtūneva prīṇāti trīṇi yajūmṣhi traya ime lokā imān eva lokān prīṇāti

He offers the Samiṣhṭayajus for the completion of the sacrifice. Whatever is harsh or injured in the sacrifice, what he passes over, what he does redundantly, what he does not do, all that he worships with them. He offers nine; nine are the prāṇās in man; the sacrifice is commensurate with man; he delights all the sacrifice thus. He offers six with riks; the seasons are six; certainly he delights the seasons; he offers three with Yajus; these worlds are three; certainly he delights these worlds.

[Here is the original reference to the prayer asking pardon from the deity for all the faults committed during worship.]

य॒ज्ञ॑ य॒ज्ञं॑ गच्छ य॒ज्ञप॑तिं ग॒च्छेत्या॑ह
य॒ज्ञप॑तिमे॒वैनं॑ गमयति॒ स्वां योनिं॑ ग॒च्छेत्या॑ह॒
स्वामे॒वैनं॒ योनिं॑ गमयत्ये॒ष ते॑ य॒ज्ञो य॑ज्ञपते
स॒हसू॑क्तवाकः सु॒वीर॒ इत्या॑ह॒ यज॑मान ए॒व
वी॒र्यं॑ दधाति

'yajña yajñam gachchha yajñapatim gachchha', (TS 1.4.44) ityāha yajñapatim evainam gamayati, 'svām yonim gachchha, (TS 1.4.44) ityāha svām evainam yoni gamayati 'eṣha te yajño yajñapate saha-sūkta-vākaḥ suvīra', (TS 1.4.44) ityāha yajamāna eva vīryam dadhāti

'O sacrifice, go to the sacrifice, go to the lord of the sacrifice', he says; certainly he makes it go to the lord of the sacrifice. 'Go to your own birthplace', he says; certainly he makes it go to his own birthplace. 'This is your sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble heroes', he says; certainly he confers strength upon the sacrificer.

वा॒सि॒ष्ठो ह॑ सात्यह॒व्यो दे॒वभा॒गं प॑प्रच्छ॒ यत्
सृञ्ज॑यान् बहुया॒जिनोऽयी॑यजो य॒ज्ञे (२) य॒ज्ञं

प्रत्य॑तिष्ठि॒पा३ य॒ज्ञप॒ता३वि॑ति॒ स हो॑वाच य॒ज्ञप॑ता॒विति॑ स॒त्याद्वै सृञ्ज॑या॒: परा॑ ब॒भूवु॒रिति॑ हो॑वाच य॒ज्ञे वाव य॒ज्ञः प्र॑ति॒ष्ठाप्य॑ आसी॒द्यज॑मान॒स्याप॑राभावा॒येति॒ देवा॑ गातुविदो गा॒तुं वि॒त्त्वा गा॒तु मि॒तेत्या॑ह य॒ज्ञ ए॒व य॒ज्ञं प्रति॑ ष्ठापयति॒ यज॑मान॒स्याप॑राभावाय ॥ 2

vāsishṭho ha sātyahavyo devabhāgam paprachchha yat sṛñjayān bahuyājino ayīyajo yajñe yajñam pratyatishṭhipā yajñapatāu iti sa hovācha yajñapatau iti satyāt vai sṛñjayāḥ parā babhūvur iti ha uvācha yajñe vāva yajñaḥ pratishṭhāpya āsīt yajamānasya aparābhāvāyeti 'devā gātuvido gātum vittvā gātum ita, (TS 1.4.44) ityāha yajña eva yajñam prati shṭhāpayati yajamānasya aparābhāvāya

Vāsishṭha Sātyahavya asked Devabhaga, 'When you performed the sacrifice on behalf of Sṛnjayas with many sacrificers, did you cause the sacrifice to rest upon the sacrifice or on the lord of the sacrifice?' He replied, 'On the lord of the sacrifice. 'But in truth Sṛñjayas have been defeated', he said, 'the sacrifice should have been made to rest on the sacrifice, to prevent the defeat of the sacrificer.' 'You gods, that find the way, finding the way, go on the way', he says; certainly he makes the sacrifice to rest upon the sacrifice to prevent the defeat of the sacrificer.

6.6.3 (anuvāka 3) (B)

[*avabhṛtha;* role of Varuṇa; rākṣhasās; seasons; bridge to the world of light]

अ॒व॒भृ॒थ॒य॒जू॒ꣳषि॑ जु॒होति॒ य॒दे॒वार्वा॒ची॒नमेक॑हाय॒नादेन॑: क॒रोति॒ त॒दे॒व तैरव॑ यज॒ते ऽपो॑ऽवभृ॒थमवै॑त्य॒प्सु वै वरु॑णः सा॒क्षादे॒व वरु॑ण॒मव॑ यज॒ते वर्त्म॑ना॒ वा अ॒न्वित्य॑ य॒ज्ञꣳ रक्षाꣳ॑सि जिघाꣳसन्ति॒ साम्ना॑ प्रस्तो॒ताऽन्ववैति॒ साम॒ वै र॑क्षो॒हा रक्ष॑सा॒मप॑हत्यै॒ त्रिर्नि॒धन॒मुपैति॒ त्रय॑ इ॒मे लो॒का ए॒भ्य ए॒व लो॒केभ्यो॒ रक्षा॒ꣳस्य (१) प॑हन्ति॒ पुरु॑षःपुरुषो॒ नि॒धन॒मुपैति॒ पुरु॑षःपुरुषो॒ हि र॑क्ष॒स्वी रक्ष॑सा॒मप॑हत्या

avabhṛtha-yajūmṣhi juhoti yat eva arvāchīnam ekahāyanāt enaḥ karoti tadeva tair avayajate apo avabhṛtham avaiti apsu vai varuṇaḥ sākṣhāt eva varuṇam avayajate vartmanā vā anvitya yajñam rakṣhāmsi jighāmsanti sāmnā prastotā anu-avaiti sāma vai rakṣhohā rakṣhasām apahatyai trir nidhanam upaiti traya ime lokā ebhya eva lokebhyo rakṣhāmsi apahanti puruṣhaḥ puruṣho nidhanam upaiti puruṣhaḥ puruṣho hi rakṣhasvī rakṣhasām apahatyā

He offers the consecrating bath (*avabhṛtha-yajus*) (to mark the completion of the sacrifice); certainly thereby he propitiates whatever sin he has committed in the year

before. He goes to the waters for the final bath; Varuṇa is in the waters; certainly straightway he worships Varuṇa. The Rākṣhasās, following along by the path, seek to injure the sacrifice; the Prastotṛ follows along with the Sāman; the slayer of Rākṣhasās is the Sāman; (certainly it serves) for the smiting away of the Rākṣhasās. Thrice he performs the finale; these worlds are three; certainly from these worlds he (*purusha,* yajamāna) smites away the Rākṣhasās. For the smiting away of the Rākṣhasās each one performs the finale (*nidhānam*), for each one is infested by the Rākṣhasās.

उ॒रुꣳ हि राजा॒ वरु॑णश्च॒कारेत्या॑ह॒ प्रति॑ष्ठित्यै श॒तं ते॑ राजन् भि॒षजः॑ स॒हस्र॒मित्या॑ह भे॒षजमे॒वास्मै॑ करोत्य॒भिष्ठि॑तो॒ वरु॑णस्य॒ पाश॒ इत्या॑ह वरुणपा॒शमे॒वाभि ति॑ष्ठति ब॒र्हिर॒भि जु॑हो॒त्याहु॑तीना॒ं प्रति॑ष्ठित्या॒ अथो॑ अ॒ग्निवत्ये॒व जु॑हो॒त्यप॑बर्हिषः प्रया॒जान् (२) य॑जति

'urum hi rājā varuṇaḥ chakāra', (TS 1.4.45.1, RV 1.24.8) ityāha pratiṣhṭhityai, 'shatam te rājan bhiṣhajaḥ sahasram', (TS 1.4.45.2, RV 1.24.9) ityāha bheṣhajam evāsmai karoti 'abhiṣhṭhito varuṇasya pāsha', (TS 1.4.45.3) ityāhā varuṇapāsham evābhi tiṣhṭhati barhir abhi juhoti āhutīnām pratitiṣhṭhityā atho agnivati eva juhoti apabarhiṣhaḥ prayājān yajāti

'King Varuṇa has made a broad (path)', (TS 1.4.45.1), he says for support. 'A hundred remedies are yours, O King, a thousand', (TS 1.4.45.2), he says; certainly he makes medicine for him. 'The cords of bondage of Varuṇa are overcome', (TS 1.4.45.3) he says; certainly he overcomes the cords of bondage of Varuṇa. He makes the offering over the strew for the support of the offerings; certainly also he offers that which has fire (*agnivati*). He offers the fore-offerings omitting that to the strew.

प्र॒जा वै ब॒र्हिः प्र॒जा ए॒व व॑रुणपा॒शान्मु॑ञ्च॒त्याज्य॑भागौ यजति य॒ज्ञस्यै॒व चक्षु॑षी॒ नान्तरै॑ति॒ वरु॑णं यजति वरुणपा॒शादे॒वैनं॑ मुञ्चत्य॒ग्नीवरु॑णौ यजति सा॒क्षादे॒वैनं॑ वरुणपा॒शान्मु॑ञ्च॒त्यप॑बर्हिषावनूया॒जौ य॑जति प्र॒जा वै ब॒र्हिः प्र॒जा ए॒व व॑रुणपा॒शान्मु॑ञ्चति च॒तुरः॑ प्रया॒जान् य॑जति॒ द्वाव॑नूया॒जौ षट् सं प॑द्यन्ते॒ षड्वा ऋ॒तव॑ (३) ऋ॒तुष्वे॒व प्रति॑ तिष्ठ॒ति

prajā vai barhiḥ prajā eva varuṇapāshāt muñchati ājyabhāgau yajati yajñasyaiva chakṣhuṣhī na antareti varuṇam yajati varuṇapāshāt evainam muñchati agnī-varuṇau yajati sākṣhāt evainam varuṇapāshāt muñchati apabarhiṣhau anūyājau yajati prajā vai barhiḥ prajā eva varuṇapāshāt muñchati chaturaḥ prayājān yajati dvau anūyājau ṣhaṭ sam padyante ṣhadvā ṛtavaḥ ṛtuṣhu eva pratitiṣhṭhati

The strew is offspring; certainly he frees offspring from Varuṇa's cords of bondage. He offers the two portions of butter;

certainly he does not obstruct the two eyes of the sacrifice. He sacrifices to Varuṇa; certainly he frees him from Varuṇa's cords of bondage. He sacrifices to Agni and Varuṇa; certainly straightway he frees him from Varuṇa's cords of bondage. He offers two after-offerings, omitting that to the strew; the strew is offspring; certainly he frees offspring from Varuṇa's cords of bondage. He offers four fore-offerings and two after-offerings; they make up six, the seasons are six; certainly he finds support in the seasons.

अव॑भृथ निचङ्कुणेत्या॑ह यथोदि॒तमे॒व वरु॑ण॒मव॑ यजते समु॒द्रे ते॒ हृद॑यम॒प्स्व॑न्तरित्या॑ह समु॒द्रे ह्य॑न्तर्वरु॑ण॒ः सं त्वा॑ विश॒न्त्वोष॑धीरु॒ताऽऽप॒ इत्या॑हा॒द्भिरे॒वैन॒मोष॑धीभिः स॒म्यञ्चं॑ दधाति॒ देवी॑राप ए॒ष वो॒ गर्भ॒ इत्या॑ह यथाय॒जुरे॒वैतत्

'avabhṛtha nichangkuṇa', (TS 1.4.45.11) ityāha yathā-uditam eva varuṇam avayajate 'samudre te hṛdayam apsvantaḥ', (TS 1.4.45.8), ityāha samudre hi antaḥ varuṇaḥ 'sam tvā vishantu oṣhadhīr utā āpa', (TS 1.4.45.9) ityāha adbhir evainam oṣhadhībhiḥ samyañcham dadhāti 'devīr āpa eṣha vo garbha', (TS 1.4.45.15) ityāha yathāyajur evaitat

'O *avabhṛtha, nichangkuṇa',* he says; certainly he worships Varuṇa by this utterance. 'In the sea is your heart, within the waters', he says, for Varuṇa is in the sea. 'Let the plants and the waters enter you', he says; certainly he unites him with the waters and the plants. 'You divine waters, this is your foetus', he says; that is according to the Yajus mantra.

[*nichañgkuṇa* is that which makes noise (*kuṇa*) in the depths. In the inner yajña it represents all our negative feelings about others. *avabhṛtha* is outwardly the final bath, but inwardly it is the release of all these pent-up feelings and also release of gifts, promised but not given.]

प॒शवो॒ वै (४) सोमो॒ यद्भिन्दू॒नां भ॒क्षये॑त् प॒शुमान्त्स्या॒द्वरु॑ण॒स्त्वे॑नं गृह्णीया॒द्यन्न भ॒क्षये॑दप॒शुः स्या॒न्नैनं॒ वरु॑णो गृह्णीयादु॒पस्पृश्य॑मे॒व प॑शु॒मान् भ॑वति॒ नैनं॒ वरु॑णो गृह्णाति॒ प्रति॑युतो॒ वरु॑णस्य॒ पाश॒ इत्या॑ह वरुणपा॒शादे॒व निर्मु॑च्यते॒ ऽप्र॑तीक्ष॒मा य॑न्ति॒ वरु॑णस्या॒न्तर्हि॑त्या॒ एधो॑ऽस्येधिषी॒महीत्या॑ह स॒मिधै॒वाग्निं न॑म॒स्यन्त॑ (५) उ॒पाय॑न्ति॒ तेजो॑ऽसि॒ तेजो॒ मयि॑ धे॒हीत्या॑ह॒ तेज॑ ए॒वाऽऽत्मन् ध॑त्ते ॥ 3

pashavo vai somo yat bhindūnām bhakṣhayet pashumān syāt varuṇaḥ tu enam gṛhṇīyāt yat na bhakṣhayet apashuḥ syāt na enam varuṇo gṛhṇīyāt upaspṛshyam eva pashumān bhavati na enam varuṇo gṛhṇāti, 'pratiyuto varuṇasya pāsha', (TS 1.4.45.16) ityāha varuṇa-pāshāt eva nirmuchyate aprati-īkṣham āyanti varuṇasya antarhityai 'edho asi edhiṣhīmahi', (TS 1.4.45.17), ityāha samidhā eva agnim namasyanta upāyanti 'tejosi tejo mayi dhehi', (TS 1.4.45.8) ityāha teja eva ātmann dhatte

The Soma is Ray-Cow; if he were to partake of the drops, he would be possessed of Ray-Cows, but Varuṇa would seize him; if he were not to partake, he would have no Ray-Cows, but Varuṇa would not seize him; he should touch them only, he becomes possessed of Ray-Cows, Varuṇa seizes him not. 'The cords of bondage of Varuṇa are loosed', (TS 1.4.45.16) he says; certainly is he freed from Varuṇa's cords of bondage. They advance without looking around for concealment from Varuṇa. 'You are fuel; may we prosper', (TS 1.4.45.17) he says; certainly with the kindling-stick they approach the fire in reverence. 'You are brilliance; grant me brilliance', (TS 1.4.45.18) he says; certainly he bestows brilliance upon himself.

6.6.4 (anuvāka 4) (B)

[Measuring; shape of digging and results]

स्फ्येन॒ वेदि॒मुद्ध॑न्ति रथा॒क्षेण॒ वि मि॑मीते॒ यूपं॑ मिनोति त्रि॒वृत॑मे॒व वज्रं॑ ँ सं॒भृत्य॒ भ्रातृ॑व्याय॒ प्र ह॑रति॒ स्तृत्यै॒ यद॑न्तर्वे॒दि मि॑नुयाद्दे॑वलो॒कम॒भि ज॑येद्यद्ब॑हिर्वे॒दि म॑नुष्यलो॒कं वे॑द्य॒न्तस्य॑ स॒न्धौ मि॑नोत्यु॒भयो॑र्लो॒कयो॑र॒भिजि॑त्या॒ उप॑रसंमितां मिनुयात् पितृलो॒ककाम॑स्य रश॒नसं॑मितां मनुष्यलो॒ककाम॑स्य च॒षाल॑संमितामिन्द्रि॒य-काम॑स्य॒ सर्वा॑न्त्स॒मान् प्र॑ति॒ष्ठाका॑मस्य॒ ये त्रयो॑ मध्य॒मास्तान्त्स॒मान् प॒शुका॑मस्यै॒तान् वा (१) अनु॑ प॒शव॒ उप॑ तिष्ठन्ते॑ प॒शुमा॑ने॒व भ॑वति॒

sphyena vedim ut-hanti ratha-akṣheṇa vi mimīte yūpam minoti trivṛtam eva vajram sambhṛtya bhrātṛvyāya pra harati stṛtyai yat antarvedi minuyāt devalokam abhijayet yat bahirvedi manuṣhyalokam vedi-antasya sandhau minoti ubhayor lokayor abhijityā upara-sammitām minuyāt pitṛloka-kāmasya rashana sammitām manuṣhyaloka-kāmasya chaṣhāla-sammitām indriya-kāmasya sarvān samān pratiṣhṭhā-kāmasya ye trayo madhyamāḥ tān samān pashu-kāmasya etān vā anu pashava upa tiṣhṭhante pashumān eva bhavati

With the wooden sword he digs up the altar, with the axle of a chariot he measures. He sets up the sacrificial post (yūpa); certainly gathering together a threefold bolt he hurls it at his foe to lay him low. If he were to set it (post) up within the altar, he would win the world of the gods; if outside the altar, (he would win) the world of men; he sets it up in the place where the altar and the edge (outside) meet for the winning of both worlds. He sets it (the post) as a link upwards (*upara*) who desires the world of the Pitṛs; (he sets it up) as enveloping (*rashana*) for one who desires the world of men, (he sets it up) as a *chashala* (rod) for one who desires power, and (he set it up) as

connecting all for one who desires support; the three in the middle for one who desires Ray-Cows; for through them Ray-Cows attend (on him); certainly he becomes possessed of Ray-Cows.

व्यति॑षजे॒दित॑रान् प्र॒जयै॒वैनं॑ प॒शुभि॒र्व्यति॑षजति॒ यं का॒मये॑त प्र॒मायु॑कः स्या॒दिति॑ ग॒र्तमि॒तं तस्य॑ मिनुयादुत्तरा॒र्ध्यं॑ वर्षि॑ष्ठ॒मथ॒ ह्रसी॑याꣳसमे॒षा वै ग॑र्त॒मिद्यस्यै॒वं मि॒नोति॑ ताजक् प्र मी॑यते दक्षिणा॒र्ध्यं॑ वर्षि॑ष्ठं मिनुयात् सु॒वर्गका॑म॒स्याथ॒ ह्रसी॑याꣳ-समा॒क्रम॑णमे॒व तत् सेतु॒ं यज॑मानः कुरुते सु॒वर्ग॑स्य लो॒कस्य॒ सम॑ष्ट्यै॒ (२)

vyatiṣhajet itarān prajayā eva enam pashubhir vyatiṣhajati yam kāmayeta pramāyukaḥ syāt iti garta-mitam tasya minuyāt uttara-ardhyam varṣhiṣhṭham atha hṛsīyāmsam eṣhā vai gartamit yasya evam minoti tājak pra mīyate dakṣhiṇa-ardhyam varṣhiṣhṭham minuyāt suvarga-kāmasya atha hrasīyāmsam ākramaṇam eva tat setum yajamānaḥ kurute suvargasya lokasya samaṣhṭyai

He should interlock the others; certainly he interlocks him with offspring and Ray-Cows. If he desire of a man, 'May he be liable to die', he should set it up for him in the fashion of a grave, the northern half the higher, and (the southern) the lower; this is the fashion of a grave; he for whom he sets it up thus swiftly dies. For him who desires the heaven he should set it up with the southern half the higher, and the (northern) half the lower; certainly the sacrificer makes it a ladder and a bridge to attain the world of heaven.

यदेक॑स्मि॒न् यूपे॒ द्वे र॑श॒ने प॑रि॒व्यय॑ति॒ तस्मा॒देको॒ द्वे जा॒ये वि॑न्दते॒ यन्नैका॑ꣳ रश॒नां द्वयो॒र्यूप॑योः परि॒व्यय॑ति॒ तस्मा॒न्नैका॒ द्वौ पती॑ विन्दते॒ यं का॒मये॑त॒ स्त्र्य॑स्य जाये॒तेत्यु॑पा॒न्ते तस्य॒ व्यति॑षजे॒त् स्त्र्ये॑वास्य॑ जायते॒ यं का॒मये॑त॒ पुमा॑नस्य जाये॒तेत्या॒न्तं तस्य॒ प्र वे॑ष्टये॒त् पुमा॑ने॒वास्य॑ (३) जाय॒ते

yat ekasmin yūpe dve rashane parivyayati tasmāt eko dve jāye vindate yat na ekām rashanām dvayor yūpayoḥ pari-vyayati tasmāt na ekā dvau patī vindate yam kāmayeta strī asya jāyeta iti upānte tasya vyatiṣhajet strī eva asya jāyate yam kāmayeta pumān asya jāyeta iti āntam tasya pra veṣhṭayet pumān eva asya jāyate

Since he twines round two girdles on the post, one man wins two wives; since he does not wind one girdle round two posts, therefore one lady does not find two husbands. If he desire of a man, 'may a girl be born to him', he should interwine (the girdles) near the ends; certainly a girl is born to him; if he desire of a man, 'may a son be born to him', he should cover it round right up to the end; certainly a son is born to him.

ऽसु॑रा॒ वै दे॒वान् द॑क्षिण॒त उपा॑नय॒न् तान् दे॒वा
उ॑पश॒ये॒नै॒वापा॑नुदन्त॒ तदु॑पश॒यस्यौ॑पशय॒त्वं
यद्द॑क्षिण॒त उ॑पश॒य उ॑प॒श॒ये॒ भ्रातृ॑व्यापनुत्त्यै॒
सर्वे॒॑ वा अ॒न्ये यूपा॑: प॒शु॒मन्तो॑ऽथौ॑पश॒य
ए॒वाप॒शुस्तस्य॒ यज॑मानः प॒शुर्य॑न्न
नि॑र्दि॒शेदार्ति॒मार्च्छे॒द्यज॑मानो॒ऽसौ ते॑ प॒शुरिति॒
नि॒र्दि॑शे॒द्यं द्वि॒ष्याद्यमे॒व (४) द्वेष्टि॒ तम॑स्मै प॒शुं
नि॒र्दि॑शति॒

asurā vai devān dakṣhiṇata upānayann tān devā upa-shayena eva apānudanta tat upa-shayasya upashayatvam yat dakṣhiṇata upashaya upashaye bhrātṛvya-apanuttyai sarve vā anye yūpāḥ pashumantaḥ atho apashaya eva apashuḥ tasya yajamānaḥ pashur yat na nirdishet ārtim ā ṛchhet yajamāno asau te pashur iti nirdishet yam dviṣhyāt yam eva dveṣhṭi tam asmai pashum nirdiṣhati

The Asurās drove the gods to the south; the gods repelled them by the Upashaya (post); that is why the Upashaya has its name. In that the Upashaya lies near on the south, (it serves) to drive away the foe. All the other posts have *pashu* (attached), the Upashaya has none, its *pashu* is the sacrificer; if he were not to indicate (a *pashu*), the sacrificer would be ruined. 'It (he) is your *pashu*', (with these words) he should indicate whomsoever he hates; whom he hates, him he indicates as a *pashu* to it.

यदि॒ न द्वि॒ष्याद॒ाखुस्ते॑ प॒शुरिति॑ ब्रूया॒न्न
ग्रा॒म्यान् प॒शून् हि॒नस्ति॒ नाऽऽर॒ण्यान्
प्र॒जाप॑तिः प्र॒जा अ॑सृजत॒ सो॑ऽन्नाद्ये॑न॒
व्या॑र्ध्यत॒ स ए॒तामै॑काद॒शिनी॑मपश्य॒त् त॒या वै
सो॑ऽन्नाद्य॒मवा॑रुन्ध॒ यद्द॒श॒ यूपा॒ भव॑न्ति॒
दशा॑क्षरा वि॒राडन्नं॑ वि॒राड् वि॒राजै॒वान्नाद्य॒मव॑
रुन्धे॒ (५)

yadi na dviṣhyāt ākhuḥ te pashur iti brūyāt na grāmyān pashūn hinasti na āraṇyān prajāpatiḥ prajā asṛjata so anna-adyena vyārdhyata sa etām ekādashinīm apashyat tayā vai so annādyam avārundha yat dasha yūpā bhavanti dashakṣharā virāṭ annam virāṭ virājā eva annādyam avarundhe

If he hates none, 'The mole (*ākhu*) is your *pashu*', he should say; he harms neither the domestic nor wild animals. Prajāpati created offspring; he was destitute of proper food; he saw this set of eleven, and therewith he won proper food. In that there are ten posts, the Virāj has ten syllables, and the Virāj is food, he wins proper food by the Virāj.

य ए॑काद॒शः स्तन॑ ए॒वास्यै॒ स दु॒ह ए॒वैनां॒ तेन॒
वज्रो॒ वा ए॒षा सं मी॑यते॒ यदै॑काद॒शिनी॒ सेश्व॒रा
पु॒रस्ता॑त् प्र॒त्यञ्चं॑ य॒ज्ञꣳ सं॑मर्दितो॒र्यत्
पात्नी॑व॒तं मि॒नोति॑ य॒ज्ञस्य॒ प्रत्यु॑त्तब्ध्यै
स॒यत्वाय॑ ॥ 4

ya ekādashaḥ stana eva asyai sa duha evainām tena vajro vā eṣhā sam mīyate yat ekādashinī seshvarā purastāt pratyañcham yajñam sammarditor yat pātnī-vatam minoti yajñasya prati ut-stabdhyai sayatvāya

Thereby he milks the eleventh breast of her. Since the set of eleven is set up, a thunderbolt is formed; it is liable to crush the sacrifice face to face; since he sets up (the stake) (for Tvaṣhṭṛ) with the wives, (it serves) to establish the sacrifice and to bind it.

[See the next anuvāka for the clarification of the eleven.]

6.6.5 (anuvāka 5) (B)

[One feels empty after creating offspring; the eleven deities and offerings; recovers life; power and strength; banishment and return]

प्र॒जाप॑तिः प्र॒जा अ॑सृजत॒ स रि॑रिचा॒नो॑ऽमन्यत॒ स ए॒तामे॑काद॒शिनी॑मपश्य॒त् तया॒ वै स आयु॑रिन्द्रि॒यं वी॒र्यं॑मा॒त्मन्न॑धत्त प्र॒जा इ॒व खलु॒ वा ए॒ष सृ॑जते॒ यो यज॑ते॒ स ए॒तर्हि॑ रिरिचा॒न इ॑व॒ यदे॒षैका॑द॒शिनी॒ भव॒त्यायु॑रे॒व तयै॑न्द्रि॒यं वी॒र्य॑ यज॑मान आ॒त्मन् ध॑त्ते॒

prajāpatiḥ prajā asṛjata sa ririchāno amanyata sa etām ekādashinīm apashyat tayā vai sa āyur indriyam vīryam ātmannadhatta prajā iva khalu vā eṣha sṛjate yo yajate sa etarhi ririchāna iva yat eṣha ekādashinī bhavati āyur eva tayā indriyam vīryam yajamāna ātmann dhatte

Prajāpati created offspring; he thought himself emptied, he saw this set of eleven; with it he bestowed life, power, and strength upon himself; he who sacrifices creates as it were offspring; then he feels emptied as it were; since this set of eleven is (offered), with it the sacrificer bestows life, power, and strength upon himself.

[The eleven above are the deities mentioned in the next sub-section namely, Agni, Sarasvati, Soma, Pushan, Bṛhaspati, All-Gods, Maruts, Indra and Agni together, Savitṛ, Varuṇa, Indra; there are other sets of eleven.]

प्रैवाऽऽग्ने॒येन॑ वापयति मिथु॒नꣳ सा॑रस्व॒त्या करोति॒ रेत॑ः (१) सौ॒म्येन॑ दधाति॒ प्र ज॑नयति पौ॒ष्णेन॑ बार्हस्प॒त्यो भ॑वति॒ ब्रह्म॒ वै दे॒वानां॒ बृ॒ह॒स्पति॒र्ब्रह्म॑णै॒वास्मै॑ प्र॒जाः प्र ज॑नयति वैश्वदे॒वो भ॑वति वैश्वदे॒व्यो॑ वै प्र॒जाः प्र॒जा ए॒वास्मै॒ प्र ज॑नयतीन्द्रि॒यमे॒वैन्द्रेणाव॑ रुन्धे॒ विशं॑ मारु॒तेनौजो॒ बल॑मैन्द्रा॒ग्नेन॑ प्रस॒वाय॑ सावि॒त्रो निर्व॑रुण॒त्वाय॑ वारु॒णो म॑ध्यत॒ ऐ॒न्द्रमा ल॑भते मध्य॒त ए॒वेन्द्रि॒यं यज॑माने दधाति (२)

pra eva āgneyena vāpayati mithunam sārasvatyā karoti retaḥ soumyena dadhāti pra janayati pauṣhṇena bārhaspatyo bhavati brahma vai devānām bṛhaspatir brahmaṇa eva asmai prajāḥ pra janayati vaishvadevo bhavati vaishvadevyo vai prajāḥ prajā evāsmai pra janayati indriyam eva indreṇa avarundhe visham mārutena ojaḥ balam aindrāgnena prasavāya sāvitro nirvaruṇa-tvāya vāruṇo madhyata aindram ā labhate madhyata evendriyam yajamāne dadhāti

With that for Agni he scatters, with that for Sarasvatī he makes a pairing, with that for Soma he impregnates the seed (*retaḥ*), with that for Pūshan he propagates. There is one for Bṛhaspati; Bṛhaspati is the mantra power (Brahman) of the gods; certainly with the mantra power (Brahman) he produces offspring for him. There is one for the All-gods; offspring are connected with the All-gods; certainly he produces offspring for him. By that for Indra he wins power, by that for the Maruts (he wins) the people, by that for Indra and Agni (he wins) force and might; That for Savitṛ is for origination, that for Varuṇa to free oneself from Varuṇa's (cords of bondage). In the middle he offers that for Indra; certainly in the middle he bestows power on the sacrificer.

पु॒रस्ता॑दै॒न्द्रस्य॑ वैश्वदे॒वमा ल॑भते वैश्वदे॒वं॑ वा अन्न॒मन्न॑मे॒व पु॒रस्ता॑द्धत्ते॒ तस्मा॑त् पु॒रस्ता॒दन्न॑मद्यत ऐ॒न्द्रमा॒लभ्य॑ मारु॒तमा ल॑भते॒ विड् वै म॒रुतो॒ विश॑मे॒वास्मा॒ अनु॑ बध्नाति॒ यदि॑ का॒मये॑त॒ योऽव॑गत॒ः सोऽप॑ रुध्यतां॒ योऽप॑रुद्ध॒ः सोऽव॑गच्छ॒त्वित्यै॒न्द्रस्य॑ लो॒के वा॑रु॒णमा ल॑भेत वारु॒णस्य॑ लो॒क ऐ॒न्द्रं (३) य ए॒वाव॑गत॒ः सोऽप॑ रुध्यते॒ योऽप॑रुद्ध॒ः सोऽव॑ गच्छति॒

purastāt aindrasya vaishvadevam ālabhate vaishvadevam vā annam annam eva purastāt dhatte tasmāt purastāt annam adyata aindram ālabhya mārutam ālabhate viḍ vai maruto visham eva asmā anu badhnāti yadi kāmayeta yo avagataḥ sa aparudhyatām yo aparuddhaḥ so ava gachchhatu iti aindrasya loke vāruṇam ālabheta vāruṇasya loka aindram ya eva avagataḥ sa aparudhyate ya aparuddhaḥ so ava gachchhati

In front of that for Indra he offers that for the All-gods; food is connected with the All-gods; certainly he puts food in front; therefore food is eaten in front. Having offered that for Indra he offers that for the Maruts; the Maruts are the people; certainly he fastens the people to him. If he desire, 'May he who has attained (power) be banished; may he who is banished return (to power)'; in the place of that for Indra he should offer that for Varuṇa, in the place of that for Varuṇa that for Indra. He who has attained (power) is banished, he who is banished returns (to power).

यदि॑ का॒मये॑त प्र॒जा मु॑ह्येयु॒रिति॑ प॒शून् व्यति॑षजेत् प्र॒जा ए॒व मो॑हयति॒ यद॑भिवाह॒तो॑ऽपां वा॑रु॒णमा॒लभे॑त प्र॒जा वरु॑णो गृह्णीयाद्दक्षिण॒त उद॑ञ्च॒मा ल॑भतेऽपवाह॒तो॑ऽपां प्र॒जाना॒मव॑रुणग्राहाय ॥ 5

yadi kāmayeta prajā muhyeyur iti pashūn vyatishajet prajā eva mohayati yat abhivāhato apām vāruṇam ālabheta prajā varuṇo gṛhṇīyāt dakṣhiṇata udañcham ālabhate apavāhato apām prajānām avaruṇa-grāhāya

If he desire, 'May the people fall into confusion', he should interchange the animals; certainly he causes the people to fall into confusion. If he should offer that to Varuṇa along the stream of the waters, Varuṇa would seize his offspring; he offers (the *pashu*) facing north on the south side against the stream of the waters to prevent Varuṇa seizing his offspring.

6.6.6 (anuvāka 6) (B)

[paryāgnikṛta rite; support for yajña; Tvaṣhṭṛ moulds forms]

इन्द्र॒ः पत्नि॑या॒ मनु॑मयाजय॒त् तां
पर्यँग्निकृता॒मुद॑सृज॒त् तया॒ मनु॑राध्नो॒द्यत्
पर्यँग्निकृतं पात्नीव॒तमु॑त्सृ॒जति॒ यामे॒व
मनु॒र्ऋद्धि॒माध्नो॒त् तामे॒व यज॑मान ऋध्नोति
य॒ज्ञस्य॒ वा अप्र॑तिष्ठिता॒द्यज्ञः परा॑ भवति य॒ज्ञं
प॑रा॒भव॑न्तं॒ यज॑मा॒नोऽनु॒ परा॑ भवति॒ यदाज्ये॑न
पात्नीव॒तꣳ सꣳस्था॒पय॑ति य॒ज्ञस्य॒ प्रति॑ष्ठित्यै
य॒ज्ञं प्र॑ति॒तिष्ठ॑न्तं॒ यज॑मा॒नोऽनु॒ प्रति॑ तिष्ठति॒

indraḥ patniyā manum ayājayat tām paryagnikṛtām udasṛjat tayā manu ārdhnot yat paryagnikṛtam pātnīvatam utsṛjati yām eva manur ṛddhim ārdhnot tāmeva yajamāna ṛdhnoti yajñasya vā apratiṣhṭhitāt yajñaḥ parā bhavati yajñam parā-bhavantam yajamāno anu parā bhavati yat ājyena pātnīvatam samsthāpayati yajñasya pratiṣhṭhityai yajñam prati-tiṣhṭhantam yajamāno anu prati-tiṣhṭhati

Indra caused Manu to sacrifice with his wife; after the *paryagnikṛta* rite he lets them go; therewith Manu prospered; in that he releases participant in the yajña with the wives using the *paryāgni* rite, the sacrificer prospers with the prosperity with which Manu prospered. From what is unsupported in the sacrifice the sacrifice comes to ruin; as the sacrifice comes to ruin the sacrificer comes to ruin along with it. Since he completes (the offering) (for Tvaṣhṭṛ) with the wives and with butter, (it serves) to support the sacrifice, and as the sacrifice finds support, the sacrificer finds support along with it.

इष्टं व॒पया॒ (१) भव॒त्यनि॑ष्टं व॒शयाऽथ॑
पात्नीव॒तेन॒ प्र च॑रति ती॒र्थ ए॒व प्र च॑र॒त्यथो॑
ए॒त॒र्ह्ये॑वास्य॒ याम॑स्त्वाष्ट्रो भ॑वति॒ त्वष्टा॒ वै
रेत॑सः सि॒क्तस्य॑ रू॒पाणि॒ वि क॑रोति॒
तमे॒व वृषा॑णं॒ पत्नी॒ष्वपि॑ सृजति॒ सोऽस्मै
रू॒पाणि॒ वि क॑रोति ॥ 6

iṣhṭam vapayā bhavati aniṣhṭam vashayā atha pātnīvatena pracharati tīrtha eva pra charati atho etarhi evāsya yāmaḥ tvāṣhṭro bhavati tvaṣhṭā vai retasaḥ siktasya rūpāṇi vi karoti tameva vṛṣhāṇam patnīṣhu apisṛjati so asmai rūpāṇi vi karoti

The offering of the diaphragm (vapa) has been performed, the offering of the cow is not yet over, then he performs (the offering) (for Tvaṣhṭṛ) with the wives; certainly he performs it at the right moment; then indeed comes the conclusion. It is for Tvaṣhṭṛ; Tvaṣhṭṛ who (controls) the seed that is spilt,

moulds forms, him he sets loose as a male among wives; for him he (Tvaṣhṭṛ) moulds forms.

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6.6.7 (anuvāka 7) (B)

[Nominal killing of Soma via pressing; mind is not gone; sacrifice departs; Vişhṇu is sacrifice; Rik and Sāman plough the sacrifice; gives sap to metres]

घ्नन्ति वा एतत् सोमं यदभिषुण्वन्ति यत् सौम्यो भवति यथा मृतायानुस्तरणीं घ्नन्ति तादृगेव तद्यदुत्तरार्धे वा मध्ये वा जुहुयाद्देवताभ्यः समदं दध्याद्दक्षिणार्धे जुहोत्येषा वै पितृणां दिक् स्वायामेव दिशि पितॄन् निरवदयत उद्गातृभ्यो हरन्ति सामदेवत्यो वै सौम्यो यदेव साम्नश्छम्बट्कुर्वन्ति तस्यैव स शान्तिरवे (१) क्षन्ते पवित्रं वै सौम्य

ghnanti vā etat somam yat abhiṣhuṇvanti yat saumyo bhavati yathā mṛtāya anustaraṇīm ghnanti tādṛk eva tat yat uttara-ardhe vā madhye vā juhuyāt devatābhyaḥ samadam dadhyāt dakṣhiṇa-ardhe juhoti eṣhā vai pitṛṇām dik svāyām eva dishi pitṝn niravadayata udgātṛbhyo haranti sāma-devatyo vai saumyo yat eva sāmnaḥ chhambaṭ-kurvanti tasya eva sa shāntiḥ avaikṣhante pavitram vai saumya

They kill the Soma (plant) in that they press it; in that there is (an offering) of Soma, that is as when they (offer) a *vasha* (barren cow) on behalf of the dead. If he were to offer in the northern half or the middle, he would cause conflict with the gods; he offers in the southern half; this is the quarter of the Pitṛs; certainly in their own quarter he worships the Pitṛs. They give to the Udgātṛs; (the offering) of Soma has the Sāman for its deity; whatever of the Sāman they do amiss, that is the pacification (*shanti*) for it. They look at (the *pashu*), for Soma is a purifier.

आत्मानमेव पवयन्ते य आत्मानं न परिपश्येदितासुः स्यादभिददिं कृत्वाऽवेक्षेत तस्मिन् ह्यात्मानं परिपश्यत्यथो आत्मानमेव पवयते यो गतमनाः स्यात् सोऽवेक्षेत यन्मे मनः परागतं यद्वा मे अपरागतम् । राज्ञा सोमेन तद्वयमस्मासु धारयामसीति मनं एवात्मन् दाधार (२) न गतमना भवति

ātmānam eva pavayante ya ātmānam na paripashyet ita-asuḥ syāt abhidadim kṛtvā avekṣheta tasminn hi ātmānam paripashyati atho ātmānam eva pavayate yo gatamanāḥ syāt so avekṣheta, 'yan me manaḥ parāgatam yat vā me aparāgatam rājñā somena tat vayam asmāsu dhārayāmasi', iti mana eva ātmann dādhāra na gatamanā bhavati

Certainly they purify themselves; he should look at (it), for he sees himself in it; certainly also he purifies himself. He whose mind is gone should look at (it), (saying), 'That mind of mine which has gone away, or which has gone elsewhere, by means of King Soma, we keep within us'; certainly he keeps his mind in himself, his mind is not gone.

अप॒ वै तृ॑तीयसव॒ने य॒ज्ञः क्रा॑मतीजा॒नादनी॑जानम॒भ्या॑ग्नावैष्ण॒व्यर्चा घृ॒तस्य॑ यजत्य॒ग्निः सर्वा॑ दे॒वता॒ विष्णु॑र्य॒ज्ञो दे॒वता॑श्चै॒व य॒ज्ञं च॑ दाधारोपा॒ꣳशु य॑जति मिथु॒नत्वाय॑

apa vai tṛtīyasavane yajñaḥ krāmati ijānāt anījānam abhi āgnā-vaiṣhṇavyā ṛchā ghṛtasya yajati agniḥ sarvā devatā viṣhṇur yajño devatāḥ cha eva yajñam cha dādhāra upāmshu yajati mithunatvāya

At the third pressing the sacrifice departs from a person who has sacrificed to one who has not sacrificed (i.e., who has not given gifts); he offers ghee (*ghṛta,* clarity) with a verse to Agni and Vishṇu; all the deities are Agni, the sacrifice is Vishṇu; certainly he supports the deities and the sacrifice. He sacrifices uttering in a low voice for pairing.

ब्रह्मवा॒दिनो॑ वदन्ति मि॒त्रो य॒ज्ञस्य॒ स्वि॑ष्टं युवते॒ वरु॑णो॒ दुरि॑ष्टं॒ क्व॑ तर्हि॑ य॒ज्ञः क्व॑ यज॑मानो भव॒तीति॒ यन्मै॑त्रावरु॒णीं व॒शामा॒लभ॑ते मि॒त्रेणै॒व (३) य॒ज्ञस्य॒ स्वि॑ष्टꣳ शमयति॒ वरु॑णेन॒ दुरि॑ष्टं॒ नाऽऽर्ति॒मार्छ॑ति॒ यज॑मानो॒ यथा॒ वै लाङ्ग॑लेनो॒र्वरां॑ प्रभि॒न्दन्त्ये॒वमृ॑क्सा॒मे य॒ज्ञं प्र भि॑न्तो॒ यन्मै॑त्रावरु॒णीं व॒शामा॒लभ॑ते य॒ज्ञायै॒व प्रभि॑न्नाय म॒त्य॑म॒न्ववा॑स्यति॒ शान्त्यै॑ या॒तया॑मानि॒ वा ए॒तस्य॒ छन्दा॑ꣳसि॒ य ई॑जा॒नश्छन्द॑सामे॒ष रसो॒ यद्व॒शा यन्मै॑त्रावरु॒णीं व॒शामा॒लभ॑ते॒ छन्दा॑ꣳस्ये॒व पु॒नरा प्री॑णा॒त्य (४) या॑तयामत्वा॒याथो॒ छन्द॑ःस्वे॒व रसं॑ दधाति ॥ 7

brahmavādino vadanti mitro yajñasya sviṣhṭam yuvate varuṇo duriṣhṭam kva tarhi yajñaḥ kva yajamāno bhavati iti yan maitrāvaruṇīm vashām ālabhate mitreṇa eva yajñasya sviṣhṭam shamayati varuṇena duriṣhṭam nā ārtim ā ṛchhati yajamāno yathā vai langalena urvarām pra-bhindanti evam ṛk-sāme yajñam pra bhinto yat maitrāvaruṇīm vashām ālabhate yajñāya eva prabhinnāya matyam anu-avāsyati shāntyai yātayāmāni vā etasya chhandāmsi ya ījānaḥ chhandasām eṣha raso yat vashā yat maitrāvaruṇīm vashām ālabhate chhandāmsi eva punaḥ āprīṇāti ayātayāma-tvāya atho chhandaḥ-su eva rasam dadhāti

The theologians say, 'Mitra appropriates the well-performed part of the sacrifice, Varuṇa the ill-performed; where then is the sacrifice, and where is the (part for) sacrificer?' Since he offers a *vasha* to Mitra and Varuṇa, by Mitra he worships the well-performed part of the sacrifice, by Varuṇa, the ill-performed; the sacrificer is not ruined. Even as men plough the field with the plough, so do the rik and the Sāman plough the sacrifice; in that he offers a *vasha* to Mitra and Varuṇa, certainly he rolls a roller over the ploughed-up sacrifice for

making it peaceful. The metres of him who has sacrificed are worn out; the Ray-Cow (*vasha*) is the sap (*rasa*) of the metres; in that he offers the Ray-Cow to Mitra and Varuṇa, he again delights the metres to drive away weariness; certainly also he bestows sap upon the metres.

6.6.8 (anuvāka 8) (B)

[Gods divided up the power and strength; Pṛshṭa rite; Atigrāhya; symbolism of rites; bodiless is sacrifice; worlds must be made full of Light; worlds distant and near become revealed]

दे॒वा वा इ॑न्द्रि॒यं वी॒र्यं॑ व्य॑भजन्त॒ ततो॒
यद॒त्यशि॑ष्यत॒ तद॑तिग्रा॒ह्या॑ अभव॒न्
तद॑तिग्रा॒ह्या॑णामतिग्राह्य॒त्वं यद॑तिग्रा॒ह्या॑
गृ॒ह्यन्त॑ इन्द्रि॒यमे॒व तद्वी॒र्यं॑ यज॑मान आ॒त्मन्
ध॑त्ते॒ तेज॑ आग्ने॒येनै॑न्द्रि॒यमै॒न्द्रेण॑ ब्रह्मवर्च॒सꣳ
सौ॒र्येणो॑प॒स्तम्भ॑नं॒ वा ए॒तद्य॒ज्ञस्य॒
यद॑तिग्रा॒ह्या॑श्च॒क्रे पृ॒ष्ठानि॒ यत् पृ॒ष्ठ्ये॒ न
गृ॑ह्णीयात् प्रा॒ञ्चं॑ य॒ज्ञं पृ॒ष्ठानि॒ सꣳ श्रु॑णीयु॒ः

devā vā indriyam vīryām vyabhajanta tato yat ati-ashishyata tat atigrāhyā abhavann tat atigrāhyāṇām atigrāhyatvam yat atigrāhyā gṛhyanta indriyam eva tat vīryam yajamāna ātmān dhatte teja āgneyena indriyam aindreṇa brahma-varchasam sauryeṇa upastambhanam vā etat yajñasya yat atigrāhyāḥ chakre pṛshṭhāni yat pṛshṭhye na gṛhṇīyāt prāñcham yajñam pṛshṭhāni sam shruṇīyuḥ

The gods divided up power and strength; what there was left over became the Atigrāhya cups, and that is why the Atigrāhyas have their name. In that the Atigrāhyas are drawn, certainly thus the sacrificer bestows upon himself power and strength, (bestows) for Agni brilliance by that, (bestows) power for Indra by that, splendour for Sūrya by that. The Atigrāhyas are the support of the sacrifice, the Pṛshṭhas are the two wheels; if he were not to draw them in the Pṛshṭhya (rite), the Pṛshṭhas would destroy the sacrifice in front.

उ॒दु॒क्थ्ये॑ (१) गृ॒ह्णी॒यात् प्र॒त्यञ्चं॑
य॒ज्ञम॑तिग्रा॒ह्याः॑ सꣳ श्रु॑णीयु॒र्विश्व॒जिति॒
सर्व॑पृष्ठे ग्रहीत॒व्या॑ य॒ज्ञस्य॑ सवी॒र्य॑त्वाय॑
प्र॒जाप॑तिर्दे॒वेभ्यो॑ य॒ज्ञान् व्यादि॑श॒त् स
प्रि॒यास्त॒नूर॑प॒ न्य॑धत्त॒ तद॑तिग्रा॒ह्या॑ अभव॒न्
वित॑नु॒स्तस्य॑ य॒ज्ञ इत्या॑हु॒र्यस्या॑तिग्रा॒ह्या॑ न
गृ॒ह्यन्त॒ इत्यप्य॑ग्निष्टो॒मे ग्र॑हीत॒व्या य॒ज्ञस्य॑
सत॑नु॒त्वाय॑ दे॒वता॒ वै सर्वाः॑ स॒दृशी॑रास॒न् ता
न व्या॒वृत॑मगच्छ॒न्

ut ukthye gṛhṇīyāt pratyañcham yajñam atigrāhyāḥ sam shruṇīyur vishvajiti sarvapṛshṭhe grahītavyā yajñasya savīryatvāya prajāpatir devebhyo yajñān vyādishat sa priyāḥ tanūr apa ni-adhatta tat atigrāhyā abhavann vitanus tasya yajña ityāhuḥ yasya atigrāhyā na gṛhyanta ityapi agnishṭome grahītavyā yajñasya sa tanu-tvāya devatā vai sarvāḥ sadṛshīr āsan tā na vyāvṛtam agachchhan

If he were to draw them in the Ukthya, the Atigrāhyas would destroy the sacrifice behind; but they should be drawn in the Vishvajit with all the Pṛshṭhas, so that the sacrifice may have all its strength. Prajāpati indicated the sacrifices to the gods, he put away their dear forms, they became the Atigrāhyas; They say, 'Bodiless is his sacrifice', 'for who the Atigrāhyas are not drawn.' They should be drawn also in the Agnishṭoma, so that the sacrifice may have its body. All the deities were alike, and were not discriminated.

ते दे॒वा (२) ए॒त ए॒तान् ग्रहा॑नपश्य॒न्
ता॑नगृह्णताऽऽग्ने॒यम॒ग्निरै॒न्द्रमिन्द्रः॑ सौ॒र्यꣳ
सू॒र्यस्ततो॒ वै ते॑ऽन्याभि॑र्दे॒वता॑भि॒र्व्यावृ॑त-
मगच्छ॒न् यस्यै॒वं वि॒दुष॑ ए॒ते ग्रहा॑ गृ॒ह्यन्ते॑
व्या॒वृत॑मे॒व पा॒प्मना॒ भ्रातृ॑व्येण गच्छती॒मे॑
लो॒का ज्योति॑ष्मन्तः स॒माव॑द्वीर्याः का॒र्या॑
इत्या॑हुराग्ने॒येना॒स्मिँल्लो॒के ज्योति॑र्धत्त
ऐ॒न्द्रेणा॒न्तरि॑क्ष इंद्रवा॒यू हि स॒युजौ॑
सौ॒र्येणा॒मुष्मिँल्लो॒के (३) ज्योति॑र्धत्ते॒
ज्योति॑ष्मन्तोऽस्मा इ॒मे लो॒का भ॑वन्ति
स॒माव॑द्वीर्यानिनान् कुरुत

te devāḥ eta etān grahān apashyan tān agṛhṇatā āgneyam agnir aindram indraḥ sauryam sūryaḥ tato vai te anyābhir devatābhir vi-āvṛtam agachchhan yasya evam viduṣha ete grahā gṛhyante vi-āvṛtam eva pāpmanā bhrātṛvyeṇa gachchhati ime lokā jyotiṣhmantaḥ samāvat-vīryāḥ kāryā ityāhur āgneyena asminn loke jyotir dhatta aindreṇa antarikṣhe indravāyū hi sayujau sauryeṇa amuṣhminn loke jyotir dhatte jyotiṣhmanto asmā ime lokā bhavanti samāvat-vīryān enān kuruta

These gods saw these cups and drew them, Agni (drew) that for Agni, Indra that for Indra, Sūrya that for Sūrya; then indeed were they discriminated from the other gods; he, for whom knowing thus these cups are drawn, is discriminated from his evil foe. 'These worlds must be made full of light, with similar strength', they say; certainly with that for Agni he bestows light on this world, with that for Indra (he bestows light) on the midworld, for Indra and Vāyu are yoke-fellows; with that for Sūrya on yonder world he bestows light; full of light these worlds become for him; he makes them of like strength.

ए॒तान् वै ग्रहा॑न् ब॒म्बावि॒श्वव॑यसाववित्तां॒
ताभ्या॑मि॒मे लो॒काः परा॑ञ्चश्चा॒र्वाञ्च॑श्च॒
प्राभु॒र्यस्यै॒वं वि॒दुष॑ ए॒ते ग्रहा॑ गृ॒ह्यन्ते॒ प्रास्मा॑
इ॒मे लो॒काः परा॑ञ्चश्चा॒र्वाञ्च॑श्च भान्ति ॥ 8

etān vai grahān bambā-vishvavayasau avittām tābhyām ime lokāḥ parāñchaḥ cha arvāñchaḥ cha prābhur yasya evam viduṣha ete grahā gṛhyante pra asmā ime lokāḥ parāñchaḥ cha arvānchaḥ cha bhānti

Bamba and Vishvavayasa found these cups, and to them these worlds, the distant and the near, became revealed; to him, for whom knowing thus, these cups are drawn, these worlds, the distant and the near, become revealed.

6.6.9 (anuvāka 9) (B)

[Gods defeat asurās; *adābhya* rite; symbolic slaying of Soma; how does sacrificer go alive to heaven]

दे॒वा वै यद्य॒ज्ञेऽकु॑र्वत॒ तदसु॑रा अकु॑र्वत॒ ते दे॒वा अदा॑भ्ये॒ छन्दा॑ꣳसि॒ सव॑नानि॒ सम॑स्थापयन्॒ ततो॑ दे॒वा अभ॑व॒न् पराऽसु॑रा॒ यस्यै॒वं वि॒दुषोऽदा॑भ्यो गृ॒ह्यते॒ भव॑त्या॒त्मना॒ परा॑ऽस्य॒ भ्रातृ॑व्यो भवति॒ यद्वै दे॒वा असु॑रा॒नदा॑भ्ये॒नाद॑भ्नु॒वन् तददा॑भ्यस्यादाभ्य॒त्वं य ए॒वं वेद॑ द॒भ्नोत्ये॒व भ्रातृ॑व्यं॒ नैनं॒ भ्रातृ॑व्यो द॒भ्नोति॒ (१)

devā vai yat yajñe akurvata tat asurā akurvata te devā adābhye chhandāmsi savanāni samasthāpayann tato devā abhavann parā asurā yasya evam vidușho adābhyo gṛhyate bhavati ātmanā parā asya bhrātṛvyo bhavati yadvai devā asurān adābhyena adabhruvann tat adābhyasya adābhyatvam ya evam veda dabhnoti eva bhrātṛvyam na enam bhrātṛvyo dabhnoti

Whatever the gods did at the sacrifice the Asurās did. The gods caused the metres and the pressings to find support in the Adābhya; then the gods prospered, the Asurās were defeated; he, for whom knowing thus the Adābhya is drawn, prospers himself, his foe is defeated. Because the gods defeated the Asurās with the Adābhya (inviolable), that is why the Adābhya has its name. He who knows thus overcomes his foe; his foe overcomes him not.

ए॒षा वै प्र॒जाप॑तेरतिमो॒क्षिणी॒ नाम॑ त॒नूर्यद॑दाभ्य॒ उप॑नद्धस्य गृ॒ह्णात्यति॑मुक्त्या॒ अति॑ पा॒प्मानं॒ भ्रातृ॑व्यं मुच्यते॒ य ए॒वं वेद॒ घ्नन्ति॒ वा ए॒तत् सोमं॒ यद॑भिषु॒ण्वन्ति॒ सोमे॑ ह॒न्यमा॑ने य॒ज्ञो ह॑न्यते य॒ज्ञे यज॑मानो

eṣhā vai prajāpater atimokṣhiṇī nāma tanur yat adābhya upanaddhasya gṛhṇāti atimuktyā ati pāpmānam bhrātṛvyam muchyate ya evam veda ghnanti vā etat somam yat abhiṣhuṇvanti some hanyamāne yajño hanyate yajñe yajamāno

The Adābhya (inviolable) is the form of Prajāpati, which grants freedom (*atimokṣhiṇī*); he draws from (the Soma) which is tied up for (giving it) freedom; he who knows thus is set free from his evil foe. They kill the Soma (plant) in that they press it; in the slaying of the Soma the sacrifice is slain, with the sacrifice the sacrificer (is slain).

ब्रह्मवा॒दिनो॑ वदन्ति॒ किं तद्य॒ज्ञे यज॑मानः कुरु॒ते येन॒ जीव॑न्त्सुव॒र्गं लो॒कमेतीति॑ जीवग्र॒हो वा ए॒ष यद॑दा॒भ्योऽन॑भिषुतस्य गृह्णाति॒ (२) जीव॑न्तमे॒वैनꣳ॑ सुव॒र्गं लो॒कं ग॑मयति॒ वि वा ए॒तद्य॒ज्ञं छि॑न्दन्ति॒ यददा॑भ्ये सꣳस्था॒पय॑न्त्य॒ꣳशूनपि॑ सृजति य॒ज्ञस्य॒ सन्त॑त्यै ॥ 9

brahmavādino vadanti kim tat yajñe yajamānaḥ kurute yena jīvann suvargam lokam eti iti jīvagraho vā eṣha yat adābhyo anabhiṣhutasya gṛhṇāti jīvantam evainam suvargam lokam gamayati vi vā etat yajñam chhindanti yat adābhye samsthāpayanti amshūn api sṛjati yajñasya santatyai

The theologians say, 'What is it that the sacrificer does in the sacrifice whereby he goes alive to the world of heaven?' The Adābhya is the holding of the jīva and going (i.e., going alive, *jīvagraho*); he draws from (the Soma) before pressing; certainly he makes him go alive to the world of heaven. Now they break the sacrifice asunder when they make it find support in the Adābhya; he lets go the shoots (*amshuno),* for the continuance of the sacrifice.

6.6.10 (anuvāka 10) (B)

[Prajāpati is mind; udumbara wood is strength; Amshu leads to the foundation for everything; gold is immortality; hundred years]

दे॒वा वै प्र॒बा॒हुग्ग्रहा॑नगृह्णत॒ स ए॒तं
प्र॒जाप॑तिर॒ꣳशुम॑पश्य॒त् तम॑गृह्णीत॒ तेन॒ वै स
आ॑र्ध्नो॒द्यस्यै॒वं वि॒दुषो॒ऽꣳशुर्गृ॒ह्यत॑ ऋ॒ध्नोत्ये॒व
स॒कृद॑भिषुतस्य गृह्णाति स॒कृद्धि स
तेनाऽऽर्ध्नो॒न्मन॑सा गृह्णाति॒ मन॑ इ॒व हि
प्र॒जाप॑तिः प्र॒जाप॑ते॒राप्त्या॒ औदु॑म्बरेण
गृह्णा॒त्यूर्ग्वा उ॑दु॒म्बर॒ ऊर्ज॑मे॒वाव॑ रुन्धे॒
चतु॑ःस्रक्ति भवति दि॒क्ष्वे (१) व प्रति॑ तिष्ठति॒

devā vai prabāhuk grahān agṛhṇata sa etam prajāpatir amshum apashyat tam agṛhṇīta tena vai sa ārdhnot yasya evam viduṣho amshur gṛhyata ṛdhnoti eva sakṛt- abhiṣhutasya gṛhṇāti sakṛt hi sa tena ardhnot manasā gṛhṇāti mana iva hi prajāpatiḥ prajāpater āptyā audumbareṇa gṛhṇāti ūrk vā udumbara ūrjam eva avarundhe chatuḥ-srakti bhavati dikṣhu eva prati tiṣhṭhati

The gods drew the cups in a line; Prajāpati saw this Amshu (ray or delight, cup), drew it, and therewith prospered. Certainly he prospers who knows thus for whom the Amshu is drawn. He draws from (the Soma) when it has been once pressed, and he obtains prosperity. He draws with the mind, for Prajāpati is mind as it were; (certainly it serves) to obtain Prajāpati. He draws with (a vessel) of Udumbara (wood); the Udumbara is strength; certainly he wins strength; it has four corners; certainly he finds support in the quarters.

[Udumbara: ficus geomereta]

यो वा अ॒ꣳशोरा॒यत॑नं॒ वेदा॒ऽऽयत॑नवान्
भवति वामदे॒व्यमिति॒ साम॒ तद्वा
अ॑स्या॒ऽऽयत॑नं॒ मन॑सा॒ गाय॑मानो
गृह्णात्या॒यत॑नवाने॒व भ॑वति॒ यद॑ध्व॒र्यु॒रꣳशुं
गृ॒ह्णन् नार्धये॑दु॒भाभ्यां॒ नर्ध्ये॑ताध्व॒र्यवे॑ च॒
यज॑मानाय च॒ यद॒र्धये॑दु॒भाभ्या॑मृध्ये॒तान॑वानं
गृह्णाति॒ सैवास्य॒र्द्धिर्हिर॑ण्यम॒भि व्य॑नित्य॒ (२)
मृतं॒ वै हिर॑ण्य॒मायु॑ः प्रा॒ण
आयु॑षै॒वामृत॑म॒भि धि॑नोति श॒तमा॑नं भवति
श॒तायु॑ः पुरु॑षः श॒तेन्द्रि॑य॒ आयु॑ष्ये॒वेन्द्रि॒ये
प्र॒ति॑ तिष्ठति ॥ 10

yo vā amshor āyatanam veda ayatanavān bhavati vāmadevyam iti sāma tat vā asya āyatanam manasā gāyamāno gṛhṇāti āyatanavān eva bhavati yat adhvaryur amshum gṛhṇann na ardhayet ubhābhyām na ṛdhyeta adhvaryave cha yajamānāya cha yat ardhayet ubhābhyām ṛdhyeta anavānam gṛhṇāti sa eva asya ṛddhir hiraṇyam abhi vi-aniti amṛtam vai hiraṇyam āyuḥ prāṇa āyuṣhā eva amṛtam abhi dhinoti 'shatamānam bhavati shatāyuḥ puruṣhaḥ shatendriya āyuṣhi eva indriye prati tiṣhṭhati'

He who knows the foundation of the Amshu becomes possessed of a foundation. The Sāman is that called the Vāmadevya; singing in his mind that foundation he draws; certainly he becomes possessed of a foundation. If the Adhvaryu were not to make a success of drawing the Amshu, for both the Adhvaryu and the sacrificer, it would go ill; if he were to make a success, for both it would go well; he draws without breathing; this is its success. He breathes (*abhivyan*) over gold; gold is immortality, prāṇa is life; certainly with life he quickens (*abhidhinoti*) immortality; 'it is of a hundred in measure, man has a hundred (years of) life, a hundred powers; certainly in life, in power he finds support'.

[The part beginning with 'shatamānam' is the popular blessing mantra originally in (TS 2.3.11); this mantra is given in (TS 1.5.2.3) with *'shatākṣhara'* replacing *'shatamāna'*; They can be found in volume 1 of Kriṣhṇa Yajur Veda Taittirīya Samhitā published by SAKSIVC.]

6.6.11 (anuvāka 11) (B)

[The heaven became manifest to Gods through Ṣhoḍashin; Indra attained the summit with Ṣhoḍashin; Ṣhoḍashin is Vajra; Abode of Indra obtained with the stotra having *'hari'*; longer metres and asurās; recite a mantra of long metre with ones with shorter metres on either side; time of Sun being half-set is auspicious]

प्र॒जाप॑तिर्दे॒वेभ्यो॑ य॒ज्ञान् व्यादि॑श॒त् स रि॑रिचा॒नो॑ऽमन्यत॒ स य॒ज्ञाना॑ꣳ षो॒ड॒श॒धेन्द्रि॒यं वी॒र्य॑मा॒त्मान॑म॒भि सम॑क्खिद॒त् तत् षो॑ड॒श्य॑भव॒न्न वै षो॑ड॒शी नाम॑ य॒ज्ञो॑ऽस्ति॒ यद्वाव षो॑ड॒शꣳ स्तोत्रꣳ षो॑ड॒शꣳ श॒स्त्रं तेन॑ षो॒ड॒शी तत् षो॑ड॒शिन॑ः षोडशि॒त्वं यत् षो॑ड॒शी गृ॒ह्यते॑ इन्द्रि॒यमे॒व तद्वी॒र्यं॑ यज॑मान आ॒त्मन् ध॑त्ते

prajāpatir devebhyo yajñān vyādishat sa ririchāno amanyata sa yajñānām ṣhoḍasha-dha indriyam vīryam ātmānam abhi samakkhidat tat ṣhoḍashi abhavat na vai ṣhoḍashī nāma yajño asti yat vāva shoḍasham stotram ṣhoḍasham shastram tena ṣhoḍashī tat ṣhoḍashinaḥ ṣhoḍashitvam yat ṣhoḍashī gṛhyata indriyam eva tadvīryam yajamāna ātmān dhatte

Prajāpati assigned the sacrifices to the gods; he thought himself emptied (*ririchāṇaḥ*); he pressed over himself the power and strength of the sacrifice in sixteen ways; that became the Ṣhoḍashin; there is no separate sacrifice Ṣhoḍashin (it is a cup, *graha*); in that there

is a sixteenth Stotra and a sixteenth Shastra, therefore is it the Ṣhoḍashin, and that is why the Ṣhoḍashin has its name. In that the Ṣhoḍashin is drawn, so the sacrificer bestows power and strength upon himself.

दे॒वेभ्यो॒ वै सु॑व॒र्गो लो॒को (१) न प्राभ॑व॒त् त ए॒तꣳ षो॑ड॒शिन॑मपश्य॒न् तम॑गृह्णत॒ ततो॒ वै तेभ्य॑ः सुव॒र्गो लो॒कः प्राभ॑व॒द्यत् षो॑ड॒शी गृ॒ह्यते॑ सुव॒र्गस्य॑ लो॒कस्या॒भिजि॑त्या॒ इन्द्रो॒ वै दे॒वाना॑मानुजाव॒र आ॑सी॒त् स प्र॒जाप॑ति॒मुपा॑धाव॒त् तस्मा॑ ए॒तꣳ षो॑ड॒शिन॒ं प्राय॑च्छ॒त् तम॑गृह्णीत॒ ततो॒ वै सो॑ऽग्रं॑ दे॒वता॑ना॒ं पर्यै॒द्यस्यै॒वं वि॒दुष॑ः षोड॒शी गृ॒ह्यते (२) ऽग्र॑मे॒व स॑मा॒नाना॒ं पर्ये॑ति

devebhyo vai suvargo lokaḥ na prābhavat ta etam ṣhoḍashinam apashyan tam agṛhṇata tato vai tebhyaḥ suvargo lokaḥ prābhavadyat ṣhoḍashī gṛhyate suvargasya lokasya abhijityā indro vai devānām ānujāvara āsīt sa prajāpatim upādhāvat tasmā etam ṣhoḍashinam prāyachchhat tam agṛhṇīta tato vai so agram devatānām paryait yasya evam viduṣhaṣh ṣhoḍashī gṛhyate agrameva samānānām paryeti

To the gods the world of heaven did not become manifest; they saw this Ṣhoḍashin, and drew it; then did the world of heaven become manifest to them; Since the Ṣhoḍashin is drawn, (it serves) for the conquest of the world of heaven. Indra was the youngest of the gods, he had recourse to Prajāpati, he bestowed on him the Ṣhoḍashin, he drew it; then indeed did he attain (*pari-ait*) the summit of the gods; he who knows thus and for whom the Ṣhoḍashin is drawn attains the summit of his equals.

प्रातःसव॒ने गृ॑ह्णाति॒ वज्रो॒ वै षो॑ड॒शी वज्र॑ः प्रातःसव॒नꣳ स्वादे॒वैन॒ं योने॒र्निर्गृ॑ह्णाति॒ सव॑नेसवने॒ऽभि गृ॑ह्णाति॒ सव॑नात्सवनादे॒वैन॒ं प्र ज॑नयति तृतीयसव॒ने प॒शुका॑मस्य गृह्णीया॒द्वज्रो॒ वै षो॑ड॒शी प॒शव॑स्तृतीयसव॒नं वज्रे॑णै॒वास्मै॑ तृतीयसव॒नात् प॒शूनव॑ रुन्धे॒ नोक्थ्यै॑ गृह्णीयात् प्र॒जा वै प॒शव॑ उ॒क्थानि॒

prātaḥ savane gṛhṇāti vajro vai ṣhoḍashī vajraḥ prātaḥ-savanam svāt eva enam yoner nirgṛhṇāti savane-savane abhi gṛhṇāti savanāt-savanāt eva enam pra janayati tṛtīya savane pashu-kāmasya gṛhṇīyāt vajro vai ṣhoḍashī pashavaḥ tṛtīyasavanam vajreṇa eva asmai tṛtīya-savanāt pashūn avarundhe na ukthye gṛhṇīyāt prajā vai pashava ukthāni

He draws at the morning pressing; the Ṣhoḍashin is the thunderbolt, the morning pressing is the thunderbolt; certainly he draws it from its own birthplace. At each pressing he draws; certainly from each pressing he produces it. At the third pressing he should draw (it) for one who desires Ray-Cows (*pashu*); the Ṣhoḍashin is the thunderbolt, the third pressing is the Ray-Cow; certainly by means of the thunderbolt he wins for him Ray-Cows from the third pressing. He should not draw (it) in the Ukthya; the Ukthyas are offspring and Ray-Cows.

य॒दु॒क्थ्ये॑ (३) गृ॒ह्णी॒यात् प्र॒जां प॒शून॑स्य॒
निर्द॑हेदतिरा॒त्रे प॒शुका॑मस्य गृह्णीया॒द्वज्रो॒ वै
षो॑ड॒शी वज्रे॑णै॒वास्मै॑ प॒शून॑व॒रुध्य॒
रात्रि॑यो॒परि॑ष्टाच्छमय॒त्यप्य॑ग्निष्टो॒मे रा॑ज॒न्य॑स्य
गृह्णीयाद्व्या॒वृत्का॑मो॒ हि रा॑ज॒न्यो॑ यज॑ते सा॒ह्न
ए॒वास्मै॒ वज्रं॑ गृह्णाति॒ स ए॑नं॒ वज्रो॒ भूत्या॑
इ॒न्धे निर्वा॑दहत्येकवि॒ꣳशꣳ स्तो॒त्रं भ॑वति॒
प्रति॑ष्ठित्यै॒ हरि॑वच्छस्यत॒ इन्द्र॑स्य प्रि॒यं धामो॑
(४) पा॑प्नोति॒

yadukthye gṛḥṇīyāt prajām pashūnasya nirdahet atirātre pashukāmasya gṛhṇīyāt vajro vai ṣhoḍaṣhī vajreṇaiva asmai pashūn avarudhya rātriya upariṣhṭāt shamayati api-agniṣhṭome rājanyasya gṛhṇīyāt vyāvṛtkāmo hi rājanyo yajate sa-ahna evāsmai vajram gṛhṇāti sa enam vajro bhūtyā indhe nir vā dahati ekavimsham stotram bhavati pratiṣhṭhityai harivat shasyata indrasya priyam dhāma upa-āpnoti

If he were to draw (it) in the Ukthya, he would consume his offspring and Ray-Cows (*pashu*). He should draw (it) for one who desires Ray-Cows in the Atirātra; the Ṣhoḍashin is the thunderbolt; certainly having won Ray-Cows for him by the thunderbolt, he calms them later with (the Shastras of) the night. He should also draw (it) in the Agniṣhṭoma for a king (Rājanya), for a king sacrifices desiring distinction; certainly in the day-rite, he grasps a bolt for him, and the bolt kindles him to prosperity, or it burns him; the twenty-onefold is the Stotra used for support; what is recited has the word 'horse of Indra (*hari*)' in it; he obtains the dear abode of Indra.

कनी॑याꣳसि॒ वै दे॒वेषु॒
छन्दा॒ꣳस्यास॒ञ्ज्याया॒ꣳस्यसु॑रेषु॒ ते दे॒वाः
कनी॑यसा॒ छन्द॑सा॒ ज्याय॒श्छन्दो॒ऽभि
व्य॑शꣳस॒न् ततो॒ वै तेऽसु॑राणां लो॒कम॑वृञ्जत॒
यत् कनी॑यसा॒ छन्द॑सा॒ ज्याय॒श्छन्दो॒ऽभि
वि॒शꣳस॑ति॒ भ्रातृ॑व्यस्यै॒व तल्लो॒कं वृ॑ङ्क्ते॒
ष॒ड॒क्ष॒रा॒ण्यति॑ रेचयन्ति॒ षड् वा ऋ॒तव॑
ऋ॒तूने॑व प्री॑णाति च॒त्वारि॒ पूर्वा॒ण्यव॑
कल्पयन्ति (५)

kanīyāmsi vai deveṣhu chhandāmsi āsann jyāyāmsi asureṣhu te devāḥ kanīyasā chhandasā jyāyaḥ chhando abhi vi-ashamsan tato vai te asurāṇām lokam avṛñjata yat kanīyasā chhandasā jyāyaḥ chhandaḥ abhi vishamsati bhrātṛvyasya eva tat lokam vṛṅgkte ṣhaṭ-akṣharāṇi ati rechayanti ṣhaḍvā ṛtava ṛtūn eva prīṇāti chatvāri pūrvāṇi ava kalpayanti

The shorter metres were among the gods, the larger ones among the Asurās; the gods recited the longer metres with the shorter ones on either side; then indeed did they appropriate the world of the Asurās. In that he recites the mantra in a longer metre with (mantrās in) a shorter metre on either side, certainly he appropriates the world of his foe. They make six syllables redundant; the seasons are six; certainly he delights the seasons. They place four in front.

चतु॑ष्पद ए॒व प॒शूनव॑ रुन्धे॒ द्वे उत्त॑रे द्वि॒पद॑
ए॒वाव॑ रुन्धे ऽनु॒ष्टुभ॑म॒भि सं पा॑दयन्ति॒ वाग्वा
अ॑नु॒ष्टुप् तस्मा॑त् प्रा॒णाना॒ं वागु॑त्त॒मा
स॑मयाविषि॒ते सूर्ये॑ षोड॒शिन॑ः
स्तो॒त्रमु॒पाक॑रोत्ये॒तस्मि॒न् वै लो॒क इन्द्रो
वृ॒त्रम॑हन्त्सा॒क्षादे॒व वज्र॒ं भ्रातृ॑व्याय॒ प्र
ह॑रत्यरुणपिश॒ङ्गोऽश्वो॒ दक्षि॑णै॒तद्वै वज्र॑स्य
रू॒पꣳ समृ॑द्ध्यै ॥ 11

chatuṣhpada eva pashūn avarundhe dve uttare dvipada eva avarundhe anuṣhṭubham abhi sam pādayanti vāk vā anuṣhṭup tasmāt prāṇānām vāk uttamā samayā-viṣhite sūrye ṣhoḍashinaḥ stotram upa-ākaroti etasminn vai loka indro vṛtram ahann sākṣhāt eva vajram bhrātṛvyāya pra harati aruṇa-pishango ashvo dakṣhiṇā etat vai vajrasya rūpam samṛddhayai

Certainly he wins four-footed Ray-Cows (*pashu*); later the two-footed; certainly he wins two-footed (Ray-Cows); they make up an Anuṣhṭubh; the Anuṣhṭubh is speech, therefore speech is the highest of the prāṇās. When the sun is half-set, he begins the Stotra of the Ṣhoḍashin; in this world Indra slew Vṛtra; certainly straightway he hurls the bolt against his foe. The sacrificial gift (dakṣhiṇa) is a reddish-brown horse; that is the form of the bolt; (certainly it serves) for success.

[A verse of Anuṣhṭubh metre has four pādās, each of 8 syllables, for a total of 32.]

End of Prapāṭhaka 6

End of Kāṇḍa 6

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7.1.1 (anuvāka 1) (B)

[Light and successors, sacrifice is perfect; Prajāpati's sacrifice with his own body; great life-energy; Agnishṭoma and Prajāpati; creation of types of living beings; creation of metres and stoma; shūdra meaning]

प्र॒जन॑नं॒ ज्योति॑र॒ग्निर्दे॒वता॑नां॒ ज्योति॑र्वि॒राट्
छन्द॑सां॒ ज्योति॑र्वि॒राड् वा॒चो॑ऽग्नौ सं ति॑ष्ठते
वि॒राज॑म॒भि सं प॑द्यते॒ तस्मा॒त् तज्ज्योति॑रुच्यते॒
द्वौ स्तोमौ॑ प्रातःसव॒नं व॑हतो॒ यथा॑

प्रा॒णश्चा॑पा॒नश्च॒ द्वौ माध्यं॑न्दिन॒ꣳ सव॑नं॒ यथा॒
चक्षु॑श्च॒ श्रोत्रं॑ च॒ द्वौ तृ॑तीयसव॒नं यथा॒ वाक् च॑
प्रति॒ष्ठा च॒ पुरु॑षसम्मितो॒ वा ए॒ष य॒ज्ञो॑ऽस्थू॑रि॒
(१) यं काम॑ं का॒मय॑ते॒ तमे॒तेना॒भ्य॑श्नुते॒ सर्व॒ꣳ
ह्यस्थू॑रिणाऽभ्यश्नु॒ते॑

prajananam jyotir agnir devatānām jyotir virāṭ chhandasām jyotir virāṭ vāchaḥ agnau samtiṣhṭhate virajam abhi sam padyate tasmāt tat jyotir uchyate dvau stomau prataḥ savanam vahato yathā prāṇaḥ cha apānaḥ cha dvau mādhyandinam savanam yathā chakṣhuḥ cha shrotram cha dvau tṛtīya-savanam yathā vāk cha pratiṣhṭhā cha puruṣha-sammito vā eṣha yajñaḥ asthūriḥ yam kāmam kāmayate tam etena abhi ashnute sarvam hi asthūriṇa abhyashnute

Light (*jyoti*) is the generation of successors, (i.e., the knowledge is preserved by successors). Agni is the light of the gods; the Virāj is the light of the metres. The Virāj of speech ends in Agni; it is produced according to the Virāj. Therefore it is called light. Two Stomās bear the morning pressing, like the inbreath and outbreath; two (bear) the midday pressing, like eye and ear; two (bear) the third pressing, like speech and support. This sacrifice is commensurate with man, and is perfect (*asthuri).* Whatever desire a man has, he wins by means of it, for one wins all by that which is perfect.

ऽग्नि॒ष्टो॑मे॒न वै प्र॒जाप॑तिः प्र॒जा अ॑सृजत॒ ता
अ॑ग्नि॒ष्टो॒मेनै॒व पर्य॑गृह्णा॒त् तासा॑ं॒
परि॑गृहीतानामश्वत॒रो॑ऽत्य॑प्रवत॒ तस्या॑नु॒हाय॒
रेत॒ आऽद॑त्त॒ तद्ग॑र्द॒भे न्य॑मा॒र्ट् तस्मा॑द्गर्द॒भो
द्वि॒रे॑ता॒ अथो॑ आहु॒र्वड॑बाया॒ं न्य॑मा॒र्डिति॒
तस्मा॒द्वड॑बा द्वि॒रे॑ता॒ अथो॑ आहु॒रोष॑धीषु॒ (२)
न्य॑मा॒र्डिति॒ तस्मा॒दोष॑ध॒योऽन॑भ्यक्ता॒ रेभ॒न्ति

agni-ṣhṭomena vai prajāpatiḥ prajā asṛjata tā agni-ṣhṭomena eva pari-agṛhṇāt tāsām pari-gṛhītānām ashvataro ati-apravata tasya anuhāya reta ā adatta tat gardabhe ni-amārṭ tasmāt gardabho dviretā atho āhur vaḍabāyām ni-amārṭ iti tasmāt vaḍabā dviretā atho āhuḥ oṣhadhīṣhu ni-amārṭ iti tasmāt oṣhadhayo anabhyaktā rebhanti

By means of the Agniṣhṭoma, Prajāpati created offspring; by means of the Agniṣhṭoma he grasped them. When he grasped them the great life-energy (*ashvatara,* mule) escaped. Following it he took its seed, and placed it in the ass. Therefore the ass has double seed. They also say, 'He placed it in the mare (*vāḍaba*).' Therefore the mare has double seed. They also say, 'In the plants he placed it.' Therefore plants, though not anointed, glisten.

अथो॑ आहुः प्र॒जासु॒ न्य॑मा॒र्डिति॒ तस्मा॑द्य॒मौ
जा॑येते॒ तस्मा॑दश्वत॒रो न प्र जा॑यत॒ आत्त॑रेता॒
हि तस्मा॑द्ब॒र्हिष्य॑नवक्लृप्तः सर्व॑वेद॒से वा॑ स॒हस्रे॒
वाऽव॑क्लृ॒प्तोऽति॒ ह्यप्र॑वत॒ य ए॒वं

वि॒द्वान॑ग्निष्टो॒मेन॒ यज॑ते॒ प्राजा॑ताः प्र॒जा ज॒नय॑ति॒ परि॒ प्रजा॑ता गृह्णाति॒ तस्मादाहुर्ज्यैष्ठय॒ज्ञ इति॑ (३)

atho āhuḥ prajāsu ni-amārṭ iti tasmāt yamau jāyete tasmāt ashvataro na pra jāyata ātta-retā hi tasmāt barhiṣhi anavaklṛptaḥ sarva-vedase vā sahasre vā avaklṛpto ati hi apravata ya evam vidvān agni-ṣhṭomena yajate prājātāḥ prajā janayati pari prajātā gṛhṇāti tasmāt āhuḥ jyeṣhṭayajña iti

They also say, 'He placed the offspring in it.' Therefore twins are born. Therefore the mule has no offspring, for his seed has been taken from him. Therefore he is not suitable for the sacrifice; also he escapes (easily); but he is suitable in a sacrifice when one gives (to the priests) all one's goods or a thousand. He who knowing thus sacrifices with the Agniṣhṭoma begets exceptional (*prājāta*) offspring and grasps those that are born. Therefore they say, 'It is the best of sacrifices.'

प्र॒जाप॑ति॒र्वाव ज्येष्ठ॒ः स ह्ये॑तेनाग्रेऽय॑जत प्र॒जाप॑तिरकामयत॒ प्र जा॑ये॒येति॒ स मु॑ख॒तस्त्रि॒वृतं॒ निर॑मिमीत॒ तम॒ग्निर्दे॒वताऽन्व॑सृज्यत गाय॒त्री छन्दो॑ रथन्त॒रꣳ साम॑ ब्राह्म॒णो म॑नु॒ष्या॑णाम॒जः प॑शू॒नां तस्मा॒त् ते मुख्या॑ मुख॒तो ह्यसृ॑ज्य॒न्तोर॑सो बा॒हुभ्यां॑ पञ्चद॒शं निर॑मिमीत॒ तमिन्द्रो॑ दे॒वताऽन्व॑सृज्यत त्रि॒ष्टुप् छन्दो॑ बृ॒हत् (४) साम॑ राज॒न्यो॑ मनु॒ष्या॑णा॒मविः॑ पशू॒नां

prajāpatir vāva jyeṣhṭhaḥ sa hi etena agre ayajata prājāpatiḥ akāmayata pra jāyeyeti sa mukhataḥ trivṛtam niramimīta tam agniḥ devatā anvasṛjyata gāyatrī chhando rathantaram sāma brāhmaṇo manuṣhyāṇām ajaḥ pashūnām tasmāt te mukhyā mukhato hi asṛjyanta uraso bāhubhyām pañcha dasham niramimīta tam indro devatā anvasṛjyata triṣhṭup chhando bṛhat sāma rājanyo manuṣhyāṇām aviḥ pashūnām

Prajāpati indeed is the best, for he was the first to perform the sacrifice with it (his own body). Prajāpati desired, 'May I have offspring.' He formed (*niramimīta*) the Trivṛt from his mouth. After it the god Agni was created, the Gāyatrī metre, the Rathantara Sāman, the Brahman among men, the goat (*aja*) among animals; therefore they are the chief, for they were produced from the mouth. From the breast and arms he formed out the Pañchadasha Stoma. After it the god Indra was created, the Trishṭubh metre, the Bṛhat Sāman, the Rājanya among men, the sheep (*avi)* among the animals.

तस्मा॒त् ते वी॒र्या॑वन्तो वी॒र्या॑द्ध्यसृ॑ज्यन्त मध्य॒तः स॑प्तद॒शं निर॑मिमीत॒ तं विश्वे॑ दे॒वा दे॒वता॒ अन्व॑सृज्यन्त॒ जग॑ती॒ छन्दो॑ वैरू॒पꣳ साम॒ वैश्यो॑ मनु॒ष्या॑णां॒ गाव॑ः पशू॒नां तस्मा॒त् त आ॒द्या॑ अन्न॒धाना॒द्ध्यसृ॑ज्यन्त॒ तस्मा॒द्भूया॑ꣳसो॒ऽन्येभ्यो॒ भूयि॑ष्ठा॒ हि दे॒वता॒ अन्व॑सृज्यन्त

tasmāt te vīryavanto vīryāt hi asṛjyanta madhyataḥ saptadasham niramimīta tam vishve devā devatā anu-asṛjyanta jagatī chhando vairūpam sāma vaishyo manuṣhyāṇām gāvaḥ pashūnām tasmāt ta ādyā anna-dhānāt hi asṛjyanta tasmāt bhūyāmso anyebhyo bhūyiṣhthā hi devatā anu-asṛjyanta

Therefore they are strong, for they were created from strength. From the middle he formed the Saptadasha Stoma. After it the All-gods as deities were created along with the Jagatī metre, the Vairūpa Sāman, the Vaishya among men, cows among animals. Therefore they are the foundation of life (*ādya*) for they were created from the receptacle of food. Therefore they are more numerous than others, for they were created after the most numerous of the gods.

[Jagatī metre verse has 48 syllables.]

प॒त्त ए॑कवि॒ꣳशं निर॑मिमीत॒ तम॑नु॒ष्टुप् छन्दो॑
(५) ऽन्व॑सृज्यत वैरा॒जꣳ साम॑ शू॒द्रो
म॑नु॒ष्या॑णा॒मश्व॑ः पशू॒नां तस्मा॒त् तौ
भू॑तसङ्क्रा॒मिणा॒वश्व॑श्च शू॒द्रश्च॒ तस्मा॑च्छू॒द्रो
य॒ज्ञेऽन॑वक्लृप्तो॒ न हि दे॒वता॒ अन्वसृ॑ज्यत॒
तस्मा॒त् पादा॒वुप॑ जीवतः प॒त्तो ह्यसृ॑ज्येतां
प्रा॒णा वै त्रि॒वृद॑र्धमा॒साः प॑ञ्चद॒शः प्र॒जाप॑तिः
सप्तद॒शस्त्रय॑ इ॒मे लो॒का अ॒सावा॑दि॒त्य
ए॑कवि॒ꣳश ए॒तस्मि॒न् वा ए॒ते श्रि॒ता
ए॒तस्मि॒न् प्रति॑ष्ठिता॒ (६) य ए॒वं वेदै॒तस्मि॑न्ने॒व
श्र॑यत ए॒तस्मि॒न् प्रति॑ तिष्ठति ॥ 1

patta ekavimsham niramimīta tam anuṣhṭup chhando anu-asṛjyata vairājam sāma shūdro manuṣhyāṇām ashvaḥ pashūnām tasmāt tau bhūtasankramiṇau ashvaḥ cha shūdraḥ cha tasmāt shūdro yajñe anavaklṛpto na hi devatā anu-asṛjyata tasmāt pādau upa jīvataḥ patto hi asṛjyetām prāṇā vai trivṛt-ardhamāsāḥ pañchadashaḥ prajāpatiḥ saptadashaḥ traya ime lokā asau āditya ekavimshaḥ etasmin vā ete shritā etasmin pratiṣhṭitā ya evam veda etasmin eva shrayata etasmin prati tiṣhṭhati

From his feet he formed the Ekavimsha Stoma. After it the Anuṣhṭubh metre was created along with the Vairāja Sāman, the Shūdra among men, the horse among animals. Therefore the two, the horse and the Shūdra, are dependent on others. Therefore the Shūdra need not do the sacrifice, for he was not created after any gods. Therefore they depend on their feet, for they were created from the feet. The Trivṛt are the breaths; the Pañchadasha (is) the half-months; the Saptadasha (is) Prajāpati; these worlds are three; the Ekavimsha is the sun yonder. In this they rest, in this they find support. He who knows thus rests on this, finds support in this.

[Anuṣhṭubh verse has 32 letters.]

[*shūdra* is derived from *su* (auspicious) and *dra* (to flow); it refers to those persons with quick and graceful movements, the experts in all the works involving moving such as the transportation of goods or persons, couriers etc. Hence the shūdrās among human beings and horses among animals are placed in the same group since both are involved in transportation. In Veda *su* and *shu* are interchangeable. The idea is that since shūdrās are always moving, they need not perform yajña. Deriving *shūdra* from kṣhudra (small or trivial) is plain mischief.]

7.1.2 (anuvāka 2) (B)

[Stomās; desires and worlds]

प्रातःसवने वै गायत्रेण छन्दसा त्रिवृते
स्तोमाय ज्योतिर्दधदेति त्रिवृता ब्रह्मवर्चसेन
पञ्चदशाय ज्योतिर्दधदेति पञ्चदशेनौजसा
वीर्येण सप्तदशाय ज्योतिर्दधदेति सप्तदशेन
प्राजापत्येन प्रजननेनैकविꣳशाय
ज्योतिर्दधदेति स्तोम एव तत् स्तोमाय
ज्योतिर्दधदेत्यथो स्तोम एव स्तोममभि प्र
णयति यावन्तो वै स्तोमास्तावन्तः
कामास्तावन्तो लोका (१) स्तावन्ति
ज्योतीꣳष्येतावत एव स्तोमानेतावतः
कामानेतावतो लोकानेतावन्ति
ज्योतीꣳष्यव रुन्धे ॥ 2

prātaḥ savane vai gāyatreṇa chhandasā trivṛte stomāya jyotir dadhat eti trivṛtā brahmavarchasena pañcha-dashāya jyotir-dadhat eti pañcha-dashena ojasā vīryeṇa sapta-dashāya jyotir-dadhat eti sapta-dashena prājāpatyena prajananena ekavimshāya jyotir-dadhat eti stoma eva tat stomāya jyotirdadhat eti atho stoma eva stomam abhi pra ṇayati yāvanto vai stomāḥ tāvantaḥ kāmāḥ tāvanto lokāḥ tāvanti jyotīmṣhi etāvata eva stomān etāvataḥ kāmān etāvato lokān etāvanti jyotīmṣhi avarundhe

At the morning pressing he keeps glorifying the Trivṛt Stoma by the Gāyatrī metre; the Pañchadasha Stoma by the Trivṛt, which is splendour; the Saptadasha by the Pañchadasha which is force and strength; the Ekavimsha by the Saptadasha which is connected with Prajāpati and causes begetting. Certainly thus Stoma glorifies Stoma; certainly also Stoma leads Stoma forth. As many are the Stomās, so many are the desires, so many the worlds, so many the lights; certainly so many Stomās, so many desires, so many worlds, so many lights does he win.

7.1.3 (anuvāka 3) (B)

[Effects of omitting the various Stomās; obtaining the first place; theologian]

ब्रह्मवादिनो वदन्ति स त्वै यजेत
योऽग्निष्टोमेन यजमानोऽथ सर्वस्तोमेन
यजेतेति यस्य त्रिवृतमन्तर्यन्ति
प्राणाꣳस्तस्यान्तर्यन्ति प्राणेषु मेऽप्यसदिति
खलु वै यज्ञेन यजमानो यजते यस्य
पञ्चदशमन्तर्यन्ति वीर्यं तस्यान्तर्यन्ति वीर्ये
मेऽप्यसदिति खलु वै यज्ञेन यजमानो यजते

brahmavādino vadanti sa tvai yajeta yo agni-ṣhṭomena yajamāno atha sarvastomena yajeta iti yasya trivṛtam antar-yanti prāṇān tasya antaryanti prāṇeṣhu me api asat iti khalu vai yajñena yajamāno yajate yasya pañcha dasham antaryanti vīryam tasya antaryanti vīryam me api asat iti khalu vai yajñena yajamāno yajate

The theologians say, 'He who has sacrificed with the Agniṣhṭoma should also sacrifice with the Sarvastoma. Then the sacrifice is really complete.' If they omit the Trivṛt Stoma, then his prāṇa are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my prāṇa'. If they omit the Pañchadasha Stoma, his strength may decline so he who offers the sacrifice does so with the wish, 'May it be in my strength.'

यस्य सप्तदशमन्तर्यन्ति (१) प्रजां तस्यान्तर्यन्ति प्रजायां मेऽप्यसदिति खलु वै यज्ञेन यजमानो यजते यस्यैकविꣳशमन्तर्यन्ति प्रतिष्ठां तस्यान्तर्यन्ति प्रतिष्ठायां मेऽप्यसदिति खलु वै यज्ञेन यजमानो यजते यस्य त्रिणवमन्तर्यन्त्यृतूꣳश्च तस्य नक्षत्रियां च विराजमन्तर्यन्त्यृतुषु मेऽप्यसन्नक्षत्रियायां च विराजीति (२)

yasya sapta-dasham antaryanti prajām tasya antaryanti prajāyām me api asat iti khalu vai yajñena yajamāno yajate yasya ekavimsham antaryanti pratiṣhṭhām tasya antaryanti pratiṣhṭhāyām me api asat iti khalu vai yajñena yajamāno yajate yasya triṇavam antaryanti ṛtūn tasya nakṣhatriyām cha virājam antaryanti ṛtūṣhu me api asat nakṣhatriyāyām cha virāji iti

If they omit the Saptadasha Stoma, he may not have offspring; so he who offers the sacrifice does so with the wish, 'May it be in my offspring.' If they omit the Ekavimsha Stoma, his support is omitted; so he who offers the sacrifice does so with the wish, 'May it be in my support.' If they omit the Triṇava Stoma, his seasons and the strength of the Nakṣhatrās are omitted; so he who offers the sacrifice does so with the wish, 'May it be in my seasons and the strength of the Nakṣhatrās'.

खलु वै यज्ञेन यजमानो यजते यस्य त्रयस्त्रिꣳशमन्तर्यन्ति देवतास्तस्यान्तर्यन्ति देवतासु मेऽप्यसदिति खलु वै यज्ञेन यजमानो यजते यो वै स्तोमानामवमं परमतां गच्छन्तं वेद परमतामेव गच्छति त्रिवृद्वै स्तोमानामवमस्त्रिवृत् परमो य एवं वेद परमतामेव गच्छति ॥ 3

khalu vai yajñena yajamāno yajate yasya trayas-trimsham antaryanti devatāḥ tasya antaryanti devatāsu me api asat iti khalu vai yajñena yajamāno yajate yo vai stomānām avamam paramatām gachchhantam veda paramatām eva gachchhati trivṛt vai stomānām avamaḥ trivṛt paramo ya evam veda paramatām eva gachchhati

If they omit the Trayastrimsha Stoma, his deities are omitted; so he who offers the sacrifice does so with the wish, 'May it be in my deities.' He who knows the shortest of the Stomās attaining the first place, obtains himself the first place. The Trivṛt is the shortest of Stomās, the Trivṛt occupies the first place. He who knows thus goes to the supreme abode.

7.1.4 (anuvāka 4) (B)

[Two-night rite; anecdote of going to heaven]

अङ्गि॑रसो॒ वै स॒त्रमा॑सत॒ ते सु॑व॒र्गं लो॒कमा॑य॒न्
तेषा॑ꣳ ह॒विष्मा॑ꣳश्च हवि॒ष्कृच्चा॑हीयेता॒ं
ताव॑कामयेताꣳ सुव॒र्गं लो॒कमि॑या॒वेति॒ तावे॒तं
द्वि॑रा॒त्रम॑पश्यता॒ं तमाऽह॑रता॒ं तेना॑यजेता॒ं ततो॒
वै तौ सु॑व॒र्गं लो॒कमै॑ता॒ं य ए॒वं वि॒द्वान्
द्वि॑रा॒त्रे॒ण यज॑ते सुव॒र्गमे॒व लो॒कमै॑ति॒ तावैता॒ं
पूर्वे॑णाह्नाऽग॑च्छता॒मुत्त॑रेण (१)

aṅgiraso vai satram āsata te suvargam lokam āyan teṣhām haviṣhmān cha haviṣhkṛt cha ahīyetām tau ākāmayetām suvargam lokam iyāva iti tau etam dvirātram apashyatām tam ā aharatām tena ayajetām tato vai tau suvargam lokam aitām ya evam vidvān dvirātreṇa yajate suvargam eva lokam eti tau aitām pūrveṇa ahnā agachchhatām uttareṇa

The Aṅgirasās performed a sacrificial session. They went to the world of heaven. Of them Haviṣhmant and Haviṣhkṛt were left behind. They desired, 'May we two go to the world of heaven.' They two saw this two-night rite, they grasped it, and sacrificed with it. Then they went to the world of heaven. He, who knowing thus offers the two-night sacrifice, goes to the world of heaven. They went with the first day (rite) and returned with the second.

अभिप्लु॒वः पूर्व॑मह॑र्भवति॒ गति॒रुत्त॑र॒ं
ज्योति॑ष्टोमोऽग्निष्टो॒मः पूर्व॑मह॑र्भवति॒
तेज॒स्तेनाव॑ रुन्धे॒ सर्व॑स्तोमोऽतिरा॒त्र उत्त॑र॒ꣳ
सर्व॒स्याऽऽप्त्यै॒ सर्व॒स्याव॑रुध्यै गाय॒त्रं
पूर्वेऽह॒न्त्साम॑ भवति॒ तेजो॒ वै गा॑य॒त्री गा॑य॒त्री
ब्र॑ह्मवर्च॒सं तेज॑ ए॒व ब्र॑ह्मवर्च॒समा॒त्मन् ध॑त्ते॒
त्रैष्टु॑भ॒मुत्त॑र॒ ओजो॒ वै वी॒र्यं॑ त्रि॒ष्टुगोज॑ ए॒व
वी॒र्य॑मा॒त्मन् ध॑त्ते रथंत॒रं पूर्वे॑ (२) ऽह॒न्त्साम॑
भवती॒यं वै र॑थंत॒रम॒स्यामे॒व प्रति॑ तिष्ठति

abhiplavaḥ pūrvam ahar bhavati gatir ut-taram jyoti-ṣhṭomo agni-ṣhṭomaḥ pūrvam aharbhavati tejaḥ tena avarundhe sarvastomo atirātra uttaram sarvasya āptyai sarvasya ava-rudhyai gāyatram pūrve ahann sāma bhavati tejo vai gāyatrī gāyatrī brahma-varchasam teja eva brahma-varchasam ātmann dhatte traiṣhṭubham uttara ojo vai vīryam triṣhṭuk oja eva vīryam ātmann dhatte rathantaram pūrve ahann sāma bhavati iyam vai rathantaram asyām eva pratitiṣhṭhati

The first day is the 'Abhiplava', the second is the 'gati'. The first day is the Jyotiṣhṭoma form of the Agniṣhṭoma; with it he wins

splendour. The second day is an Atirātra with all the Stomās, so that he may obtain all and win all. On the first day, the Sāman is in the Gāyatrī (metre). The Gāyatrī is brilliance and splendour; certainly he bestows brilliance and splendour on himself. On the second day, (the Sāman) is in the Trishṭubh (metre). The Trishṭubh is force and strength; certainly he bestows force and strength on himself. The Sāman on the first day is the Rathantara. The Rathantara is this (earth); certainly he stands firm on this (earth). (The Sāman) on the second is the Bṛhat.

बृ॒हदु॑त्त॒रे॑ऽसौ वै बृ॒हद॒मुष्या॑मे॒व प्रति॑ तिष्ठति॒
तदा॑हु॒ः क्व॑ जग॑ती चानु॒ष्टुप् चेति॑ वैखान॒सं
पूर्वे॑ऽह॒न्त्साम॑ भवति॒ तेन॒ जग॑त्यै॒ नैति॑
षो॒ड॒श्युत्त॑रे॒ तेना॑नु॒ष्टुभो॒ऽथा॑ऽऽहु॒र्यत् स॑मा॒ने॑-
ऽर्धमा॒से स्याता॑म॒न्यत॒रस्याह्नो॑ वी॒र्य॑मनु॑
पद्ये॒तेत्य॑मावा॒स्या॑यां॒ पू॒र्वमह॑र्भव॒त्युत्त॑र-
स्मि॒न्नुत्त॑रं॒ नानै॒वार्ध॑मा॒सयो॑र्भवतो॒ नाना॑वीर्ये॑
भवतो ह॒विष्म॑न्निधनं॒ पू॒र्वमह॑र्भवति
ह॒वि॒ष्कृन्नि॑धन॒मुत्त॑रं॒ प्रति॑ष्ठित्यै ॥ 4

bṛhat uttare asau vai bṛhat amushyām eva pratitishṭhati tat āhuḥ kva jagatī cha anushṭup cha iti vaikhānasam pūrve ahann sāma bhavati tena jagatyai naiti ṣhoḍashi uttare tena anushṭubho atha āhuḥ yat samāne ardha-māse syātām anyatarasya ahno vīryam anu padyeta iti amāvāsyāyām pūrvam ahaḥ bhavati uttarasminn uttaram nāna eva ardha-māsayoḥ bhavato nānāvīrye bhavato havishmat-nidhanam pūrvam ahar bhavati havishkṛt-nidhanam uttaram pratishṭhityai

The Bṛhat is yonder (heaven); certainly he stands firm on yonder (heaven). They say, 'Where are the Jagatī and the Anushṭubh?' On the first day the Sāman is that of Vaikhānas; certainly he does not leave the Jagatī. On the second it is the Ṣhoḍashin; certainly he does not leave the Anushṭubh. Then they say, 'If the days fall in the same half-month, then the strength of one day only will belong to the rite.' The first day takes place on the night of new moon; the second on the next day; certainly the days fall on separate half-months, and have the several strengths. The first day has Havishmat, the second Havishkṛt in the finale for support.

7.1.5 (anuvāka 5) (B)

[Creation by Prajāpati; Gods create by tapas; Ray-Cows; the number 333; Indra-Vishṇu anecdote; division into two thirds and one-third; march of the thousand]

आपो॒ वा इ॒दमग्रे॑ सलि॒लमा॑सी॒त् तस्मि॑न्
प्र॒जाप॑तिर्वा॒युर्भू॒त्वाऽच॑र॒त् स इ॒माम॑पश्य॒त् तां
व॑रा॒हो भू॒त्वाऽह॑र॒त् तां वि॒श्वक॑र्मा भू॒त्वा
व्य॑मा॒र्ट् साऽप्र॑थत॒ सा पृ॑थि॒व्य॑भव॒त् तत्
पृ॑थि॒व्यै पृ॑थिवि॒त्वं तस्या॑मश्राम्यत् प्र॒जाप॑ति॒ः
स दे॒वान॑सृजत॒ वसू॑न् रु॒द्राना॑दि॒त्यान् ते
दे॒वाः प्र॒जाप॑तिमब्रुव॒न् प्र जा॑यामहा॒ इति॒

āpo vā idam agre salilam āsīt tasminn prajāpatiḥ vāyuḥ bhūtvā acharat sa imām apashyat tām varāho bhūtvā aharat tām vishva-karmā bhūtvā vi-amārṭ sā aprathata sā pṛthivi-abhavat tat pṛthivyai pṛthivi-tvam tasyām ashrāmyat prajāpatiḥ sa devān-asṛjata vasūn rudrān ādītyān te devāḥ prajāpatim abruvann pra jāyāmahā iti

In the beginning, all this was the waters or the ocean. In it Prajāpati, becoming the wind, moved. He saw her (the nature or Prakṛti), and becoming a boar (varāha) he seized her. Becoming Vishvakarma, he wiped her. She extended, she became the earth, and hence the earth is called 'the extended'. In her Prajāpati made effort. He produced the Gods, Vasus, Rudras, and Ādityas. The Gods said to Prajāpati, 'Let us have offspring.'

[The phrase, *'āpova idam agre salilam āsīt',* occurs earlier in (TS 5.6.4.4) and (TS 5.7.5.4). All the three passages deal with the myth of creation by Prajāpati and the subsequent events. (5.6.4) deals with the creation of earth via wind (Vāyu) and Agni. (5.7.5) deals with the creation of three worlds along with Vishvakarma. The narrative described here is different from the two earlier ones.]

सो॑ऽब्रवी॒त् (१) यथा॒ऽहं यु॒ष्माꣳस्तप॒सा-
ऽसृ॑क्ष्ये॒वं तप॑सि प्र॒जन॑नमिच्छध्व॒मिति॒
तेभ्यो॒ऽग्निमा॒यत॑नं॒ प्राय॑च्छदे॒तेना॒ऽऽयत॑नेन
श्राम्य॒तेति॒ ते॑ऽग्निना॒ऽऽयत॑नेनाश्राम्य॒न् ते
सं॑वत्स॒र एकां॒ गाम॑सृजन्त॒ तां वसु॑भ्यो रु॒द्रेभ्य॑
आदि॒त्येभ्य॒ः प्राय॑च्छन्ने॒ताꣳ र॑क्षध्व॒मिति॒ तां
वस॑वो रु॒द्रा आ॑दि॒त्या अ॑रक्षन्त॒ सा वसु॑भ्यो
रु॒द्रेभ्य॑ आदि॒त्येभ्य॒ः प्राजा॑यत॒ त्रीणि॑ च (२)
श॒तानि॒ त्रय॑स्त्रिꣳशतं॒ च

so abravīt yathā aham yuṣhmān tapasā asṛkṣhi evam tapasi prajananam ichchhadhvam iti tebhyo agnim āyatanam prāyachchhat etenā āyatanena shrāmyāta iti te agninā āyatanena ashrāmyann te samvatsara ekām gām asṛjanta tām vasubhyo rudrebhya ādityebhyaḥ prāyachchhann etām rakṣhadhavam iti tām vasavo rudrā ādityā arakṣhanta sā vasubhyo rudrebhya ādityebhyaḥ pra-ajāyata trīṇī cha shatāni trayastrimshatam cha

He said, 'As I have created you by askesis (*tapas*), so you seek offspring.' He gave to them Agni as a support saying, 'Strive with that support.' They strove with Agni as a support. After a year they produced a Ray-cow. They gave it to the Vasus, Rudras, and Adityas, saying 'Guard it.' The Vasus, Rudras, and Ādityas guarded it. It produced for the Vasus, Rudras, and Ādityas (each) three hundred and thirty-three.

अथ॒ सैव स॑हस्रत॒म्य॑भव॒त् ते दे॒वाः
प्र॒जाप॑तिमब्रुवन्त्स॒हस्रे॑ण नो याज॒येति॒
सो॑ऽग्निष्टो॒मेन॒ वसू॑नयाजय॒त् त इ॒मं
लो॒कम॑जय॒न् तच्चा॑ददु॒ः स उ॒क्थ्ये॑न
रु॒द्रान॑याजय॒न् तेऽन्तरि॑क्षमजय॒न् तच्चा॑ददु॒ः
सो॑ऽतिरा॒त्रेणा॑ऽऽदि॒त्यान॑याजय॒त् ते॑ऽमुं
लो॒कम॑जय॒न् तच्चा॑ददु॒ः

atha sā eva sahasratamī abhavat te devāḥ prajāpatim abruvann sahasreṇa naḥ yājeya iti so agni-ṣhṭomena vasūn ayājayat ta imam lokam ajayann tat cha adaduḥ sa ukthyena rudrān ayājayan te antarikṣham ajayann tat cha adaduḥ so atirātreṇā ādityān ayājayat te amum lokam ajayann tat cha adaduḥ

Thus she (mentioned in the beginning of this anuvāka) became the thousandth. The gods said to Prajāpati, 'Make us sacrifice with a thousand.' He caused sacrifice to be made by the Vasus with the Agniṣhṭoma. They won this world and gave (the thousandth). He caused sacrifice to be made by the Rudras with the Ukthya. They won the midworld and gave (the thousand). He caused sacrifice to be performed by the Ādityas with the Atirātra. They won the yonder world, and gave (the thousand).

तद॒न्तरि॑क्ष॒ं (३) व्यवै॑र्यत॒ तस्मा॑द्रु॒द्रा घातु॑का
अनायत॒ना हि तस्मा॑दाहुः शिथि॒लं वै
म॑ध्य॒मम॑हस्त्रिरा॒त्रस्य॒ वि हि तद॒वैर्य॒तेति॒ त्रैष्टु॑भं
मध्य॒मस्याह्न॒ आज्यँ॑ भवति सं॒याना॑नि
सू॒क्तानि॑ शꣳसति षो॒डशिन॑ꣳशꣳस॒त्यह्नो॒
धृत्या॒ अशि॑थिलंभावाय॒ तस्मा॑त्
त्रि॒रात्रस्या॑ग्निष्टो॒म ए॒व प्र॑थ॒मम॑हः
स्या॒दथो॒क्थ्यो॑ऽथा॑तिरा॒त्र ए॒षां लो॒काना॒ं
विधृ॑त्यै॒ त्रीणि॑त्रीणि श॒तान्य॑नूचीना॒ह-
मव्य॑वच्छिन्नानि ददात्ये॒ (४) षां
लो॒काना॒मनु॑ संत॑त्यै

tat antarikṣham vyavairyata tasmāt rudrā ghātukā anāyatanā hi tasmāt āhuḥ shithilam vai madhyamam ahas trirātrasya vi hi tat avairyat eti traiṣhṭubham madhyamasya ahna ājyam bhavati samyānāni sūktāni shamsati ṣhoḍashinam shamsati ahno dhṛtyā ashithilambhāvāya tasmāt trirātrasya agniṣhṭoma eva prathamam ahaḥ syāt atha ukthyo atha atirātra eṣhām lokānām vidhṛtyai trīṇitrīṇi shatāni anūchīna-aham avi-avachchhinnāni dadāti eṣhām lokānām anu santatyai

Now the midworld was broken. Therefore the Rudras are slayers for they have no support. Therefore they say, 'The midmost day of the three-day night is not fixed; for it was moved.' The Ājya (Shastra) of the midmost day is in the Triṣhṭubh metre. He recites the Samyāna hymns, then recites the Ṣhoḍashin, so that the day may be made (firm) and be not loose. Therefore in the three-night rite, the first day should be an Agniṣhṭoma, then an Ukthya, then an Atirātra, for the separation of these worlds. On each day in succession he gives three hundred and thirtythree continuously for the continuance of these worlds.

द॒श॒तं न विच्छि॑न्द्याद्वि॒राज॒ं
नेद्वि॑च्छि॒नदा॒नीत्यथ॒ या स॑हस्र॒तम्या॑सी॒त्
तस्या॒मिन्द्र॑श्च॒ विष्णु॑श्च॒ व्याय॑च्छेता॒ꣳ स
इन्द्रो॑ऽमन्यता॒नया॒ वा इ॒दं विष्णुः॑ स॒हस्रं॑
वक्ष्य॑त॒ इति॒ तस्या॑मकल्पेता॒ं द्विभा॑ग॒
इन्द्र॒स्तृती॑ये॒ विष्णु॒स्तद्वा ए॒षाऽभ्यनू॑च्यत उ॒भा

जिग्यथुरिति तां वा एतामच्छावाक (५) एव शꣳसति

dashatam na vichchhindyāt virājam na it vichchhinadāni iti atha yā sahasratami āsīt tasyām indraḥ cha viṣhṇuḥ cha vyāyachchhetām sa indro amanyata anayā vā idam viṣhṇuḥ sahasram varkṣhyata iti tasyām akalpetām dvibhāga indraḥ tṛtīye viṣhṇuḥ tat vā eṣhā abhi-anūchyata, 'ubhā jigyathur' (RV 6.69.8) iti tām vā etām achchhāvāka eva shamsati

He should not break the decades lest he should thus destroy the Virāj. Now for the thousandth, Indra and Viṣhṇu strove. Indra reflects, 'By this, Viṣhṇu will appropriate all the thousand.' They made an arrangement such that, Indra got two-thirds, Viṣhṇu obtaining the remaining third; certainly the fact is recorded in the verse, 'You two have conquered.' [RV 6.69.8; TS 3.2.11.5; TS 7.1.6] It is the Achhāvāka who recites this verse.

[Achhavāka is a reciting priest.]

अथ या सहस्रतमी सा होत्रे देयेति होतारं वा अभ्यतिरिच्यते यदतिरिच्यते होताऽनाप्तस्याऽऽपयिताऽथाऽऽहुरुन्नेत्रे देयेत्यतिरिक्ता वा एषा सहस्रस्यातिरिक्त उन्नेतर्त्विजामथाऽऽहुः सर्वेभ्यः सदस्येभ्यो देयेत्यथाऽऽहुरुदाकृत्या सा वशं चरेदित्यथाऽऽहुर्ब्रह्मणे चाग्नीधे च देयेति (६) द्विभागं ब्रह्मणे तृतीयमग्नीधं

atha yā sahasratamī sa. hotre deyeti hotāram vā abhyatir ichyate yat atirichyate hotā anāptasyā āpayitā athā āhur unnetre deya iti atiriktā vā eṣhā sahasrasya atirikta unnetā ṛtvijām atha āhuḥ sarvebhyaḥ sadasyebhyo deyā iti atha āhur udākṛtyā sā vasham charet iti athā āhur brahmaṇe cha agnīdhe cha deyā iti dvibhāgam brahmaṇe tṛtīyam agnīdha

Now (some say), 'The thousandth is to be given to the Hotṛ'; (others say), 'what is left over, is for the Hotṛ; the Hotṛ is the receiver of what has not been taken'. Then others say, 'It is to be given to all those who have a place in the Sadas.' Then some say, 'It should be driven away and allowed to wander at will.' Then some say, 'It is to be given to the Brahman and the Agnīdh, two shares to the Brahman and the third to the Agnīdh.

ऐन्द्रो वै ब्रह्मा वैष्णवोऽग्नीद्यथैव तावकल्पेतामित्यथाऽऽहुर्या कल्याणी बहुरूपा सा देयेत्यथाऽऽहुर्या द्विरूपोभयतएनी सा देयेति सहस्रस्य परिगृहीत्यै तद्वा एतत् सहस्रस्यायनꣳ सहस्रꣳ स्तोत्रीयाः सहस्रं दक्षिणाः सहस्रसंमितः सुवर्गो लोकः सुवर्गस्य लोकस्याभिजित्यै ॥ 5

aindro vai brahmā vaiṣhṇavo agni it yathā eva tau akalpetām iti athā āhur yā kalyāṇī bahurūpā sā deyā iti atha āhūr yā dvirūpa ubhayata-enī sā deyā iti sahasrasya pari-gṛhītyai tat vā etat sahasrasya ayanam sahasram stotrīyāḥ sahasram dakṣhiṇāḥ sahasra sammitaḥ suvargo lokaḥ suvargasya lokasya abhijityai

For the Brahman is connected with Indra, the Agnīdh with Viṣhṇu; (certainly the division is) just as they two agreed upon. Then some say, 'The one which is beautiful and of varied colour is the one to be given.' Then others say, 'The one which has two colours and is spotted on either side is the one to be given', for the gaining of a thousand. That indeed is the march of the thousand (*sahasrasya-ayana*). There are a thousand Stotriyās, a thousand gifts (to the priests); the world of heaven is measured by a thousand; (certainly it serves) for the winning of the heavenly world.

7.1.6 (anuvāka 6) (B & M)

[Ray-Cow with strength; division among gods; test the power by putting it into waters; Soma; Indra and Yama; preparation for a boon; Indra and Viṣhṇu divide the gift into three; Aditi and six other goddesses]

सोमो॒ वै स॒हस्र॑मविन्द॒त् तमिन्द्रो॑ऽन्व॑विन्द॒त्
तौ य॒मो न्या॑गच्छ॒त् ताव॑ब्रवी॒दस्तु॒
मेऽत्रापीत्यस्तु॒ ही३ इत्य॑ब्रूता॒ꣳ स य॒म
एक॑स्यां वी॒र्यं॑ पर्य॑पश्यदि॒यं वा अ॒स्य
स॒हस्र॑स्य वी॒र्यं॑ बिभ॒र्तीति॒ ताव॑ब्रवीदि॒यं
ममास्त्वे॒तद्यु॒वयो॒रिति॒

somo vai sahasram avindat tam indro anvavindat tau yamo ni-āgachchhat tau abravīt astu me atra api iti astu hī iti abrūtām sa yama ekasyām vīryam paryapashyat iyam vā asya sahasrasya vīryam bibharti iti tau abravīt iyam mama astu etat yuvayoḥ iti

Soma found a thousand; Indra discovered it after him. Yama approached them and said to them, 'May I have a share too in it.' They said to him, 'Be it so.' Yama saw strength in one of the Ray-Cows. He said to them, 'This one has the strength of the thousand, let this be mine, the.rest yours.'

ताव॑ब्रूता॒ꣳ सर्वे॒ वा ए॒तदे॒तस्यां॑ वी॒र्य॑म् (१)
परि॑ पश्या॒मोऽꣳश॒मा ह॑रामहा॒ इति॒
तस्या॒मꣳश॒माऽह॑रन्त॒ ताम॒प्सु
प्रावे॑शय॒न्त्सोमा॑यो॒देहीति॒ सा रोहि॑णी
पि॒ङ्गलैक॑हायनी रू॒पं कृ॒त्वा त्रय॑स्त्रिꣳशता च
त्रि॒भिश्च॑ श॒तैः स॒होदै॑त् तस्मा॒द्रोहि॑ण्या
पि॒ङ्गलयैक॑हायन्या॒ सोमं॑ क्रीणीया॒द्य ए॒वं
वि॒द्वान् रोहि॑ण्या पि॒ङ्गलयैक॑हायन्या॒ सोमं॑
क्री॒णाति॒ त्रय॑स्त्रिꣳशता चै॒वास्य॑ त्रि॒भिश्च॑
(२) श॒तैः सोमः॑ क्री॒तो भ॑वति॒ सुक्री॑तेन
यज॒ते

tau abrūtām sarve vā etat etasyām vīryam pari pashyāmo amsham ā harāmahā iti tasyām amshamā aharanta tām apsu prāveshayan somāya udehi iti sā rohiṇī pingalā ekahāyanī rūpam kṛtvā trayas-trimshatā cha tribhiḥ cha shataiḥ saha udait tasmāt rohiṇyā piñgalayā ekahāyanyā somam krīṇīyāt ya evam vidvān rohiṇyā piñgalayā ekahāyanyā somam krīṇāti trayas-trimshatā cha eva asya tribhiḥ cha shataiḥ somaḥ krīto bhavati sukrītena yajate

They said, 'We all see that in this one is strength. Let us each have a portion.' So they took shares in the one. They put her into the waters, saying, 'Come out for Soma.' She came out in the shape of a red brown cow of one year old, together with three hundred and thirty-three. Therefore one buys the Soma with a red brown cow one year old. He, who knowing thus buys the Soma with a red brown cow one year old, buys the Soma with three hundred and thirty-three; and sacrifices with Soma for which he has paid well (*sukrīta*).

ताम॒प्सु प्रावे॑शय॒न्निन्द्रा॑यो॒देहीति॒ सा रोहि॑णी लक्ष्म॒णा प॑ष्ठौ॒ही वार्त्र॑घ्नी रू॒पं कृ॒त्वा त्रय॑स्त्रिꣳशता च त्रि॒भिश्च॑ श॒तैः स॒होदैत् तस्मा॒द्रोहि॑णीं लक्ष्म॒णां प॑ष्ठौ॒हीं वार्त्र॑घ्नीं दद्या॒द्य ए॒वं वि॒द्वान् रोहि॑णीं लक्ष्म॒णां प॑ष्ठौ॒हीं वार्त्र॑घ्नीं ददा॑ति॒ त्रय॑स्त्रिꣳशच्चै॒वास्य॒ त्रीणि॑ च श॒तानि॒ सा द॒त्ता (३) भवति॒

tām apsu prāveshayann indrāya udehi iti sā rohiṇī lakṣhmaṇā pashṭauhī vārtaghnī rūpam kṛtvā trayas-trimshatā cha tribhiḥ cha shataiḥ saha udait tasmāt rohiṇīm lakṣhmaṇām pashṭhauhīm vārtraghnīm dadyāt ya evam vidvān rohiṇīm lakṣhamaṇām pashṭhauhīm vārtraghnīm dadāti trayas-trimshat cha eva asya trīṇi cha shatāni sa dattā bhavati

They put her into the waters, saying, 'Come out for Indra.' She came out in the shape of a red draught animal with good characteristics, destroying foes, together with three hundred and thirty-three. Therefore one should give a red draught animal with good characteristics, destroying foes. He who knowing thus gives a red draught animal with good characteristics, destroying foes, gives her as three hundred and thirty-three.

ताम॒प्सु प्रावे॑शयन् य॒मायो॒देहीति॒ सा जर॑ती मू॒र्खा॑ त॑ज्जघ॒न्या रू॒पं कृ॒त्वा त्रय॑स्त्रिꣳशता च त्रि॒भिश्च॑ श॒तैः स॒होदैत् तस्मा॒ज्जर॑तीं मू॒र्खां॑ त॑ज्जघ॒न्याम॑नु॒स्तर॑णीं कुर्वीत॒ य ए॒वं वि॒द्वाञ्जर॑तीं मू॒र्खां॑ त॑ज्जघ॒न्याम॑नु॒स्तर॑णीं कुरु॒ते॑ त्रय॑स्त्रिꣳशच्चै॒वास्य॒ त्रीणि॑ च श॒तानि॒ साऽमुष्मिँ॑ल्लो॒के भ॑वति॒

tām apsu prāveshayann yamāya udehi iti sā jaratī mūrkhā tat jaghanyā rūpam kṛtvā trayas-trimshatā cha tribhiḥ cha shataiḥ saha udait tasmāt jaratīm mūrkhām tat-jaghanyām anustaraṇīm kurvīta ya evam vidvān jaratīm mūrkhām tat jaghanyām anustaraṇīm kurute trayas-trimshat cha eva asya trīṇi cha shatāni sā amuṣhminn loke bhavati

They put her into the waters, saying, 'Come out for Yama.' She came out in the shape of an aged, stupid, utterly bad animal, together with three hundred and thirty-three. Therefore one should offer as the cow (for yama) (funeral cow) one that is aged, stupid, utterly bad. If a man knowing thus offers a cow that is aged, stupid, utterly bad, as the (funeral) cow, she becomes for him in yonder world three hundred and thirty-three.

वा॒गे॑व स॑हस्र॒तमी त॒स्मा॒(४)द्वरो॒ दे॒यः सा हि
व॑रः स॒हस्र॑मस्य॒ सा द॒त्ता भ॑वति॒ तस्मा॒द्वरो॒ न
प्र॑ति॒गृ॒ह्यः सा हि व॑रः स॒हस्र॑मस्य॒ प्रति॑गृहीतं
भवती॒यं व॒र इति॑ ब्रू॒या॒दथा॒न्यां ब्रू॑यादि॒यं
ममेति॒ तथा॑ऽस्य॒ तत् स॒ह॒स्रमप्र॑तिगृहीतं
भवत्युभयतए॒नी स्या॒त् तदा॑हुरन्यतए॒नी स्या॑त्
स॒हस्रं॑ प॒रस्ता॒देत॒मिति॒

vāgeva sahasratamī tasmāt varo deyaḥ sā hi varaḥ sahasram asya sā datta bhavati tasmāt varo na pratigṛhyaḥ sā hi varaḥ sahasram asya pratigṛhītam bhavati iyam vara iti brūyāt atha anyam brūyāt iyam mama iti tathā asya tat sahasram aprati-gṛhītam bhavati ubhayata enī syāt tat āhuḥ anyata-enī syāt sahasram purastāt etam iti

Speech is the thousandth. Therefore a boon must be given; for she is a boon, and when she is given she is a thousand. Therefore one must not accept a boon; for she is a boon; certainly he would be accepting a thousand. Let him say, 'She is a boon', and of another, 'Let this be mine'; certainly he avoids accepting a thousand. She should have spots (*eni)* on either side. They say, 'Let her have spots on one side only; the thousand on the other side has spots.'

यैव व॑रः (५) कल्या॒णी रू॒पस॑मृद्धा॒ सा
स्या॒त् सा हि व॒रः सम॑ृद्ध्यै॒
तामुत्त॑रे॒णाऽऽग्नीध्रं॑ पर्या॒णीया॑-
ऽऽह॒व॒नीय॒स्यान्ते॑ द्रोणक॒लशम॑व घ्रा॒पये॒त्

ya eva varaḥ kalyāṇī rūpa-samṛddhā sā syāt sā hi varaḥ samṛddhyai tām uttareṇā agnīdhram paryāṇīyā āhavanīyasya ante droṇakalasham ava ghrāpayet

The choice (for a gift) should be beautiful, perfect in form; she (Ray-Cow) is the choice; (certainly it serves for) all-round prosperity. Leading her round to the north of the Agnīdh's place he makes her smell the vessel (*droṇakalasha*) near the Āhavanīya fire, saying,

(mantra)

आ जि॑घ्र क॒लशं॑ म॒ह्युरुधा॑रा॒ पय॑स्व॒त्या
त्वा॑ वि॒श॒न्त्विन्द॑वः समु॒द्रमि॑व॒ सिन्ध॑वः
सा मा॑ स॒हस्र॒ आ भ॑ज प्र॒जया॑ प॒शुभिः॑ स॒ह
पु॒नर्मा॑ऽऽवि॑शता॒द्रयि॒रिति॑

ā jighra kalasham mahi urudhārā payasvati

"O Great One, smell the *kalasha* with a broad stream rich in milk;

ā tvā vishantu indavaḥ samudram iva sindhavaḥ

Let the drops enter you as the streams of the ocean.

sā mā sahasra ā bhaja prajayā pashubhiḥ saha punarmā āvishatāt rayir iti

Give me a share in a thousand, with Ray-Cows and successors; let the felicities (*rayi*) again visit me.'' (end mantra)

प्र॒जयै॒वैनं᳚ प॒शुभी॑ र॒य्या स (६) म॑र्धयति

prajayā evainam pashubhīḥ rayyā samardhayati

Certainly he unites him with Ray-Cows, successors and riches.

प्र॒जावा॑न् प॒शुमान् र॑यि॒मान् भ॑वति॒ य ए॒वं वेद॒ तया॑ स॒हाऽऽग्नी॑ध्रं प॒रेत्य॑ पु॒रस्ता॑त् प्र॒तीच्यां॒ तिष्ठ॑न्त्यां जुहुयात्

prajāvān pashumān rayimān bhavati ya evam veda tayā sahā āgnīdhram paretya purastāt pratīchyām tiṣhṭhantyām juhuyāt

He becomes rich in successors, Ray-Cows and felicities, who knows thus. Having gone round the Agnīdh's place with her, he should offer in front, while the cow stands facing (him), saying,

(TS 3.2.11.4; RV 6.69.8)

उ॒भा जि॑ग्यथु॒र्न परा॑ जयेथे॒ न परा॑ जिग्ये क॒तरश्च॒नैनोः॑ ।

ubhā jigyathur na parā jayethe na parā jigye kataraḥ chana enoḥ

'You twain have conquered; you are not conquered; Neither of the two of them has been defeated;

इन्द्र॑श्च विष्णो॒ यदप॑स्पृधेथां त्रे॒धा स॒हस्रं॒ वि तदै॑रयेथा॒मिति॑ ॥

indraḥ cha viṣhṇo yat apaspṛdhethām tredhā sahasram vi tat airayethām iti;

O Indra and Viṣhṇu, in your meeting, you did divide the thousand into three.'

(brāhmaṇa)

त्रे॑धाविभ॒क्तं वै त्रि॑रा॒त्रे स॒हस्र॑ꣳ सा॒ह॒स्रीमे॒वैनां᳚ करोति स॒हस्र॑स्यै॒वैना॒ꣳ मात्रा॑म् (७) करोति रू॒पाणि॑ जुहोति रू॒पैरे॒वैना॒ꣳ सम॑र्धयति॒ तस्या॑ उपो॒त्थाय॒ कर्ण॒मा ज॑पे॒त्

tredhā-vibhaktam vai tri-rātre sahasram sāhasrīm eva enām karoti sahasrasya eva enām mātrām karoti rūpāṇi juhoti rūpaiḥ eva enām samardhayati tasyā upa utthāya karṇam ā japet

The thousand is divided into three parts at the three-night festival; certainly he makes her (the Goddess) possessed of a thousand, he makes her the measure of a thousand. He offers to her forms; certainly he unites her with her forms. Rising up he mutters in her ear,

इडे॒ रन्तेऽदि॑ते॒ सर॑स्वति॒ प्रिये॒ प्रेय॑सि॒ महि॒ विश्रु॑त्ये॒तानि॑ ते अघ्निये॒ नामा॑नि सु॒कृतं᳚ मा दे॒वेषु॑ ब्रू॒ता॒दिति॑

iḍe rante adite sarasvati priye preyasi mahi vishruti etāni te aghniye nāmāni sukṛtam mā deveṣhu brūtāt iti

'O Iḍā, Ranti, Aditi, Sarasvatī, Priyā, Preyasī, Mahī, Vishrutī,

these, O inviolable one, are your names; Proclaim me among the gods as a doer of good deeds.'

दे॒वेभ्य॑ ए॒वैन॒मा वै॑दय॒त्यन्वे॑नं दे॒वा बु॑ध्यन्ते ।। 6

devebhya eva enam ā vedayati anvenam devā budhyante

Certainly she proclaims him among the gods, and the gods take note of him.

[In the Rig Veda, the three goddesses Iḍa, Sarasvati and Mahi appear together in many verses, representing revelation, inspiration and vastness respectively. Aditi is the goddess of infinity mentioned often in Rig Veda. The four others Ranti, Priya, Preyasi and Vishruti appear in Yajur Veda only representing ecstasy, love, lover and divine hearing respectively.]

7.1.7 (anuvāka 7) (B)

[The thousand Ray-Cows; the thousandth Ray-Cow given as gift; accepting the gift as one, not as a thousand; theologian]

स॒ह॒स्र॒त॒म्या॑ वै यज॑मानः सुव॒र्गं लो॒कमे॑ति॒
सैनꣳ॑ सुव॒र्गं लो॒कं ग॑मयति॒ सा मा॑ सुव॒र्गं
लो॒कं ग॑मयेत्या॑ह सुव॒र्गमे॒वैनं॑ लो॒कं ग॑मयति॒
सा मा॒ ज्योति॑ष्मन्तं लो॒कं ग॑म॒येत्या॑ह॒
ज्योति॑ष्मन्तमे॒वैनं॑ लो॒कं ग॑मयति॒ सा मा॑
सर्वा॒न् पुण्याँ॑ल्लो॒कान् ग॑म॒येत्या॑ह॒ सर्वा॑ने॒वैनं॒
पुण्याँ॑ल्लो॒कान् ग॑मयति॒

sahasra-tamyā vai yajamānaḥ suvargam lokam-eti sā enam suvargam lokam gamayatt sā mā suvargam lokam gamaya ityāha suvargam evainam lokam gamayati sā mā jyotiṣhmantam lokam gamaya ityāha jyotiṣhmantam evainam lokam gamayati sā mā sarvān puṇyān lokān gamayati ityāha sarvān evainam puṇyān lokān gamayati

By the thousandth Ray-Cow (given as gift) the sacrificer goes to the world of heaven. She, the thousandth Ray-Cow, makes him go to the world of heaven. 'Make me go to the world of heaven', he says; certainly she makes him go to the world of heaven. 'Make me go to the world of light', he says; certainly she makes him go to the world of light. 'Do you make me go to all holy (*puṇyān*) worlds', he says; certainly she makes him go to all holy worlds.

सा (१) मा॑ प्रति॒ष्ठां ग॑मय प्र॒जया॑ प॒शुभि॑ः
स॒ह पु॒नर्मा॑ऽऽ वि॑शताद्र॒यिरिति॑ प्र॒जयै॒वैनं॑
प॒शुभी॑ र॒य्यां प्रति॑ ष्ठापयति प्र॒जावा॑न्
प॒शुमान् र॑यि॒मान् भ॑वति॒ य ए॒वं वेद॒
ताम॒ग्नीधे॑ वा ब्र॒ह्मणे॑ वा॒ होत्रे॑ वो॑द्गा॒त्रे
वा॑ऽध्व॒र्यवे॑ वा दद्यात् स॒हस्र॑मस्य॒ सा द॒त्ता
भ॑वति स॒हस्र॑मस्य॒ प्र॒ति॑गृहीतं भवति॒
यस्ताम॑वि॑द्वान् (२) प्रतिगृ॒ह्णाति॒

sā mā pratiṣhṭhām gamaya prajayā pashubhiḥ saha punar mā ā vishatāt rayir iti prajayā evainam pashubhiḥ rayyām prati ṣhṭhāpayati prajāvān pashumān rayimān bhavati ya evam veda tām agnīdhe vā brahmaṇe vā hotre vā udgātre vā adhvaryave vā dadyāt sahasram asya sā dattā bhavati sahasram asya pratigṛhītam bhavati yaḥ tām avidvān pratigṛhṇāti

'Make me go to a secure place, with offspring, Ray-Cows; let wealth again visit me', (he says); certainly she establishes him with offspring and Ray-Cows in wealth. He who knows this becomes in offspring, Ray-Cows, and wealth. He should give her to the Agnīdh, or the Brahman, or the Hotṛ or the Udgātṛ, or the Adhvaryu. In giving her, he gives a thousand. A thousand he accepts; he accepts her without knowing her.

तां प्रति॑ गृह्णीया॒देकां॑ऽसि॒ न स॒हस्र॒मेकां॑ त्वा
भू॒तां प्रति॑ गृह्णामि॒ न स॒हस्र॒मेकां॑ मा भू॒ताऽऽ
वि॑श॒ मा स॒हस्र॒मित्येकां॑मे॒वैनां॑ भू॒तां प्रति॑
गृह्णाति॒ न स॒हस्र॒ं य ए॒वं वेद॑ स्यो॒नाऽसि॑
सु॒षदा॑ सु॒शेवा॑ स्यो॒ना माऽऽ वि॑श सु॒षदा॒
माऽऽ वि॑श सु॒शेवा॒ माऽऽ वि॒शे (३) त्या॑ह
स्यो॒नैवैन॑ꣳ सु॒षदा॑ सु॒शेवा॑ भू॒ताऽऽवि॑शति॒
नैन॑ꣳ हिनस्ति

tām prati gṛhṇīyāt eka asi na sahasram ekām tvā bhūtām prati gṛhṇāmi na sahasram ekā mā bhūtā ā visha mā sahasram iti ekām evainām bhūtām prati gṛhṇāti na sahasram ya evam veda syonā asi suṣhadā sushevā syonā mā ā visha suṣhadā mā ā visha sushevā mā ā visha ityāha syonā eva enam suṣhadā sushevā bhūtā āvishati na enam hinasti

He should accept her, (saying), 'You are one, not a thousand. I accept you as one, not as a thousand; come to me as one, not as a thousand'; certainly he who knows thus accepts her as one, not as a thousand. 'You are gentle, resting well, auspicious; come to me as gentle, well-resting, auspicious,' he says; certainly she becoming gentle, well-resting, auspicious, comes to him, and harms him not.

ब्रह्मवा॒दिनो॑ वदन्ति स॒हस्र॑ꣳ
सहस्रत॒म्यन्वे॒ती३ स॑हस्रत॒मी॑ꣳ
स॒हस्रा३मिति॒ यत् प्राचीं॑मुत्सृ॒जेत् स॒हस्र॑ꣳ
सहस्रत॒म्यन्विं॑या॒त् तत् स॒हस्रं॑मप्रज्ञा॒त्रꣳ
सु॑व॒र्गं लो॒कं न प्र जा॑नीयात् प्र॒तीची॒मुत्
सृ॑जति॒ ताꣳ स॒हस्र॒मनु॑ प॒र्याव॑र्तते॒ सा
प्र॑जान॒ती सु॑व॒र्गं लो॒कमै॑ति॒ यज॑मान (४)
म॒भ्युत् सृ॑जति क्षि॒प्रे स॒हस्र॒ं प्र जा॑यत उ॒त्तमा
नी॒यते॑ प्र॒थमा दे॒वान् ग॑च्छति ॥ 7

brahmavādino vadanti sahasram sahasra-tamī anvetī sahasra tamīm sahasrām iti yat prachīm ut sṛjet sahasram sahasratami anviyāt tat sahasram aprajñātram suvargam lokam na pra jānīyāt pratīchīm ut sṛjati tām sahasram anu paryāvartate sā prajānatī suvargam lokam eti yajamānam abhyut sṛjati kṣhipre sahasram pra jāyata uttamā nīyate prathamā devān gachchhati

The theologians say, 'Does the thousandth (gift) follow the thousand? or the thousand (gifts follow) the thousandth?' If he were to let her (the gift-cow) go to the east, the thousandth would follow the thousand; now the thousand has no understanding, and would not recognize the world of heaven. He lets her go to the west; the thousand follow

after her. She knowing goes to the world of heaven. He lets her go towards the sacrificer. Quickly a thousand springs up. The (thousandth) is the last to be taken, but the first to go to the gods.

[The idea is that one should not wait for the accumulation of the thousand before giving. One should give whatever one has. Then the verse states, 'a thousand springs up'.]

7.1.8 (anuvāka 8) (B)

[Four-night rite; sons to Atri; Pavamāna; four strengths; tejas, *indriyam,* splendour and food]

अत्रि॑रददा॒दौर्वा॑य प्र॒जां पु॒त्रका॑माय॒ स रि॑रिचा॒नो॑ऽमन्यत॒ निर्वी॑र्यः शिथि॒लो या॒तया॑मा॒ स ए॒तं च॑तूरा॒त्रम॑पश्य॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒ वै तस्य॑ च॒त्वारो॑ वी॒रा आऽजा॑यन्त॒ सुहो॑ता॒ सू॑द्गा॒ता स्व॑ध्वर्यु॒ः सुस॑भेयो॒ य ए॒वं वि॒द्वाꣳश्च॑तूरा॒त्रेण॒ यज॑त॒ आऽस्य॑ च॒त्वारो॑ वी॒रा जा॑यन्ते॒ सुहो॑ता॒ सू॑द्गा॒ता स्व॑ध्वर्यु॒ः सुस॑भेयो॒ ये च॑तुर्वि॒ꣳशाः पव॑माना ब्रह्मवर्च॒सं त (१) द्य उ॒द्यन्त॒ः स्तोमा॒ः श्रीः

atriḥ adadāt aurvāya prajām putrakāmāya sa ririchāno amanyata nirvīryaḥ shithilo yātayāma sa etam chatūrātram apashyat tam ā aharat tena ayajata tato vai tasya chatvāro vīrā ā ajāyanta suhotā sūdgātāḥ su-adhvaryuḥ su-sabheyo ya evam vidvān chatūrātreṇa yajata ā asya chatvāro vīrā jāyante suhotā sūdgātā svadhvaryuḥ su-sabheyo ye chaturvimshāḥ pavamānā brahmavarchasam tadya udyantaḥ stomāḥ shrīḥ

Atri gave successors to Aurva who was desirous of children. She deemed herself empty, without strength, weak, worn out. He saw the four-night rite; he grasped it, and sacrificed with it. Then indeed were four sons born for him, a good Hotṛ, a good Udgātṛ, a good Adhvaryu, and a good councillor. The Pavamāna (Stomās) which are twenty-fourfold have the (power of giving) brahma-splendour; the increasing Stomās (have the power of) prosperity.

सा ऽत्रिꣳ॑ श्र॒द्धादे॑व॒ं यज॑मानं च॒त्वारि॑ वी॒र्या॑णि॒ नोपा॑नम॒न् तेज॑ इन्द्रि॒यं ब्र॑ह्मवर्च॒सम॒न्नाद्य॒ꣳ स ए॒ताꣳश्च॒तुर॒श्च॒तु॑ष्टोमा॒न्त्सोमा॑नपश्य॒त् ताना॑हर॒त् तैर॑यजत॒ तेज॑ ए॒व प्र॑थ॒मेनावा॑रुन्धेन्द्रि॒यं द्वि॒तीये॑न ब्रह्मवर्च॒सं तृ॒तीये॑ना॒न्नाद्यं॑ चतु॒र्थेन॒ य ए॒वं वि॒द्वाꣳश्च॒तुर॒श्चतु॑ष्टोमा॒न्त्सोमा॑ना॒हर॑ति॒ तैर्यज॑ते॒ तेज॑ ए॒व (२) प्र॑थ॒मेनाव॑ रुन्ध इन्द्रि॒यं द्वि॒तीये॑न ब्रह्मवर्च॒सं तृ॒तीये॑ना॒न्नाद्यं॑ चतु॒र्थेन॒ यामे॒वात्रि॒र्ऋद्धि॒माध्नो॒त् तामे॒व यज॑मान ऋध्नोति ॥ 8

sā atrim shraddhā-devam yajamānam chatvāri vīryāṇi na upānaman teja indriyam brahmavarchasam annādyam sa etām chaturaḥ chatuṣhṭomān somān apashyat tān āharat tair ayajata teja eva prathamena āvārundha indriyam dvitīyena brahmavarchasam tṛtīyena annādyam chaturthena ya evam vidvān chaturaḥ chatuṣhṭomān somān āharati tair yajate teja eva prathamena avarundha indriyam dvitīyena brahmavarchasam tṛtīyena annādyam chaturthena yām eva atriḥ ṛddhim ādhnot tām eva yajamāna ṛdhnoti

Atri, who had immense faith and offered sacrifices, was not visited by the four strengths, brilliance, power, splendour, food (tejas, indriyam, brahmavarchasam, annādyam). He saw these four Soma libations with the four Stomās; he grasped them and sacrificed with them. He won brilliance (*teja*) with the first, power (*indriyam*) with the second, splendour (*brahmavarchas*) with the third, food (*annādyam*) with the fourth. He, who knowing thus, grasps the four Soma libations with the four Stomās and sacrifices with them, wins brilliance with the first, power with the second, splendour with the third, food with the fourth. With success which Atri had, the sacrificer prospers.

[*shraddha devam:* one who has immense faith (BB); (faith as his deity).

The four powers *tejas* etc., represent knowledge, strength, art and other works of beauty, food for all the bodies such as physical, prāṇic etc;]

7.1.9 (anuvāka 9) (B)

[Jamadagni and Four-night rite]

ज॒मद॑ग्नि॒ः पुष्टि॑कामश्चतूरा॒त्रेणा॑यजत॒ स ए॒तान् पोषा॑ꣳ अपु॒ष्यत् तस्मा॑त् पलि॒तौ जाम॑दग्नियौ॒ न सं जा॑नाते ए॒ता॒नेव पोषा॑न् पुष्यति॒ य ए॒वं वि॒द्वाꣳश्च॑तूरा॒त्रेण॒ यज॑ते पुरोडा॒शिन्य॑ उप॒सदो॑ भवन्ति प॒शवो॒ वै पु॑रो॒डाशः॑ प॒शूने॒वाव॑ रु॒न्धेऽन्नं॒ वै पु॑रो॒डाशो॒ऽन्न॑मे॒वाव॑ रुन्धेऽन्ना॒दः प॑शु॒मान् भ॑वति॒ य ए॒वं वि॒द्वाꣳश्चू॑तरा॒त्रेण॒ यज॑ते ॥ 9

jamadagniḥ puṣhṭikāmaḥ chatū-rātreṇa ayajata sa etān poṣhān apuṣhyat tasmāt palitau jāmadagniyau na sam jānāte etān eva poṣhān puṣhyati ya evam vidvān chatūrātreṇa yajate puroḍāshinya upasado bhavanti pashavo vai purodāshaḥ pashūn eva avarundhe annam vai puroḍāsho annam eva avarundhe annādaḥ pashumān bhavati ya evam vidvān chatū-rātreṇa yajate

Jamadagni, desiring all-round nourishment, sacrificed with the four-night rite. He prospered therein, and accordingly the two descendants of Jamadagni are not seen as aging prematurely (grey-haired, *palitau*). That prosperity is his who knowing thus offers the four-night-rite. Offerings of the sacrificial cake are made on the *upasads*. The sacrificial cake is Ray-Cows; certainly he wins Ray-Cows. The sacrificial cake is

food; certainly he wins food. He becomes an eater of food and possessor of Ray-Cows who knowing thus offers the four-night rite.

7.1.10 (anuvāka 10) (B)

[Five-night rite; seasons; becoming master of speech; Babara Prāvāhani; Five-night rite is appropriate]

सं॒व॒त्स॒रो वा इ॒दमेक॑ आसी॒त्
सो॑ऽकामयत॒र्तून्त्सृ॑जे॒येति॒ स ए॒तं
प॑ञ्चरा॒त्रम॑पश्य॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒
वै स ऋ॒तून॑सृजत॒ य ए॒वं वि॒द्वान् प॑ञ्चरा॒त्रेण॒
यज॑ते॒ प्रैव जा॑यते॒ त ऋ॒तव॑: सृ॒ष्टा न
व्याव॑र्तन्त॒ त ए॒तं प॑ञ्चरा॒त्रम॑पश्य॒न् तमाऽह॑र॒न्
तेना॑यजन्त॒ ततो॒ वै ते व्याव॑र्तन्त (१) य ए॒वं
वि॒द्वान् प॑ञ्चरा॒त्रेण॒ यज॑ते॒ वि पा॒प्मना॒
भ्रातृ॑व्ये॒णाऽऽ व॑र्तते॒

samvatsaro vā idam eka āsīt sa akāmayata rtūn sṛjeya iti sa etam pañcha-rātram apashyat tam āharat tena ayajata tato vai sa ṛtūn asṛjata ya evam vidvān pañcha-rātreṇa yajate pra eva jāyate ta ṛtavaḥ sṛshṭā na vyāvartanta ta etam pañcha-rātram apashyann tam āharann tena ayajanta tato vai te vyāvartanta ya evam vidvān pañcha-rātreṇa yajate vi pāpmanā bhrātṛvyeṇā āvartate

The year was alone in the world. He desired, 'May I create the seasons.' He saw this five-night rite; he grasped it and sacrificed with it. Then indeed he created the seasons. He who knowing thus offers the five-night rite gains offspring. The seasons being created were not distinguished from one another. They saw this five-night rite. They grasped it and sacrificed with it. Then they were distinguished. He, who knowing thus offers the five-night rite, is distinguished from the enemy that hates him.

सार्व॑सेनिः शौचे॒यो॑ऽकामयत
पशु॒मान्त्स्या॒मिति॒ स ए॒तं प॑ञ्चरा॒त्रमाऽह॑र॒त्
तेना॑यजत॒ ततो॒ वै स स॒हस्रं॑ प॒शून् प्राऽऽप्नो॒द्य
ए॒वं वि॒द्वान् प॑ञ्चरा॒त्रेण॒ यज॑ते॒ प्र स॒हस्रं॑
प॒शूना॑प्नोति बब॒रः प्रावा॑हणिरकामयत वा॒चः
प्र॑वदि॒ता स्या॒मिति॒ स ए॒तं प॑ञ्चरा॒त्रमा (२)
ऽह॑र॒त् तेना॑यजत॒ ततो॒ वै स वा॒चः
प्र॑वदि॒ताऽभ॑व॒द्य ए॒वं वि॒द्वान् प॑ञ्चरा॒त्रेण॒ यज॑ते
प्रवदि॒तैव वा॒चो भ॑व॒त्यथो॑ ए॒नं
वा॒चस्पति॒रित्या॑हु॒ः

sārvaseniḥ shaucheyo akāmayata pashumān syām iti sa etam pañcha-rātram āharat tena ayajata tato vai sa sahasram pashūn pra āpnod ya evam vidvān pañcharātreṇa yajate pra sahasram pashūn āpnoti babaraḥ prāvāhaṇir akāmayata vāchaḥ pravaditā syām iti sa etam pañcharātram āharat tena ayajata tato vai sa vāchaḥ pravaditā abhavat ya evam vidvān pañcharātreṇa yajate pravaditā eva vācho bhavati atho enam vāchaspatir ityāhuḥ

Sārvaseni Shaucheya desired, 'May I be rich in Ray-Cows.' He grasped this five-night rite and sacrificed with it. Then indeed he obtained a thousand Ray-Cows. He who knowing thus offers the five-night rite obtains a thousand Ray-Cows. Babara Prāvāhaṇi desired, 'May I be eloquent in speech.' He grasped the five-night rite and sacrificed with it. Then indeed he became eloquent in speech. He, who knowing thus offers the five-night rite, becomes eloquent in speech, and men call him 'master of speech' (vāchaspati).

[Babara Prāvāhaṇi is Babara, son of Pravahaṇi; this name figures prominently in the debate of Mīmāmsakās who believe that Vedās are eternal. If it is pointed out that since this passage mentions the name of a human being and hence cannot be eternal, the famous commentator Shabara gives a very ingenious explanation stating that Babara Prāvāhaṇi is an onomatopoeic word not the name of a person. (The Bhāshya of Shabhara on Jaimini Sūtrās, 1.1.31). The Mīmāmsakās are great debaters.]

अना॑प्तश्चतू॒रा॒त्रोऽति॑रिक्तः षड्रा॒त्रोऽथ॒ वा ए॒ष सं॑प्र॒ति य॒ज्ञो यत् पं॑ञ्चरा॒त्रो य ए॒वं वि॒द्वान् पं॑ञ्चरा॒त्रेण॒ यजं॑ते संप्र॒त्यैव य॒ज्ञेन॑ यजते पञ्चरा॒त्रो भं॑वति॒ पञ्च॒ वा ऋ॒तवं॑ः संवत्स॒र (३) ऋ॒तुष्वे॒व सं॑वत्स॒रे प्रति॑ तिष्ठ॒ति

anāptaḥ chatūrātro atiriktaḥ ṣhaḍrātro atha vā eṣha samprati yajño yat pañcharātro ya evam vidvān pañcharātreṇa yajate samprati eva yajñena yajate pañcharātro bhavati pañcha vā ṛtavaḥ samvatsaraḥ ṛtuṣhu eva samvatsare prati tiṣhṭhati

The four-night rite is incomplete; the six-night rite is redundant; the correct sacrifice is the five-night rite. He who knowing thus sacrifices with the five-night rite sacrifices with the correct sacrifice. The (sacrifices) last five nights; the year consists of five seasons; certainly he stands firm in the year with its five seasons.

अथो॒ पञ्चा॑क्षरा प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्धे त्रि॒वृद॑ग्निष्टो॒मो भं॑वति॒ तेज॑ ए॒वाव॑ रुन्धे पञ्च॒दशो भं॑वतीन्द्रि॒यमे॒वाव॑ रुन्धे सप्त॒दशो भं॑वत्य॒न्नाद्य॒स्याव॑रुद्ध्या॒ अथो॒ प्रैव तेन॑ जायते पञ्चवि॒ꣳशोऽग्निष्टो॒मो भं॑वति प्र॒जाप॑ते॒राप्त्यै॑ महाव्र॒तवा॑न॒न्नाद्य॒स्याव॑रुद्ध्यै विश्व॒जित् सर्व॑पृष्ठोऽतिरा॒त्रो भं॑वति॒ सर्व॑स्या॒भिजि॑त्यै ॥ 10

atho pañchākṣhara pangktiḥ pāngkto yajño yajñam eva ava rundhe trivṛt agniṣhṭomo bhavati teja eva avarundhe pañchadasho bhavati indriyam eva ava rundhe saptadasho bhavati anna ādyasya avaruddhyā atho pra eva tena jāyate pañchavimsho agniṣhṭomo bhavati prajāpater āptyai mahāvratavān annādyasya avaruddhyai vishvajit sarvapṛṣhṭho atirātro bhavati sarvasya abhijityai

Again the Pañgkti has five elements, the sacrifice is fivefold; certainly he wins the sacrifice. There is an Agniṣhṭoma

characterized by the Trivṛt (Stoma); certainly he wins brilliance. There is a Pañchadasha (Stoma); certainly he wins power. There is a Saptadasha (Stoma) for obtaining of food; certainly also he gains successors by means reason of it. There is an Agnishṭoma with the Pañchadasha (Stoma), to obtain Prajāpati; (it has) the characteristics of the Mahāvrata for getting food. There is a Vishvajit Atiratra with all the Pṛshṭha (Stotras) for the winning of all.

Ashvamedha mantrās (7.1.11-7.1.20)

7.1.11 (anuvāka 11) (M)

[*ṛta;* release of Soma-delight; epithets for the life-force (*prāṇa, ashva*)]

दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वे॑ऽश्विनो॑र्बा॒हुभ्यां॑
पू॒ष्णो हस्ता॑भ्या॒मा द॑द

devasya tvā savituḥ prasave ashvinor bāhubhyām pūṣhṇo hastābhyām ā dada

On the impelling by the God Savitṛ, I take you with the arms of the Ashvins, with the hands of Pūṣhan. (TS 1.1.4.9 and others)

इ॒माम॑गृभ्णन् रश॒नामृ॒तस्य॒ पूर्व॒ आयु॑षि
वि॒दथे॑षु क॒व्या ।

imām agṛbhṇan rashanām ṛtasya pūrva āyuṣhi vidatheṣhu kavyā

The seers (kavya) in their discoveries of knowledge seized the ancient cords of Truth-in-movement (*ṛta*), (TS 4.1.2.1).

तया॑ दे॒वाः सु॒तमा ब॑भूवुर्ऋ॒तस्य॒
साम॑न्त्स॒रमा॒रप॑न्ती ॥

tayā devāḥ sutamā babhūvuḥ ṛtasya sāmant saram ārapantī

Then the Gods released the Soma-Delight proclaiming the Truth-stream of Sāman (*sāmantsāram*), (TS 4.1.2.1).

अ॒भि॒धा अ॑सि॒ भुव॑नमसि य॒न्ताऽसि॑
ध॒र्ता॑ऽसि॒ सो॑ऽग्निं वै॑श्वान॒रꣳ सप्र॑थसं गच्छ॒
स्वाहा॑कृतः

abhidhā asi bhuvanam asi yantā asi dhartā asi so agnim vaishvānaram saprathasam gachchha svāhākṛtaḥ

You are surrounding; you are the world; you are the restrainer; you are the supporter; you go with the cry of 'svāhā!' to Agni Vaishvānara, the extending.

[All these epithets are for the life-force, Prāṇa or Ashva]

पृ॒थि॒व्यां य॒न्ता राड् य॒न्ताऽसि॑ यम॑नो
ध॒र्ता॑ऽसि॑ ध॒रुणः॑

pṛthivyām yantā rāṭ yantā asi yamano dhartā asi dharuṇaḥ

You are the restrainer, the ruler on earth; you are the restrainer who does restrain; you are the supporter who does support.

कृ॒ष्यै त्वा॒ क्षेमा॑य त्वा र॒य्यै त्वा॒ पोषा॑य
त्वा

kṛṣhyai tvā kṣhemāya tvā rayyai tvā poṣhāya tvā

You for effort! you for comfort! you for wealth! you for increase!

पृ॒थि॒व्यै त्वा॒ऽन्तरि॑क्षाय त्वा दि॒वे त्वा॑

pṛthivyai tvā antarikṣhāya tvā dive tvā

you for earth! you for the midworld! you for heaven;

स॒ते त्वाऽस॑ते त्वा॒ऽद्भ्यस्त्वौष॑धीभ्यस्त्वा॒ विश्वे॑भ्यस्त्वा भू॒तेभ्य॑ः ॥ 11

sate tvā asate tvā adbhyas tvā oṣhadhībhyas tvā vishvebhyas tvā bhūtebhyaḥ

You for being! you for non-being! you for the waters! you for the plants! you for all creatures!

7.1.12 (anuvāka 12) (M)

[Names and other epithets for the Life-force (Horse)]

वि॒भूर्मा॒त्रा प्र॒भूः पि॒त्राऽश्वो॑ऽसि॒ हयो॒ऽस्यत्यो॑ऽसि॒ नरो॒स्यर्वा॑ऽसि॒ सप्ति॑रसि वा॒ज्य॑सि॒ वृषा॑ऽसि नृ॒मणा॑ असि॒ ययु॒र्नामा॑स्यादि॒त्याना॒ं

vibhūr mātrā prabhūḥ pitrā ashvo asi hayo asi atyo asi nara asi arvā asi saptir asi vājī asi vṛṣhā asi nṛmaṇā asi yayur nāma asi ādityānām

You (life-force) are all-pervading through the mother; you are the Lord (prabhu) through the father; you are a horse (*ashva*); you are a steed (*haya*); you are a runner (*atya*), you are mighty (*nara*); you are a strong horse (*arva*), you are a racer (*saptir*); you have all-round strength (*vājī*), you are a stallion or showerer of energies (*vṛṣhā*), you are heroic hearted (*nṛmana*); 'yayu' (he who travels) is your name; do you follow the course of the Ādityās.

[On the surface, *atya, sapti, ashva, vajī* are all synonyms of the horse. For the deeper meanings, see the last anuvāka of this book, TS 7.5.25.]

पत्वान्वि॑ह्य॒ग्नये॒ स्वाहा॒ स्वाहै॑न्द्राग्निभ्या॒ꣳ स्वाहा॑ प्र॒जाप॑तये॒ स्वाहा॒ विश्वे॑भ्यो दे॒वेभ्य॒ः स्वाहा॒ सर्वा॑भ्यो दे॒वता॑भ्य

patvān vi hi agnaye svāhā svāha indrāgnibhyām svāhā prajāpataye svāhā vishvebhyo devebhyaḥ svāhā sarvābhyo devatābhya

Svāha to Agni! svāhā to Indra and Agni! svāhā to Prajāpati! svāhā to the All-gods! svāhā to all the deities!

[For meaning of svāhā, see (TS 6.1.2)]

इ॒ह धृति॒ः स्वाहे॒ह विधृ॑ति॒ः स्वाहे॒ह रन्ति॒ः स्वाहे॒ (१) ह रम॑ति॒ः स्वाहा॒

iha dhṛtiḥ svāhā iha vidhṛtiḥ svāhā iha rantiḥ svāhā iha ramatiḥ svāhā

Here is support (*dhṛti*), svāhā here is keeping apart, svāhā! here is joy, svāhā! here is delight, svāhā!

भूर॑सि भु॒वे त्वा॒ भव्या॑य त्वा

bhūr asi bhuve tvā bhavyāya tvā

You are earth; you are midworld, you are the world that becomes;

भवि॒ष्यते त्वा॒ विश्वे॑भ्यस्त्वा भू॒तेभ्यो॒

bhaviṣhyate tvā vishvebhyas tvā bhūtebhyo

you are that which shall be! you (symbolize) all beings.

देवा॑ आशापाला ए॒तं दे॒वेभ्योऽश्व॒ं मेधा॑य॒ प्रोक्षि॑तं गोपायत ॥ 12

devā āshāpālā etam devabhyo ashvam medhāya prokṣhitam gopāyata

O Gods that guard the quarters, duly guard for the gods this life-force (horse) besprinkled for the sacrifice (*medhāya*).

7.1.13 (anuvāka 13) (M)

[Epithets of Movement]

आय॑नाय॒ स्वाहा॒ प्राय॑णाय॒ स्वाहा

āyanāya svāhā prāyaṇāya svāhā

To the going, svāhā; to the advancing, svāhā;

उ॑द्द्रा॒वाय॒ स्वाहोद्द्रु॑ताय॒ स्वाहा॑

uddrāvāya svāhā uddrutāya svāhā

To the running, svāhā; to him after he has run, svāhā;

शू॒का॒राय॒ स्वाहा॒ शू॒कृ॑ताय॒ स्वाहा॒

shūkārāya svāhā shūkṛtāya svāhā

To the crying of 'shoo', svāhā; to him for whom the cry 'shoo' is made, svāhā;

पला॑यिताय॒ स्वाहा॒ ऽऽपला॑यिताय॒ स्वाहा॒

palāyitāya svāhā āpalāyitāya svāhā

To him who has moved, svāhā; to him who has moved forward, svāhā;

ऽऽवल्ग॑ते॒ स्वाहा॑ परा॒वल्ग॑ते॒ स्वाहा॑

āvalgate svāhā parāvalgate svāhā

To him springing forward, svāhā; to him jumping away, svāhā;

ऽऽय॒ते स्वाहा॑ प्रय॒ते स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 13

āyate svāhā prayate svāhā sarvasmai svāhā

To him who advances, svāhā; to him who advances forward, svāhā; to all svāhā;

7.1.14 (anuvāka 14) (M)

[Deities]

अ॒ग्नये॒ स्वाहा॒ सोमा॑य॒ स्वाहा॑

agnaye svāhā somāya svāhā

To Agni, svāhā; to Soma, svāhā;

वा॒यवे॒ स्वाहा॒ ऽपां मोदा॑य॒ स्वाहा॑

vāyave svāhā apām modāya svāhā

To Vāyu, svāhā; to the joy of the waters, svāhā;

सवि॒त्रे स्वाहा॒ सर॑स्वत्यै॒ स्वाहा

savitre svāhā sarasvatyai svāhā

To Savitṛ, svāhā; to Sarasvatī, svāhā;

इन्द्रा॑य॒ स्वाहा॒ बृह॒स्पत॑ये॒ स्वाहा॑

indrāya svāhā bṛhaspataye svāhā

To Indra, svāhā; to Bṛhaspati, svāhā;

मि॒त्राय॒ स्वाहा॒ वरु॑णाय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 14

mitrāya svāhā varuṇāya svāhā sarvasmai svāhā

To Mitra, svāhā; to Varuṇa, svāhā; to all, svāhā;

7.1.15 (anuvāka 15) (M)

[Quarters and Seasons]

पृ॒थि॒व्यै स्वाहा॒ ऽन्तरि॑क्षाय॒ स्वाहा॑

pṛthivyai svāhā antarikṣhāya svāhā

To earth, svāhā; to midworld, svāhā;

दि॒वे स्वाहा॒ सूर्या॑य॒ स्वाहा॑

dive svāhā sūryāya svāhā

to heaven, svāhā; to the sun, svāhā;

च॒न्द्रम॑से॒ स्वाहा॒ नक्ष॑त्रेभ्य॒ः स्वाहा॒

chandramase svāhā nakṣhatrebhyaḥ svāhā

to the moon, svāhā; to the Nakṣhatras svāhā;

प्राच्यै॑ दि॒शे स्वाहा॒ दक्षि॑णायै दि॒शे स्वाहा॑

prāchyai dishe svāhā dakṣhiṇāyai dishe svāhā

to the eastern quarter, svāhā; to the southern quarter, svāhā;

प्र॒तीच्यै॑ दि॒शे स्वाहोदी॑च्यै दि॒शे स्वाहा॒

pratīchyai dishe svāhā udīchyai dishe svāhā

to the western quarter, svāhā; to the northern quarter, svāhā;

उर्ध्वा॑यै दि॒शे स्वाहा॑ दि॒ग्भ्यः स्वाहा॑

urdhvāyai dishe svāhā disbhyaḥ svāhā

to the zenith, svāhā; to the quarters, svāhā;

ऽवान्तरदि॒शाभ्य॒ः स्वाहा॒ समा॑भ्य॒ः स्वाहा॑

avāntaradishābhyaḥ svāhā samābhyaḥ svāhā

to the intermediate quarters, svāhā; to the half-years svāhā;

श॒रद्भ्य॒ः स्वाहा॑ ऽहोरा॒त्रेभ्य॒ः स्वाहा॑

sharadbhyaḥ svāhā aho-rātrebhyaḥ svāhā

to the autumns, svāhā; to the days and nights, svāhā;

ऽर्धमा॒सेभ्य॒ः स्वाहा॒ मासे॑भ्य॒ः स्वाह॒र्तुभ्य॒ः स्वाहा॑

ardhamāsebhyaḥ svāhā māsebhyaḥ svāhā ṛtubhyaḥ svāhā

to the half-months, svāhā; to the months, svāhā; to the seasons, svāhā;

संवत्स॒राय॒ स्वाहा॒ सर्व॑स्मै स्वाहा॑ ।। 15

samvatsarāya svāhā sarvasmai svāhā

to the year, svāhā; to all, svāhā;

7.1.16 (anuvāka 16) (M)

[Gods]

अ॒ग्नये॒ स्वाहा॒ सोमा॑य॒ स्वाहा॑

agnaye svāhā somāya svāhā

To Agni, svāhā; to Soma, svāhā;

स॒वि॒त्रे स्वाहा॒ सर॑स्वत्यै॒ स्वाहा॑

savitre svāhā sarasvatyai svāhā

to Savitṛ, svāhā; to Sarasvatī, svāhā;

पू॒ष्णे स्वाहा॒ बृह॒स्पत॑ये॒ स्वाहा॒

pūṣhṇe svāhā bṛhaspataye svāhā

to Pūṣhan, svāhā; to Bṛhaspati, svāhā;

ऽपां मोदा॑य॒ स्वाहा॑ वा॒यवे॒ स्वाहा॑

apām modāya svāhā vāyave svāhā

to the joy of the waters, svāhā; to Vāyu, svāhā;

मि॒त्राय॒ स्वाहा॒ वरु॑णाय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ।। 16

mitrāya svāhā varuṇāya svāhā sarvasmai svāhā

to Mitra, svāhā; to Varuṇa, svāhā; to all, svāhā

7.1.17 (anuvāka 17) (M)

[Hunger, disease and other states]

पृ॒थि॒व्यै स्वाहा॒ ऽन्तरि॑क्षाय॒ स्वाहा॑

pṛthivyai svāhā antarikṣhāya svāhā

To earth, svāhā; to midworld, svāhā;

दि॒वे स्वाहा॒ ऽग्नये॒ स्वाहा॒

dive svāhā agnaye svāhā

to heaven, svāhā; to Agni, svāhā;

सोमा॑य॒ स्वाहा॒ सूर्या॑य स्वाहा॑

somāya svāhā sūryāya svāhā

to Soma, svāhā; to the sun, svāhā;

च॒न्द्रम॑से॒ स्वाहा ऽह्ने॒ स्वाहा॒

chandramase svāhā ahne svāhā

to the moon, svāhā; to the day, svāhā;

रात्रि॑यै॒ स्वाह॒र्ज॑वे॒ स्वाहा॑
rātriyai svāhā ṛjave svāhā
to the night, svāhā; to the upright person, svāhā;

सा॒धवे॒ स्वाहा॑ सुक्षि॒त्यै स्वाहा॑
sādhave svāhā sukṣhityai svāhā
to the good, svāhā; to the worlds of happy dwelling, svāhā;

क्षु॒धे स्वाहा॑ ऽऽशिति॒म्ने स्वाहा॒
kṣhudhe svāhā āshitimne svāhā
to hunger, svāhā; to yearnings; svāhā;

रोगा॑य॒ स्वाहा॑ हि॒माय॒ स्वाहा॑
rogāya svāhā himāya svāhā
to disease, svāhā; to snow, svāhā;

शी॒ताय॒ स्वाहा॑ ऽऽत॒पाय॒ स्वाहा
shītāya svāhā ātapāya svāhā
to cold, svāhā; to heat, svāhā;

ऽर॑ण्याय॒ स्वाहा॑ सुव॒र्गा॑य॒ स्वाहा॑
araṇyāya svāhā suvargāya svāhā
to the wild, svāhā; to heaven, svāhā;

लो॒काय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 17
lokāya svāhā sarvasmai svāhā
to the world, svāhā; to all, svāhā;

7.1.18 (anuvāka 18) (M)

[Deities, metres and seasons]

भुवो᳚ दे॒वानां॒ कर्म॑णा॒ऽपस॒र्तस्य॑ प॒थ्या॑ऽसि॒
वसु॑भिर्दे॒वेभि॑र्दे॒वत॑या गाय॒त्रेण॑ त्वा॒ छन्द॑सा
युनज्मि वस॒न्तेन॑ त्व॒र्तुना॑ ह॒विषा॑
दीक्षयामि

bhuvo devānām karmaṇā apasā ṛtasya pathyā asi vasubhir devebhir devatayā gāyatreṇa tvā chhandasā yunajmi vasantena tvā ṛtunā haviṣhā dīkṣhayāmi

You have come into being by the work (*apasa*) of the gods and other doers; you are the way of Truth (*ṛta*). I yoke you with the Vasu-Gods as deity, with the Gāyatrī metre. I consecrate you, with the spring season as offering.

रु॒द्रेभि॑र्दे॒वेभि॑र्दे॒वत॑या॒ त्रैष्टु॑भेन त्वा॒ छन्द॑सा
युनज्मि ग्री॒ष्मेण॑ त्व॒र्तुना॑ ह॒विषा॑ दीक्षयामि

rudrebhiḥ devebhiḥ devatayā traiṣhṭubhena tvā chhandasā yunajmi grīṣhmeṇa tvā ṛtunā haviṣhā dīkṣhayāmi

I yoke you with the Rudra-Gods as deity, and the Triṣhṭubh metre I consecrate you with the summer season as offering.

आ॒दि॒त्येभि॑र्दे॒वेभि॑र्दे॒वत॑या॒ जाग॑तेन त्वा॒
छन्द॑सा युनज्मि व॒र्षाभि॑स्त्व॒र्तुना॑ ह॒विषा॑
दीक्षयामि॒

ādityebhir devebhir devataya jāgatena tvā chhandasā yunajmi varṣhābhiḥ tvā ṛtunā haviṣhā dīkṣhayāmi

I yoke you with the Āditya Gods as deity and the Jagatī metre; I consecrate you with the rainy season as offering.

विश्वै᳚भिर्दे॒वेभि॑र्दे॒वत॒याऽऽनु॑ष्टुभेन त्वा॒
छन्द॑सा युनज्मि (१) श॒रदा॑ त्व॒र्तुना॑ ह॒विषा॑
दीक्षया॒मि

vishvebhiḥ devebhiḥ devatayā ānuṣhṭubhena tvā chhandasā yunajmi shardā tvā ṛtunā haviṣhā dīkṣhayāmi

I yoke you with the All-Gods as deity and with the Anuṣhṭubh metre; I consecrate you with the autumn season as offering.

अङ्गिरोभिर्दे॒वेभि॑र्दे॒वत॑या॒ पाङ्क्ते॑न त्वा॒
छन्द॑सा युनज्मि हेमन्तशिशि॒राभ्यां॑
त्व॒र्तुना॑ ह॒विषा॑ दी॒क्षया॒मि

aṅgirobhiḥ devebhir devatayā pāngktena tvā chhandasā yunajmi hemanta shishirābhyām tvartunā haviṣhā dīkṣhayāmi

I yoke you with the Aṅgirasās-Gods as deity, and the Paṅgkti metre; I consecrate you with the winter and cool seasons as offering.

ऽहं दी॒क्षाम॑रुहमृ॒तस्य॒ पत्नीं गाय॒त्रेण॒
छन्द॑सा॒ ब्रह्म॑णा च॒र्तꣳ स॒त्येऽधाꣳ
स॒त्यमृ॒तेऽधाम् ॥

aham dīkṣhām aruham ṛtasya patnīm gāyatreṇa chhandasā brahmaṇā cha ṛtam satye adhām satyam ṛte adhām

I have mounted upon consecration, the partner of the Truth (*ṛta*), by means of the Gāyatrī metre and mantra; Truth-in-movement (*ṛta*) have I placed upon truth (*satya*); truth (*satya*) have I placed upon the truth-in movement (*ṛta*).

म॒हीमू॒ षु सु॒त्रामा॑णमि॒ह धृति॒ः स्वाहे॒ह
विधृ॑ति॒ः स्वाहे॒ह रन्ति॒ः स्वाहे॒ह रम॑ति॒ः
स्वाहा॑ ॥ 18

mahīm ū ṣhu sūtrāmāṇam iha dhṛtiḥ svāhā

The great; the protecting; here is support, svāhā!

iha vidhṛtiḥ svāhā iha rantiḥ svāhā iha ramatiḥ svāhā

here is keeping apart, svāhā! here is joy, svāhā; here is delight, svāhā.

7.1.19 (anuvāka 19) (M)

[Different states of consciousness]

ई॒ङ्का॒रा॒य॒ स्वाहेङ्कृ॑ताय॒ स्वाहा॒

īñkārāya svāhā inkṛtāya svāhā

To the sounding of 'Īm' svāhā; to him over whom 'Īm' is sounded svāhā;

क्रन्द॑ते॒ स्वाहा॑ ऽव॒क्रन्द॑ते॒ स्वाहा॒

krandate svāhā avakrandate svāhā

To him neighing svāhā; to him neighing down svāhā;

प्रोथ॑ते॒ स्वाहा॑ प्र॒प्रोथ॑ते॒ स्वाहा॑

prothate svāhā praprothate svāhā

To him snorting svāhā; to him snorting forth svāhā;

ग॒न्धाय॒ स्वाहा॑ घ्रा॒ताय॒ स्वाहा॑

gandhāya svāhā ghrātāya svāhā

To the smell svāhā; to what is smelt svāhā;

प्रा॒णाय॒ स्वाहा॑ व्या॒नाय॒ स्वाहा॑ ऽपा॒नाय॒
स्वाहा॑

prāṇāya svāhā vyānāya svāhā apānāya svāhā

To prāṇa svāhā; to vyāna (distributed breath), svāhā; to apāna (outbreath), svāhā;

सन्दी॒यमा॑नाय॒ स्वाहा॒ सन्दि॑ताय॒ स्वाहा॑

sandīyamānāya svāhā sanditāya svāhā

to him being bound svāhā; to him after being bound svāhā;

विचृ॒त्यमा॑नाय॒ स्वाहा॒ विचृ॑त्ताय॒ स्वाहा॑

vichṛtyamānāya svāhā vichṛttāya svāhā

to him being untied svāhā; to him untied svāhā;

पलायि॒ष्यमा॑णाय॒ स्वाहा॒ पला॑यिताय॒ स्वाहा

palāyiṣhyamāṇāya svāhā palāyitāya svāhā

to him about to run svāhā; to him having run svāhā;

परꣳस्य॒ते स्वाहोप॑रताय॒ स्वाहा॑ निवेक्ष्य॒ते स्वाहा॑ निवि॒शमा॑नाय॒ स्वाहा॒ निवि॑ष्टाय॒ स्वाहा॑

aparamsyate svāhā uparatāya svāhā nivekṣhyate svāhā nivishamānāya svāhā niviṣhṭāya svāhā

to him about to rest svāhā; to him having rested svāhā; to him about to go to rest svāhā; to him going to rest svāhā; to him having gone to rest svāhā;

निषत्स्य॒ते स्वाहा॑ नि॒षीद॑ते॒ स्वाहा॒ निष॑ण्णाय॒ स्वाहा॑ (१)

niṣhatsyate svāhā niṣhīdate svāhā niṣhaṇṇāya svāhā

To him about to sit down svāhā; to him sitting down svāhā; to him having sat down svāhā;

ऽऽसिष्य॒ते स्वाहा ऽऽसी॑नाय॒ स्वाहा॑ ऽऽसि॒ताय॒ स्वाहा॑

āsiṣhyate svāhā āsīnāya svāhā āsitāya svāhā

to him about stand svāhā; to him who is standing svāhā; to him who has stood svāhā;

निपत्स्य॒ते स्वाहा॑ नि॒पद्य॑मानाय॒ स्वाहा॒ निप॑न्नाय॒ स्वाहा॑

nipatsyate svāhā nipadyamānāya svāhā nipannāya svāhā

To him about to go down svāhā; to him going down svāhā; to him having gone down svāhā;

शयिष्य॒ते स्वाहा॒ शया॑नाय॒ स्वाहा॑ शयि॒ताय॒ स्वाहा॑

shayiṣhyate svāhā shayānāya svāhā shayitāya svāhā

to him about to lie down (to sleep) svāhā; to him lying down, svāhā; to him who has lain, svāhā;

संमीलिष्य॒ते स्वाहा॑ सं॒मील॑ते॒ स्वाहा॒ संमी॑लिताय॒ स्वाहा॑

sammīliṣhyate svāhā sammīlate svāhā sammīlitāya svāhā

To him about to close the eyes, svāhā; to him closing the eyes, svāhā; to him having closed the eyes, svāhā;

स्वप्स्य॒ते स्वाहा॑ स्वप॒ते स्वाहा॑

svapsyate svāhā svapate svāhā

to him about to sleep svāhā; to him who hath slept svāhā;

सु॒प्ताय॒ स्वाहा॑ प्रभोत्स्य॒ते स्वाहा॑ प्र॒बुद्ध्य॑मानाय॒ स्वाहा॒ प्रबु॑द्धाय॒ स्वाहा॑ जागरिष्य॒ते स्वाहा॒ जाग्र॑ते॒ स्वाहा॑ जागरि॒ताय॒ स्वाहा॒

suptāya svāhā prabhotsyate svāhā prabudhyamānāya svāhā prabuddhāya svāhā jāgariṣhyate svāhā jāgrate svāhā jāgaritāya svāhā

to him about to wake svāhā; to him awakening svāhā; to him who has awakened svāhā; to him about to become awake svāhā; to him becoming awake svāhā; to him who has become awake svāhā;

शुश्रू॑षमाणाय॒ स्वाहा॑ श्रुण्व॒ते स्वाहा॑
श्रु॒ताय॒ स्वाहा॑

shushrūṣhamāṇāya svāhā shruṇvate svāhā shrutāya svāhā

to him about to hear svāhā; to him hearing svāhā; to him who has heard svāhā;

वीक्षिष्य॒ते स्वाहा॑ (२) वीक्ष॑माणाय॒ स्वाहा॒
वीक्षि॑ताय॒ स्वाहा॑

vīkṣhiṣhyate svāhā vīkṣhamāṇāya svāhā vīkṣhītāya svāhā

To him about to look svāhā; to him who is looking svāhā; to him who has looked svāhā;

सꣳहास्य॒ते स्वाहा॑ सं॒जिहा॑नाय॒
स्वाहो॒ज्जिहा॑नाय॒ स्वाहा॑

samhāsyate svāhā samjihānāya svāhā ujjihānāya svāhā

to him who is about to go out svāhā; to him going out svāhā; to him who has gone out svāhā;

विवर्त्स्य॒ते स्वाहा॑ वि॒वर्त॑मानाय॒ स्वाहा॒
विवृ॑त्ताय॒ स्वाहा

vivartsyate svāhā vivartamānāya svāhā vivṛttāya svāhā

To him about to roll about svāhā; to him rolling about svāhā; To him who has rolled about svāhā;

उत्थास्य॒ते स्वाहो॒त्तिष्ठ॑ते॒ स्वाहोत्थि॑ताय॒
स्वाहा॑

utthāsyate svāhā uttiṣhṭhate svāhā utthitāya svāhā

to him about to get up svāhā; to him getting up svāhā; to him who has got up svāhā;

विधविष्य॒ते स्वाहा॑ विधून्वा॒नाय॒ स्वाहा॒
विधू॑ताय॒ स्वाहा

vidhaviṣhyate svāhā vidhūnvānāya svāhā vidhūtāya svāhā

To him about to shake himself, svāhā; to him shaking himself, svāhā; to him who has shaken himself, svāhā;

उ॑त्क्रꣳस्य॒ते स्वाहो॒त्क्राम॑ते॒
स्वाहोत्क्रा॑न्ताय॒ स्वाहा॑

utkramsyate svāhā utkrāmate svāhā utkrāntāya svāhā

to him about to step out, svāhā; to him stepping out, svāhā; to him who has stepped out, svāhā;

चङ्क्रमिष्य॒ते स्वाहा॑ चङ्क्र॒म्यमा॑णाय॒ स्वाहा॑
चङ्क्रमि॒ताय॒ स्वाहा॑

chañgkramiṣhyate svāhā
chañgkramyamāṇāya svāhā
chañgkramitāya svāhā

To him who is about to rush, svāhā; to him who is rushing, svāhā; to him who has rushed, svāhā;

कण्डूयिष्य॒ते स्वाहा॑ कण्डू॒यमा॑नाय॒ स्वाहा॑
कण्डूयि॒ताय॒ स्वाहा॑

kaṇḍūyiṣhyate svāhā kaṇḍūyamānāya svāhā kaṇḍūyitāya svāhā

to him about to scratch, svāhā; to him scratching, svāhā; to him having scratched, svāhā;

निकषिष्य॒ते स्वाहा॑ नि॒कष॑माणाय॒ स्वाहा॒
(३) निक॑षिताय॒ स्वाहा॒

nikaṣhiṣhyate svāhā nikaṣhamāṇāya svāhā nikaṣhitāya svāhā

To him about to rub, svāhā; to him rubbing, svāhā; to him who has rubbed, svāhā;

यदत्ति तस्मै॒ स्वाहा॒ यत् पिब॑ति॒ तस्मै॒ स्वाहा॒ यन्मेह॑ति॒ तस्मै॒ स्वाहा॒ यच्छकृ॑त् क॒रोति॒ तस्मै॒ स्वाहा॒

yadatti tasmai svāhā yat pibati tasmai svāhā
yanmehati tasmai svāhā yachchhakṛt karoti tasmai svāhā

what he eats, to that svāhā; what he drinks, to that svāhā; to what he evacuates, to that svāhā; to the dung he makes svāhā!

रेत॑से॒ स्वाहा॑ प्र॒जाभ्य॑ः स्वाहा॑ प्र॒जन॑नाय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 19

retase svāhā prajābhyaḥ svāhā prajananāya svāhā sarvasmai svāhā

To seed svāhā; to offspring svāhā; to begetting svāhā; to all svāhā.

7.1.20 (anuvāka) (M)

[Deities; Truth; Divine Energies]

अ॒ग्नये॒ स्वाहा॑ वा॒यवे॒ स्वाहा॒ सूर्या॑य॒ स्वाहा॒

agnaye svāhā vāyave svāhā sūryāya svāhā

To Agni, svāhā! To Vāyu, svāhā! To Sūrya, svāhā!

ऋतम॑स्यृतस्य॒र्तम॑सि स॒त्यम॑सि

ṛtam asi ṛtasya ṛtam asi satyam asi

You are the Truth-in-movement; you are the truth of the truth-in-movement;

स॒त्यस्य॑ स॒त्यम॑स्यृ॒तस्य॒ पन्था॑ असि

satyasya satyam asya ṛtasya panthā asi

you are truth; you are the truth of truth! you are the path of ṛtam,

दे॒वानां॑ छायाऽमृत॑स्य॒ नाम॒ तत् स॒त्यं यत् त्वं प्र॒जाप॑ति॒रस्यधि॒

devānām chhāyā amṛtasya nāma tat satyam yat tvam prajāpatir asi adhi

you are the shadow of the Gods, the name of immortality; you are truth, you are Prajāpati.

RV (9.94.1) (v)

यद॑स्मिन् वा॒जिनी॑व॒ शुभ॒ः स्पर्ध॑न्ते॒ दिव॒ः सूर्ये॑ण॒ विशो॒ ।

yat asminn vājinīva shubhaḥ spardhante divaḥ sūryeṇa vishaḥ

This (*asmin)* Soma plays happily (*shubhe*) with the rays (*visha*) of the Sun like a mighty steed (*vājinī*).

ऽपो वृ॑णा॒नः पव॑ते क॒व्यन् प॒शुं न गो॒पा इर्य॒ः परि॑ज्मा ॥ 20

apo vṛṇānaḥ pavate kavyan pashum na gopā iryaḥ parijmā

The adorable (*vṛnānaḥ*) divine energies (waters, *apo)* stream enveloping (*parijmā*) as if missioned (*iryaḥ*) like the cow-herd (*gopā*) who (protects) the cows (*pashūn*) [or the protector of knowledge (*gopa*) protects the rays of knowledge (*pashu*)].

End of Prapāṭhaka 1 (kāṇḍa 7)

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7.2.1 (anuvāka 1) (B)

[Six-night rite and others; shatamāna mantra; devayāna]

सा॒ध्या वै दे॒वाः सु॑व॒र्गका॑मा ए॒तꣳ
ष॑ड्रा॒त्रम॑पश्य॒न् तमाऽह॑र॒न् तेना॑यजन्त॒ ततो॒
वै ते सु॑व॒र्गं लो॒कमा॑य॒न् य ए॒वं वि॒द्वाꣳसः॑
षड्रा॒त्रमास॑ते सुव॒र्गमे॒व लो॒कं य॑न्ति देवस॒त्रं
वै ष॑ड्रा॒त्रः प्र॒त्यक्ष॒ꣳ ह्ये॑तानि॑ पृ॒ष्ठानि॒ य ए॒वं
वि॒द्वाꣳसः॑ षड्रा॒त्रमास॑ते सा॒क्षादे॒व दे॒वता॑
अ॒भ्यारो॑हन्ति षड्रा॒त्रो भ॑वति॒ षड् वा ऋ॒तवः॑
षट् पृ॒ष्ठानि॑ (१)

sādhyā vai devāḥ suvarga-kāmā etam ṣhaṭ-rātram apashyann tam āharan tena ayajanta tato vai te suvargam

lokam āyann ya evam vidvāmsaḥ shaṭ-rātram āsate suvargam eva lokam yanti devasatram vai shaṭ-rātraḥ pratyakṣham hi etāni pṛshṭhāni ya evam vidvāmsaḥ shaṭ-rātram āsate sākṣhāt eva devatā abhi-ārohanti shaṭ-rātro bhavati shaṭ vā ṛtavaḥ shaṭ pṛshṭhāni

The Sādhya gods, desirous of heaven, saw this (rite) of six nights. They grasped it, and sacrificed with it. Then indeed did they go to the world of heaven. Those, who knowing thus perform (the rite) of six nights, go to the world of heaven. (The rite) of six nights is a Sattra of the gods, for these Pṛshṭhas are directly visible. Those, who knowing thus perform (the rite) of six nights, mount evidently (world of) the gods. (The rite) is of six nights; the seasons are six, the Pṛshṭhas are six.

पृ॒ष्ठैरे॒वर्तू॒नन्वारो॑हन्त्यृ॒तुभिः॑ संवत्स॒रं ते सं॑वत्स॒र ए॒व प्रति॑ तिष्ठन्ति बृहद्रथन्त॒राभ्यां॑ यन्ती॒यं वाव र॑थन्त॒रम॒सौ बृ॒हदा॒भ्यामे॒व य॒न्त्यथो॑ अ॒नयो॑रे॒व प्रति॑ तिष्ठन्त्ये॒ते वै य॒ज्ञस्या॑ञ्ज॒साय॑नी स्रु॒ती ताभ्या॑मे॒व सु॑व॒र्गं लो॒कं य॑न्ति त्रि॒वृद॑ग्निष्टो॒मो भ॑वति॒ तेज॑ ए॒वाव॑ रुन्धते पञ्चद॒शो भ॑वतीन्द्रि॒यमे॒वाव॑ रुन्धते सप्तद॒शो (२) भ॑वत्य॒न्नाद्य॒स्याव॑रुद्ध्या॒ अथो॒ प्रैव तेन॑ जायन्त

pṛshṭhair eva ṛtūn anu ārohanti ṛtubhiḥ samvatsaram te samvatsara eva prati tishṭhanti bṛhat rathantarābhyām yanti iyam vāva rathantaram asau bṛhat ābhyām eva yanti atho anayor eva prati tishṭhanti ete vai yajñasya añjasa-ayanī srutī tābhyām eva suvargam lokam yanti trivṛt agnishṭomo bhavati teja eva avarundhate pañcha-dasho bhavati indriyam eva avarundhate saptadasho bhavati anna ādyasya avaruddhyā atho pra eva tena jāyanta

Certainly by the Pṛshṭhas they mount the seasons; by the seasons the year; certainly in the year they find support. They proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat is yonder (heaven); certainly with them do they proceed; certainly also in them do they find support. These indeed are the quick paths of the sacrifice; certainly by them do they proceed to the world of heaven. There is a Pañchadasha (Stoma); certainly they win power. There is a Saptadasha (Stoma) for the winning of food; certainly also they are propagated by it.

एकवि॒ꣳशो भ॑वति॒ प्रति॑ष्ठित्या॒ अथो॒ रुच॑मे॒वाऽऽत्मन् द॑धते त्रिण॒वो भ॑वति॒ विजि॑त्यै त्रयस्त्रि॒ꣳशो भ॑वति॒ प्रति॑ष्ठित्यै सदोहविर्धा॒निन॑ ए॒तेन॑ षड्रा॒त्रेण॑ यजे॒रन्नाश्व॑त्थी ह॒वि॒र्धाने॒ चाऽऽग्नी॑ध्रं च भव॒तस्तद्धि सु॑व॒र्ग्यं॑ च॒क्रीव॑ती भवतः सु॒वर्ग॑स्य लो॒कस्य॒ सम॑ष्ट्या उ॒लूख॑लबु॒ध्नो यूपो॑ भवति॒ प्रति॑ष्ठित्यै प्राञ्चो॑ यान्ति॒ प्राङि॑व॒ हि सु॑व॒र्गो॑ (३) लो॒कः सर॑स्वत्या यान्ति

ekavimsho bhavati pratiṣhṭhityā atho rucham eva ātman dadhate triṇavo bhavati vijityai trayas-trimsho bhavati pratiṣhṭhityai sadaḥ-havirdhānina etena ṣhaṭ-rātreṇa yajerann āshvatthī havirdhānam chā āgnīdhram cha bhavataḥ tāt hi suvargyam chakrīvatī bhavataḥ suvargasya lokasya samaṣhṭyā ulūkhala-budhno yūpo bhavati pratiṣhṭhityai prāñcho yānti prāng iva hi suvargo lokaḥ sarasvatyā yānti

There is an Ekavimsha (Stoma), for support; certainly also they place radiance in themselves. There is a Triṇava (Stoma) for conquest. There is a Trayastrimsha (Stoma) for support. They should sacrifice with this (rite) of six nights with both Sadas and *havirdhāna* (offering-holder). The offering-holder and the Agnīdh's seat should be of Ashvattha wood for (they are) heavenly. They should have wheels for gaining the world of heaven. The sacrificial post is mortar-based (*ulūkhala*) for support. They go forward, since the world of heaven is forward as it were. They go with the Sarasvatī.

ए॒ष वै दे॑व॒या॒नः पन्था॒स्तमे॒वान्वा-
रो॑हन्त्या॒क्रोश॑न्तो या॒न्त्यव॑र्तिमे॒वान्यस्मि॑न्
प्रति॒षञ्ज्य॑ प्रति॒ष्ठां ग॑च्छन्ति य॒दा दश॑ श॒तं
कु॒र्वन्त्यथैक॑मु॒त्थान॑ꣳ श॒तायु॒ः पुरु॑षः
श॒तेन्द्रि॑य॒ आयु॑ष्ये॒वेन्द्रि॒ये प्रति॑ तिष्ठन्ति य॒दा
श॒तꣳ स॒हस्रं॑ कु॒र्वन्त्यथैक॑मु॒त्थान॑ꣳ
स॒हस्र॑संमितो॒ वा अ॒सौ लो॒कौ॑ऽमुमे॒व
लो॒कम॒भि ज॑यन्ति य॒दै(४)षां॑ प्र॒मीयै॑त य॒दा
वा॒ जीयै॑र॒न्नथैक॑मु॒त्थान॒ं तद्धि ती॒र्थम् ॥ 1

eṣha vai devayānaḥ panthās tam eva anu ārohanti ākroshanto yānti avartim eva anyasminn pratiṣhañjya pratiṣhṭhām gachchhanti yadā dasha shatam kurvanti atha ekam utthānam, 'shatāyuḥ puruṣhaḥ shatendriya āyuṣhi eva indriye prati tiṣhṭhanti' yadā shatam sahasram kurvanti atha ekam utthānam sahasra-sammito vā asau loko amum eva lokam abhi jayanti yadā-eṣhām pramīyeta yadā vā jīyerann atha ekam utthānam tat hi tīrtham

This is the path that goes to the gods; certainly they mount upon it. They go calling aloud; certainly fastening misfortune at another (place) they attain support. When a ten becomes a hundred, then is one time to stop. 'Man is of a hundred (years of) life and of a hundred powers; certainly in life and power do they find support.' (TS 1.5.2.3) When a hundred becomes a thousand, then is another time to stop. Yonder world is measured by a thousand; certainly they conquer yonder world. If one of them perish or they be oppressed, then is another time to stop, for that is a suitable opportunity (*tīrtham*).

[While working for earthly riches, it is time to stop when a ten becomes a hundred. For heavenly riches, one should consider stopping when a hundred becomes a thousand.]

7.2.2 (anuvāka 2) (B)

[Seven-day rite and other rites]

कु॒सु॒रु॒बि॒न्द्र॒ औद्दा॑लकिरकामयत प॒शु॒मान्त्स्या॒मिति॒ स ए॒त९ँ स॑प्तरा॒त्रमाऽह॑र॒त् तेना॑यजत॒ तेन॒ वै स याव॑न्तो ग्रा॒म्याः प॒श॒वस्तानवा॑रुन्ध॒ य ए॒वं वि॒द्वान्त्स॑प्तरा॒त्रेण॒ यज॑ते॒ याव॑न्त ए॒व ग्रा॒म्याः प॒श॒वस्ता॒नेवाव॑ रुन्धे सप्तरा॒त्रो भ॑वति स॒प्त ग्रा॒म्याः प॒शव॑ः स॒प्ताऽऽर॒ण्याः स॒प्त छन्दा॑९ँस्यु॒भय॒स्याव॑रुद्ध्यै॒ त्रि॒वृद॑ग्निष्टो॒मो भ॑वति॒ तेज॑ (१) ए॒वाव॑ रुन्धे

kusurubindra auddālakir akāmayata pashumān syām iti sa etam saptarātram ā aharat tena ayajata tena vai sa yāvanto grāmyāḥ pashavas tān avārundha ya evam vidvān saptarātreṇa yajate yāvanta eva grāmyāḥ pashavas tān eva avarundhe saptarātro bhavati sapta grāmyāḥ pashavaḥ saptā āraṇyāḥ sapta chhandāmsi ubhayasya avaruddhyai trivṛt agniṣhṭomo bhavati teja eva avarundhe

Kusurubindra Auddālaki desired, 'May I be rich in Ray-Cows.' He grasped this (rite) of seven-nights, and sacrificed with it. Then indeed did he win all the domestic animals. He, who knowing thus sacrifices with (the rite) of seven nights, wins all domestic animals. (The rite) is of seven nights; the domesticated animals are seven; the wild seven, the metres are seven for winning both. There is an Agniṣhṭoma with the Trivṛt (Stoma); certainly he wins brilliance.

प॒ञ्च॒द॒शो भ॑व॒तीन्द्रि॒यमे॒वाव॑ रुन्धे सप्तद॒शो भ॑वत्य॒न्नाद्य॒स्याव॑रुद्ध्या॒ अथो॒ प्रैव तेन॑ जायत एकवि॒९ँशो भ॑वति॒ प्रति॑ष्ठित्या॒ अथो॒ रुच॑मे॒वाऽऽत्मन् ध॑त्ते त्रिण॒वो भ॑वति॒ विजि॑त्यै पञ्चवि॒९ँशो॑ऽग्निष्टो॒मो भ॑वति प्र॒जाप॑ते॒राप्त्यै महाव्र॒तवा॑न॒न्नाद्य॒स्याव॑रुध्यै विश्व॒जित् सर्व॑पृष्ठोऽतिरा॒त्रो भ॑वति॒ सर्व॑स्या॒भिजि॑त्यै॒ यत् प्र॒त्यक्षं॒ पूर्वे॑ष्वह॑ःसु पृ॒ष्ठान्यु॑पे॒युः प्र॒त्यक्ष॑(२)विश्व॒जिति॒ यथा॑ दु॒ग्धामु॑प॒सीद॑त्ये॒वमु॒त्तमम॑हः स्या॒न्नैक॑रा॒त्रश्च॒न स्यात्

pañcha-dasho bhavati indriyam eva avarundhe sapta-dasho bhavati annādyasya avaruddhyā atho pra eva tena jāyata ekavimsho bhavati pratiṣhṭhityā atho rucham evā ātman dhatte triṇavo bhavati vijityai pañcha-vimsho agniṣhṭomo bhavati prajāpater āptyai mahāvratavān annādyasya avarudhyai vishvajit sarvapṛṣhṭho atirātro bhavati sarvasya abhijityai yat pratyakṣham pūrveṣhu ahaḥ su pṛṣhṭhāni upeyuḥ pratyakṣham vishvajiti yathā dugdhām upasīdati evam uttamam ahaḥ syāt na ekarātraḥ chana syāt

There is a Pañchadasha (Stoma); certainly he wins power. There is a Saptadasha (Stoma) for the winning of food; certainly

also by it he is propagated. There is an Ekavimsha (Stoma) for support; certainly he places radiance in himself. There is a Triṇava (Stoma) for conquest. There is an Agnishṭoma with the Pañchavimsha (Stoma) to obtain Prajāpati; it has (the characteristics of) the Mahāvrata to win food. There is a Vishvajit Atirātra with all the Pṛshṭhas to conquer all. In the preceding days they perform the Pṛshṭhas in the obvious way, and similarly the Vishvajit; the last day would be as when one sits down to milk a cow which has already been milked; it would not be good enough for even a single night (rite).

बृ॒हद्रथन्त॒रे पू॒र्वे॑ष्वह॒:सूप॑ यन्ती॒यं वाव
र॑थन्त॒रम॒सौ बृ॒हदा॒भ्यामे॒व न य॒न्त्यथो॑
अ॒नयो॑रे॒व प्रति॑ तिष्ठन्ति॒ यत् प्र॒त्यक्षं॑
विश्व॒जिति॑ पृ॒ष्ठान्यु॑प॒यन्ति॒ यथा॒ प्रत्तां॑ दु॒हे
ता॒दृगे॒व तत् ॥ 2

bṛhat rathantare pūrveṣhu ahaḥ sūpa yanti iyam vāva rathantaram asau bṛhat-ābhyām eva na yanti atho anayor eva prati tiṣhṭhanti yat pratyakṣham vishvajiti pṛshṭhāni upayanti yathā prattām duhe tādṛgeva tat

In the preceding days they used to perform the Bṛhat and the Rathantara. The Rathantara is this (earth), the Bṛhat (is) yonder (heaven); certainly they depart not from them; certainly also in them do they find support. By performing the Pṛshṭhas in the Vishvajit in the obvious manner, it is as when one milks a cow which is ready to give.

7.2.3 (anuvāka 3) (B)

[Eight-night rite; Bṛhaspati becoming resplendent]

बृह॒स्पति॑रकामयत ब्रह्मवर्च॒सी स्या॒मिति॒ स
ए॒तम॑ष्टरा॒त्रम॑पश्य॒त् तमाऽह॑र॒त् तेना॑यजत॒
तता॒ वै स ब्र॑ह्मवर्च॒स्य॑भव॒द्य ए॒वं
वि॒द्वान॑ष्टरा॒त्रेण॒ यज॑ते ब्रह्मवर्च॒स्ये॒व
भ॑वत्यष्टरा॒त्रो भ॑वत्य॒ष्टाक्ष॑रा गाय॒त्री गा॑य॒त्री
ब्र॑ह्मवर्च॒सं गा॑यत्रि॒यैव ब्र॑ह्मवर्च॒सम॑व
रुन्धेऽष्टरा॒त्रो भ॑वति॒ चत॑स्रो॒ वै
दि॒शश्चत॑स्रोऽवान्तरदि॒शा दि॒ग्भ्य ए॒व
ब्र॑ह्मवर्च॒सम॑व रुन्धे (१)

bṛhaspatir akāmayata brahmavarchasī syām iti sa etam aṣhṭa-rātram apashyat tam āharat tena ayajata tato vai sa brahmavarchasī abhavat ya evam vidvān aṣhṭa-rātreṇa yajate brahmavarchasī eva bhavati aṣhṭa-rātro bhavati aṣhṭā-akṣhara gāyatrī gāyatrī brahmavarchasam gāyatrīyā eva brahmavarchasam avarundhe aṣhṭa-rātro bhavati chatasro vai dishaḥ chatasro avāntara dishā digbhya eva brahmavarchasam avarundhe

Bṛhaspati desired, 'May I be resplendent.' He saw this rite of eight nights, he grasped it, and sacrificed with it. Then indeed did he become resplendent. He, who knowing thus sacrifices with (the rite) of eight nights, becomes resplendent. (The rite) is of eight nights; the quarters are four, the

intermediate quarters four; certainly from the quarters he wins splendour.

त्रि॒वृद॑ग्निष्टो॒मो भ॑वति॒ तेज॑ ए॒वाव॑ रुन्धे
पञ्चद॒शो भ॑वतीन्द्रि॒यमे॒वाव॑ रुन्धे सप्तद॒शो
भ॑वत्य॒न्नाद्य॒स्याव॑रुध्या॒ अथो॒ प्रैव तेन॑ जायत
एकवि॒ꣳशो भ॑वति॒ प्रति॑ष्ठित्या॒ अथो॒
रुच॑मे॒वाऽऽत्मन् ध॑त्ते त्रिण॒वो भ॑वति॒ विजि॑त्यै
त्रयस्त्रि॒ꣳशो भ॑वति॒ प्रति॑ष्ठित्यै
पञ्चवि॒ꣳशो॑ऽग्निष्टो॒मो भ॑वति प्र॒जाप॑ते॒राप्त्यै
महाव्र॒तवा॑न॒न्नाद्य॒स्याव॑रुध्यै विश्व॒जित् सर्व॑पृष्ठो-
ऽतिरा॒त्रो भ॑वति॒ सर्व॑स्या॒भिजि॑त्यै ॥ 3

trivṛt agnishṭomo bhavati teja eva avarundhe pañcha-dasho bhavati indriyam eva avarundhe sapta-dasho bhavati annādyasya avarudhyā atho pra eva tena jāyata ekavimsho bhavati pratiṣhṭhityā atho rucham eva ātman dhatte triṇavo bhavati vijityai trayas-trimsho bhavati pratiṣhṭhityai pañcha-vimsho agnishṭomo bhavati prajāpater āptyai mahāvratavān annādyasya avarudhyai vishvajit sarvapṛṣhṭho atirātro bhavati sarvasya abhijityai

There is an Agnishṭoma with the Trivṛt (Stoma); certainly he wins brilliance. There is an Ekavimsha (Stoma) for conquest. There is a Trayastrimsha (Stoma) for support. There is an Agnishṭoma with the Pañchadasha (Stoma), to obtain Prajāpati; it has (the characteristics of) the Mahāvrata to win food. There is a Vishvajit Atirātra with all the Pṛṣhṭhas to conquer all.

7.2.4 (anuvāka 4) (B)

[Nine-night rite to avoid hunger; *jyoti, gau, āyus;* recovery from illness]

प्र॒जाप॑तिः प्र॒जा अ॑सृजत॒ ताः सृ॒ष्टाः क्षुध॒ं
न्या॑य॒न्त्स ए॒तं न॑वरा॒त्रम॑पश्य॒त् तमाऽह॑र॒त्
तेना॑यजत॒ ततो॒ वै प्र॒जाभ्यो॑ऽकल्पत॒ यर्हि॑
प्र॒जाः क्षुधँ॑ नि॒गच्छे॑यु॒स्तर्हि॑ नवरा॒त्रेण॑
यजेते॒मे हि वा ए॒तासा॑ं लो॒का अक्लृ॑प्ता॒
अथै॒ताः क्षुध॒ं नि ग॑च्छन्ती॒माने॒वाऽऽभ्यो॑
लो॒कान् क॑ल्पयति॒ तान् कल्प॑मानान्
प्र॒जाभ्योऽनु॑ कल्पते॒ कल्प॑न्ते (१) ऽस्मा॒ इ॒मे
लो॒का ऊर्ज॑ं प्र॒जासु॑ दधाति

prajāpatiḥ prajā asṛjata tāḥ sṛṣhṭāḥ kṣhudham ni-āyann sa etam nava-rātram apashyat tam āharat tena ayajata tato vai prajābhyo akalpata yarhi prajāḥ kṣhudham nigachchheyuḥ tarhi nava-rātreṇa yajeta ime hi vā etāsām lokā aklṛptā atha etāḥ kṣhudham ni gachchhanti imān evābhyo lokān kalpayati tān kalpamānān prajābhyo anu kalpate kalpante asmā ime lokā ūrjam prajāsu dadhāti

Prajāpati created offspring. They, being created, were hungry. He saw this (rite) of nine nights, he grasped it, and sacrificed with it. Then indeed was he able to help offspring. When offspring are hungry, one should sacrifice with (the rite) of nine nights; these worlds are imperfect for them,

and thus they are hungry; certainly he renders these worlds perfect (*kalpayati*) for them; and as they become perfect he becomes fit for offspring along with them; these worlds become fit for him, and he places strength (*ūrjam*) in offspring.

त्रिरा॒त्रेणै॒वेमं लो॒कं क॑ल्पयति त्रिरा॒त्रेणा॒न्तरि॑क्षं त्रिरा॒त्रेणा॒मुं लो॒कं यथा॑ गु॒णे गु॒णम॒न्वस्य॑त्ये॒वमे॒व तल्लो॒के लो॒कमन्व॑स्यति॒ धृत्या॒ अशि॑थिलंभावाय॒ ज्योति॒र्गौरायु॒रिति॑ ज्ञा॒ताः स्तोमा॑ भवन्ती॒यं वाव ज्योति॑र॒न्तरि॑क्ष॒ं गौर॒सावा॑युरे॒ष्वे॑व लो॒केषु॒ प्रति॑ तिष्ठन्ति॒ ज्ञात्रं॑ प्र॒जानां॑ (२) गच्छति

tri-rātreṇa eva imam lokam kalpayati tri-rātreṇa antarikṣham trirātreṇa amum lokam yathā guṇe guṇam anvasyati evam eva tat loke lokam anvasyati dhṛtyā ashithilam-bhāvāya jyotiḥ gaur āyur iti jñātāḥ stomā bhavanti iyam vāva jyotir antarikṣham gaur asau āyur eṣhu eva lokeṣhu prati tiṣhṭhanti jñātram prajānām gachchhati

By means of three nights he renders fit this world; by means of three nights he renders fit the midworld; by means of three nights, he renders fit the yonder world. As a man casts thread on thread, so he casts world on world for firmness, and to avoid looseness. The Stomas are known as *jyoti, gau,* and *āyus.* The *jyoti* is this (earth), the *gau* the midworld, the *āyus* yonder (heaven); certainly they find support in these worlds, and he becomes well-known among people.

नवरा॒त्रो भ॑वत्यभिपू॒र्वमे॒वास्मि॒न् तेजो॑ दधाति॒ यो ज्योगा॑मयावी॒ स्यात् स न॑वरा॒त्रेण॑ यजेत प्रा॒णा हि वा ए॒तस्या धृ॑ता॒ अथै॒तस्य॒ ज्योगा॑मयति प्रा॒णाने॒वास्मि॑न् दाधारो॒त यदी॒तासु॒र्भव॑ति॒ जीव॑त्ये॒व ॥ 4

navarātro bhavati abhipūrvam eva asminn tejo dadhāti yo jyok-āmayāvī syāt sa nava-rātreṇa yajeta prāṇā hi vā etasya adhṛtā atha etasya jyok-āmayati prāṇān eva asminn dādhāra uta yadi itāsurbhavati jīvati eva

(The rite) is of nine nights; certainly he places brilliance in himself in order. If a man be ill for a long time, he should sacrifice with (the rite) of nine nights; for his breaths (prāṇa) are loosened, and thus is he ill for a long time; certainly he supports his breaths in himself, and even if his life be gone, yet he (returns) to life.

7.2.5 (anuvāka 5) (B)

[Ten-night rite and propagation; protection; protection in Deva-asura conflicts; Soma-offering to win food; three peaks; various rites]

प्र॒जाप॑तिरकामयत॒ प्र जा॑ये॒येति॒ स ए॒तं दश॑होतारमपश्य॒त् तम॑जुहो॒त् तेन॑ दशरा॒त्रम॑सृजत॒ तेन॑ दशरा॒त्रेण॒ प्राजा॑यत दशरा॒त्राय॑ दीक्षि॒ष्यमा॑णो॒ दश॑होतारं जुहुया॒द्दश॑होत्रै॒व द॑शरा॒त्रꣳ सृ॑जते॒ तेन॑

दशरा॒त्रेण॒ प्र जा॑यते वैरा॒जो वा ए॒ष य॒ज्ञो
यद्द॑शरा॒त्रो य ए॒वं वि॒द्वान् द॑शरा॒त्रेण॒ यज॑ते
वि॒राज॑मे॒व ग॑च्छति प्राजाप॒त्यो वा ए॒ष य॒ज्ञो
यद्द॑शरा॒त्रो (१)

prajāpatir akāmayata pra jāyeya iti sa etam dasha-hotāram apashyat tam-ajuhot tena dasha-rātram asṛjata tena dasha-rātreṇa pra ajāyata dasha-rātrāya dīkṣhiṣhyamāṇo dasha-hotāram juhuyāt dasha-hotraiva dasharātram sṛjate tena dasha-rātreṇa pra jāyate vairājo vā eṣha yajño yat dasharātro ya evam vidvān dasha-rātreṇa yajate virājam eva gachchhati prājāpatyo vā eṣha yajño yat dasharātro

Prajāpati desired, 'May I be propagated.' He saw this Dashahotṛ, and offered it. By this he created (the rite) of ten nights, and by this (rite) of ten nights he was propagated. If one is about to consecrate oneself for (the rite) of ten nights one should offer the Dashahotṛ; certainly he creates by the Dashahotṛ (the rite) of ten nights, and by (the rite) of ten nights he is propagated. The sacrifice of ten nights is connected with the Virāj. He, who knowing thus sacrifices with (the rite) of ten nights, is connected with Prajāpati.

य ए॒वं वि॒द्वान् द॑शरा॒त्रेण॒ यज॑ते॒ प्रैव जा॑यत॒
इन्द्रो॒ वै स॒दृङ् दे॒वता॑भिरासी॒त् स न
व्या॒वृत॑मगच्छ॒त् स प्र॒जाप॑ति॒मुपा॑धाव॒त् तस्मा॑
ए॒तं द॑शरा॒त्रं प्राय॑च्छ॒त् तमाऽह॑र॒त् तेना॑यजत॒
ततो॒ वै सो॑ऽन्याभि॑र्दे॒वता॑भि॒र्व्या॒वृत॑मगच्छ॒द्य
ए॒वं वि॒द्वान् द॑शरा॒त्रेण॒ यज॑ते व्या॒वृत॑मे॒व
पा॒प्मना॒ भ्रातृ॑व्येण गच्छति त्रिक॒कुद्वा (२)
ए॒ष य॒ज्ञो यद्द॑शरा॒त्रः

ya evam vidvān dasha-rātreṇa yajate pra eva jāyata indro vai sadṛng devatābhir āsīt sa na vi-āvṛtam agachchhat sa prajāpatim upādhāvat tasmā etam dasharātram prāyachchhat tam āharat tena ayajata tato vai so anyābhir devatābhir vyāvṛtam agachchhat ya evam vidvān dasha-rātreṇa yajate vyāvṛtam eva pāpmanā bhrātṛvyeṇa gachchhati trikakud vā eṣha yajño yat dasharātraḥ

He, who knowing thus sacrifices with (the rite) of ten nights, is propagated. Indra was on the same level with the (other) gods; he was not distinguished from them. He ran up to Prajāpati; he gave him this (rite) of ten nights. He grasped it, and sacrificed with it. Then indeed he became separated from the other gods. He, who knowing thus sacrifices with (the rite) of ten nights, attains separation from the evil enemy. The sacrifice of ten nights has three peaks or important features;

क॒कुत् प॑ञ्चद॒शः क॒कुदे॑कवि॒ꣳशः क॒कुत्
त्र॑यस्त्रि॒ꣳशो य ए॒वं वि॒द्वान् द॑शरा॒त्रेण॒ यज॑ते
त्रि॒क॒कुदे॒व स॑मा॒नानां॑ भवति॒ यज॑मानः
पञ्चद॒शो यज॑मान एकवि॒ꣳशो
यज॑मानस्त्रयस्त्रि॒ꣳशः पुर॒ इत॑रा

अभिच॒र्यमा॑णो दशरा॒त्रेण॑ यजेत देवपु॒रा ए॒व पर्यू॑हते॒ तस्य॒ न कुत॑श्च॒नोपा॑व्या॒धो भ॑वति॒ नैनं॑मभि॒चर॑न्त्स्तृणुते

kakut pañchadashaḥ kakut ekavimshaḥ kakut trayastrimsho ya evam vidvān dasharātreṇa yajate tri kakut eva samānānām bhavati yajamānaḥ pañchadasho yajamāna ekavimsho yajamānaḥ trayastrimshaḥ pura itarā abhicharyamāṇo dasharātreṇa yajeta devapurā eva paryūhate tasya na kutashchana upāvyādho bhavati nainam abhicharan stṛṇute

The Pañchadasha (Stoma) has one peak; the Ekavimsha has one peak, the Trayastrimsha one peak. He, who knowing thus sacrifices with (the rite) of ten nights, becomes thrice eminent among his peers. The sacrificer is the Pañchadasha; the sacrificer the Ekavimsha, the sacrificer the Trayastrimsha, and the others are the divine cities (*devapura*). If a man has occult practices (*abhichāra*) done against him, he should sacrifice with (the rite) of ten nights; certainly he surrounds himself with the divine cities; no harm whatever can befall him, the practiser of evil overcomes him not.

देवासु॒राः संय॑त्ता आस॒न् ते दे॒वा ए॒ताः (३) दे॑वपु॒रा अ॑पश्यन् यद्द॑शरा॒त्रस्ताः पर्यौ॑हन्त॒ तेषा॒ं न कुत॑श्च॒नोपा॑व्या॒धो॑ऽभव॒त् ततो॑ दे॒वा अभ॑व॒न् परा ऽसु॑रा॒ यो भ्रातृ॑व्यवा॒न्त्स्यात् स द॑शरा॒त्रेण॑ यजेत देवपु॒रा ए॒व पर्यू॑हते॒ तस्य॒ न कुत॑श्च॒नोपा॑व्या॒धो भ॑वति॒ भव॑त्या॒त्मना॒ परा॑ऽस्य॒ भ्रातृ॑व्यो भवति॒ स्तोम॒ः स्तोम॒स्योप॑स्तिर्भवति॒ भ्रातृ॑व्यमे॒वोप॑स्तिं कुरुते

devāsurāḥ samyattā āsan te devāḥ etāḥ devapurā apashyan yat dasharātrastāḥ pari-auhanta teṣhāṃ na kutaḥ cha na upāvyādho abhavat tato devā abhavann parā asurā yo bhrātṛvya-vān syāt sa dasharātreṇa yajeta devapurā eva pari-ūhate tasya na kutaḥ chana upāvyādho bhavati bhavati ātmanā parā asya bhrātṛvyo bhavati stomaḥ stomasya upastir bhavati bhrātṛvyam eva upastim kurute

The gods and the Asurās were in conflict. The gods saw in (the rite) of ten nights the luminous power (*devapura*). They surrounded themselves with them; no harm whatever befell them; then the gods prospered, the Asurās were defeated. He, who has enemies, should sacrifice with (the rite) of ten nights; certainly he surrounds himself with the luminous power; no harm whatever befalls him; he prospers and his enemy is defeated. Stoma serves Stoma; certainly he makes his enemy his servant.

जा॒मि वा (४) ए॒तत् कु॑र्वन्ति॒ यज्ज्याया॑ऽँस॒ऽँ स्तोम॑मु॒पेत्य॒ कनी॑याऽँ-समुप॒यन्ति॒ यद॑ग्निष्टोमसा॒मान्य॒वस्ता॑च्च प॒रास्ता॑च्च॒ भव॒न्त्यजा॑मित्वाय

त्रि॒वृद॑ग्निष्टो॒मो॑ऽग्नि॒ष्टुदा॑ग्ने॒यीषु॑ भवति॒ तेज॑
ए॒वाव॑ रुन्धे पञ्चद॒श उ॒क्थ्य॑
ऐ॒न्द्रीष्वि॑न्द्रि॒यमे॒वाव॑ रुन्धे त्रि॒वृद॑ग्निष्टो॒मो
वैश्व॑दे॒वीषु॒ पुष्टि॑मे॒वाव॑ रुन्धे
सप्त॒द॒शो॑ऽग्निष्टो॒मः प्रा॑जाप॒त्यासु॑ तीव्रसो॒मो॑-
ऽन्ना॒द्यस्याव॑रुध्या॒ अथो॒ प्रैव तेन॑ जायत (५)

jāmi vā etat kurvanti yat jyāyāmsam stomam upetya kanīyāmsam upayanti yat agnishṭoma-sāmāni avastāt cha parāstāt cha bhavanti ajāmi-tvāya trivṛt agnishṭomo agnisṭut āgneyīshu bhavati teja eva avarundhe pañchadasho ukthya aindrīshu indriyam eva avarundhe trivṛt agnishṭomo vaishva-devīshu pushṭim eva avarundhe saptadasho agnishṭomaḥ prājāpatyāsu tīvrasomo annādyasya avarudhyā atho pra eva tena jāyata

Since they perform the lesser Stoma after performing the greater, there is uniformity (*jāmi);* to break the uniformity (*ajāmitva*) the Agnishṭoma Sāmans are placed before and after (the greater Stoma). There is an Agnishṭoma, with the Trivṛt (Stoma) in praise of Agni, with verses addressed to Agni (or *āgnāyī);* certainly he wins brilliance. There is a Ukthya with the Pañchadasha (Stoma) and the verses addressed to Indra; certainly he wins power. There is an Agnishṭoma with the Trivṛt (Stoma), and verses addressed to the All-gods; certainly he wins prosperity. There is an Agnishṭoma with the Saptadasha (Stoma), and verses addressed to Prajāpati, in which the Soma offering is intense (or bitter, *tīvra*) to win material well-being (*anna*); certainly also by it he is propagated.

ए॒क॒वि॒ꣳश उ॒क्थ्य॑ः सौ॒रीषु॒ प्रति॑ष्ठित्या॒ अथो॒
रुच॑मे॒वाऽऽत्मन् ध॑त्ते सप्त॒द॒शो॑ऽग्निष्टो॒मः
प्रा॑जाप॒त्यासू॑पह॒व्य॑ उपह॒वमे॒व ग॑च्छति
त्रि॒ण॒वाव॑ग्निष्टो॒माव॒भित॑ ऐ॒न्द्रीषु॒ विजि॑त्यै
त्र॒य॒स्त्रि॒ꣳश उ॒क्थ्यौ॑ वैश्वदे॒वीषु॒ प्रति॑ष्ठित्यै
वि॒श्व॒जित् सर्व॑पृष्ठोऽतिरा॒त्रो भ॑वति॒
सर्व॑स्या॒भिजि॑त्यै ॥ 5

ekavimsha ukthyaḥ saurīshu pratishṭhityā atho rucham eva ātman dhatte sapta-dasho agnishṭomaḥ prājāpatyāsu upahavya upahavam eva gachchhati triṇavau agnishṭomau abhita aindrīshu vijityai trayas-trimsha ukthyo vaishva-devīshu pratishṭhityai vishvajit sarva-pṛshṭho atirātro bhavati sarvasya abhijityai

There is an Ukthya with the Ekavimsha (Stoma), and verses addressed to the sun for support; certainly he places radiance in himself. There is an Agnishṭoma with the Saptadasha (Stoma), and verses addressed to Prajāpati, (called) *upahavya;* certainly he is invited by all. There are two Agnishṭomas with the Triṇava (Stoma) on either side (of the Ukthya), with verses addressed to Indra for obtaining conquest. There is an Ukthya with the Trayastrimsha (Stoma) with verses addressed to the All-Gods for obtaining rest. There is an Atirātra Vishvajit with all the Pṛshṭhas for supremacy.

7.2.6 (anuvāka 6) (B)

[Eleven-night rite and seasons (*ṛtu*), offspring; Trishṭup; Gāyatri and *varchas;* Jagati]

ऋ॒तवो॒ वै प्र॒जाका॑माः प्र॒जां नावि॑न्दन्त॒
ते॑ऽकामयन्त प्र॒जाꣳ सृ॑जेमहि प्र॒जाम॑व
रुन्धीमहि प्र॒जां वि॑न्देमहि प्र॒जाव॑न्तः
स्या॒मेति॒ त ए॒तमे॑कादशरा॒त्रम॑पश्य॒न्
तमाऽह॑र॒न् तेना॑यजन्त॒ ततो॒ वै ते
प्र॒जाम॑सृजन्त प्र॒जाम॒वा॑रुन्धत प्र॒जाम॑विन्दन्त
प्र॒जाव॑न्तोऽभव॒न् त ऋ॒तवो॑ऽभव॒न्
तदा॑र्त॒वाना॑मार्तव॒त्वमृतू॒नां वा ए॒ते
पु॒त्रास्तस्मा॑ (१) दार्त॒वा उ॑च्यन्ते॒

ṛtavo vai prajākāmāḥ prajām na avindanta te akāmayanta prajām sṛjemahi prajām ava rundhīmahi prajām vindemahi prajāvantaḥ syāma iti ta etam ekādasharātram apashyan tam ā aharann tena ayajanta tato vai te prajām asṛjanta prajām avārundhata prajām avindanta prajāvanto abhavann ta ṛtavo abhavann tat ārtavānām ārtavatvam ṛtūnām vā ete putrāḥ tasmāt ārtavā uchyante

The seasons, desirous of offspring, could not procure offspring. They desired, 'May we create offspring, may we win offspring, may we procure offspring, may we possess offspring.' They saw this (rite) of eleven nights; they grasped it, and sacrificed with it. Then indeed did they create offspring, win offspring, procure offspring, and possess offspring. They became the seasons, and that is why the seasonal periods have that name (*ārtavānam*). They are the children of the seasons, and therefore they are said to be connected with the seasons (*ārtava*).

[Note that *'ṛ'* becomes modified into *'ar'*. *ārtavānam* indicates those derived from *ṛtu*.]

य ए॒वं वि॒द्वाꣳस॑ एकादशरा॒त्रमास॑ते प्र॒जामे॒व
सृ॑जन्ते प्र॒जाम॑व रुन्धते प्र॒जां वि॑न्दन्ते
प्र॒जाव॑न्तो भवन्ति॒ ज्योति॑रतिरा॒त्रो भ॑वति॒
ज्योति॑रे॒व पु॒रस्ता॑द्दधते सुव॒र्गस्य॑
लो॒कस्यानु॑ख्यात्यै॒ पृष्ठ्यः॑ षड॒हो भ॑वति॒ षड्
वा ऋ॒त॒वः षट् पृ॒ष्ठानि॑
पृ॒ष्ठैरे॒वर्तू॒नन्वारो॑हन्त्यृ॒तुभि॑ः संवत्स॒रं ते
सं॑वत्स॒र ए॒व प्रति॑ तिष्ठन्ति चतुर्वि॒ꣳशो
भ॑वति॒ चतु॑र्विꣳशत्यक्षरा गाय॒त्री (२) गा॑य॒त्रं
ब्र॑ह्मवर्च॒सं गा॑यत्रि॒यामे॒व ब्र॑ह्मवर्च॒से प्रति॑
तिष्ठन्ति

ya evam vidvāmsa ekādasha-rātram āsate prajām eva sṛjante prajām avarundhate prajām vindante prajāvanto bhavanti jyotir atirātro bhavati jyotir eva purastāt dadhate suvargasya lokasya anukhyātyai pṛshṭhyaḥ ṣhaḍaho bhavati ṣhaḍ vā ṛtavaḥ ṣhaṭ pṛshṭāni pṛshṭair eva ṛtūn anvārohanti ṛtubhiḥ samvatsaram te samvatsara eva pratitiṣhṭhanti chaturvimsho bhavati chaturvimshati-akṣharā gāyatrī gāyatram brahmavarchasam gāyatriyām eva brahmavarchase prati tiṣhṭhanti

Those, who knowing thus perform (the rite) of eleven nights, create offspring, procure offspring, and possess offspring. There is an Atirātra with the form of light; certainly they place light before them, to reveal the world of heaven. There is a Pṛṣhṭhya Ṣhaḍaha; the seasons are six, the Pṛṣhṭhas are six; certainly by the Pṛṣhṭhas they mount upon the seasons; by the seasons (they mount) upon the year; certainly in the year they find support. There is a Chaturvimsha; the Gāyatri has twenty-four syllables; splendour is connected with the Gāyatrī; certainly in the Gāyatrī and in splendour they find support.

चतुश्चत्वारि॒ꣳशो भ॑वति॒ चतु॑श्चत्वारिꣳशदक्षरा त्रि॒ष्टुगि॑न्द्रि॒यं त्रि॒ष्टुप् त्रि॒ष्टुभ्ये॒वेन्द्रि॒ये प्रति॑ तिष्ठन्त्यष्टाचत्वारि॒ꣳशो भ॑वत्य॒ष्टाच॑त्वारिꣳशदक्षरा॒ जग॑ती॒ जाग॑ताः प॒शवो॒ जग॑त्यामे॒व प॒शुषु॒ प्र॒ति॑ तिष्ठन्त्येकादशरा॒त्रो भ॑वति॒ पञ्च॒ वा ऋ॒तव॑ आर्त॒वाः पञ्च॒र्तुष्वे॒वाऽऽर्त॒वेषु॑ संवत्स॒रे प्र॑ति॒ष्ठाय॑ प्र॒जामव॑ रुन्धतेऽतिरा॒त्राव॒भितो॑ भवतः प्र॒जायै॒ परि॑गृहीत्यै ॥ 6

chatuḥ-chatvārimsho bhavati chatuḥ-chatvārimshat-akṣhara triṣhṭuk indriyam triṣhṭup triṣhṭubhi eva indriye prati tiṣhṭhanti aṣhṭā-chatvārimsho bhavati aṣhṭā-chatvārimshat-akṣharā jagatī jāgatāḥ pashavo jagatyām eva pashuṣhu prati tiṣhṭhanti ekādasha-rātro bhavati pañcha vā ṛtava ārtavāḥ pañchaṛtuṣhu eva ārtaveṣhu samvatsare pratiṣhṭhāya prajām avarundhate atirātrau abhito bhavataḥ prajāyai parigṛhītyai

There is a chatur-chatvārimsha (fortyfour); the Triṣhṭubh has forty-four syllables, the Triṣhṭubh is power; certainly in the Triṣhṭubh and in power they find support. There is an Aṣhṭā-chatvārimsha (forty-eight); the Jagati has forty-eight syllables, Ray-Cow (*pashu*) is connected with the Jagatī; certainly in the Jagatī and in Ray-Cow they find support. (The rite) is of eleven nights, the seasons are five, the seasonal periods are five; certainly in the seasons, in the seasonal periods, and in the year they find support and win successors (*prajā*). There are Atirātras on either side to secure successors.

7.2.7 (anuvāka 7) (B)

[Harmony among successors; cure for illness; Ashvin gods lead the person who is not the eldest; unite with speech and power; Sarasvati; joyless fields; causing rain]

ऐ॒न्द्र॒वा॒य॒वाग्रा॑न् गृह्णीया॒द्यः का॒मये॑त यथापू॒र्वं प्र॒जाः क॑ल्पेर॒न्निति॑ य॒ज्ञस्य॒ वै क्लृ॑प्ति॒मनु॑ प्र॒जाः क॑ल्पन्ते य॒ज्ञस्याक्लृ॑प्ति॒मनु॒ न क॑ल्पन्ते य॒थापू॒र्वमे॒व प्र॒जाः क॑ल्पयति॒ न ज्याया॑ꣳसं॒ कनी॑या॒नति॑ क्रामति

aindravāyava-agrān gṛhṇīyāt yaḥ kāmayeta yathā-pūrvam prajāḥ kalperann iti yajñasya vai klṛptim anu prajāḥ kalpante yajñasya aklṛptim anu na kalpante yathā pūrvam eva prajāḥ kalpayati na jyāyāmsam kanīyān atikrāmati

He should draw the cup for Indra and Vāyu first if he desires, 'May my offspring be in harmony (with one another) in the order of seniority.' Offspring are in accord according to the arrangement of the sacrifice, and if the sacrifice is disarranged, they are at discord. Certainly he makes his offspring be in accord in order of seniority; the younger does not overstep the elder.

ऐन्द्रवाय॒वाग्रा॑न् गृह्णीयादामया॒विन॑ः प्रा॒णेन॒ वा ए॒ष व्यृ॑ध्यते॒ यस्या॒ऽऽमय॑ति प्रा॒ण ऐन्द्रवाय॒वः प्रा॒णेनै॒वैन॒ꣳ सम॑र्धयति मैत्रावरु॒णाग्रा॑न् गृह्णीर॒न् येषा॑ं दीक्षि॒ताना॑ं प्र॒मीये॑त (१)

aindravāyava-agrān gṛhṇīyāt amayāvinaḥ prāṇena vā eṣha vi-ṛdhyate yasya āmayati prāṇa aindravāyavaḥ prāṇena eva enam samardhayati maitrāvaruṇa-agrān gṛhṇīrann yeṣhām dīkṣhitānām pramīyeta

He should draw the cup for Indra and Vāyu first for one who is ill. For he who is ill is separated from prāṇa; the cup for Indra and Vāyu is prāṇa; certainly he unites him with breath. They should draw the cup for Mitra and Varuṇa first if when they are meant (*dīkṣhitānām*) for the death (of a person).

प्राणापा॒नाभ्या॒ं वा ए॒ते व्यृ॑ध्यन्ते॒ येषा॑ं दीक्षि॒ताना॑ं प्र॒मीय॑ते प्राणापा॒नौ मि॒त्रावरु॑णौ प्राणापा॒नावे॒व मु॑ख॒तः परि॑ हरन्त आश्वि॒नाग्रा॑न् गृह्णीताऽऽनुजाव॒रो॑ऽश्विनौ॒ वै दे॒वाना॑मानुजाव॒रौ प॒श्चेवाग्र॒ं पर्यै॑ताम॒श्विना॑वे॒तस्य॑ दे॒वता॒ य आ॑नुजाव॒रस्तावे॒वैन॒मग्र॒ं परि॑ णयतः

prāṇāpānābhyām vā ete vyṛdhyante yeṣhām dīkṣhitānām pramīyate prāṇāpānau mitrāvaruṇau prāṇāpānau eva mukhataḥ pariharanta āshvina agrān gṛhṇīta ānujāvaro ashvinau vai devānām anujāvarau pashchā iva agram pari etām ashvinau etasya devatā ya ānujāvaras tau evainam agram pari-ṇayataḥ

He who is meant for death is separated from prāṇa and apāna. Mitra and Varuṇa are prāṇa and apāna; certainly at the commencement they grasp prāṇa and apāna. He should draw the Āshvina cup first who is the younger one (*ānujāvara*). The Ashvins are the gods of those who are not the eldest; they came to the front late as it were. The Ashvins are the gods of him who is not eldest; they lead him to the front.

शु॒क्राग्रा॑न् गृह्णीत ग॒तश्री॑ः प्रति॒ष्ठाका॑मो॒ऽसौ वा आ॑दि॒त्यः शु॒क्र ए॒षोऽन्तोऽन्त॑ं मनु॒ष्य॑ः (२) श्रि॒यै ग॒त्वा नि व॑र्त॒तेऽन्ता॑दे॒वान्त॒मा र॑भते॒ न त॒तः पापी॑यान् भवति

shukra-agrān gṛhṇīta gatashrīḥ pratiṣhṭhākāmo asau vā ādityaḥ shukra eṣho anto antam manuṣhyaḥ shriyai gatvā ni vartate antāt eva antam ārabhate na tataḥ pāpīyān bhavati

He who desires support having attained prosperity should draw the Shukra cup first. The Shukra is yonder sun, this is the end; a man when he has reached the end of prosperity (*shrī)* stops; certainly from the end he grasps the end, and becomes not worse (*pāpiyān*).

म॒न्थ्य॑ग्रान् गृह्णीताभि॒चर॑न्नार्तपा॒त्रं वा
ए॒तद्यन्म॑न्थिपा॒त्रं मृ॒त्युनै॒वैनं॑ ग्राहयति
ता॒जगार्ति॒मार्छ॑त्याग्र॒यणाग्रा॑न् गृह्णीत॒ यस्य॑
पि॑ता पि॑ताम॒हः पुण्य॒ः स्यादथ॒ तन्न
प्रा॑प्नु॒याद्वा॒चा वा ए॒ष इ॑न्द्रि॒येण॒ व्यृ॑ध्यते॒ यस्य॑
पि॒ता पि॑ताम॒हः पुण्यो॑ (३) भव॒त्यथ॒ तन्न
प्रा॒प्नोति

manthi-agrān gṛhṇīta abhicharann ārta-pātram vā etat yat manthi-pātram mṛtyunā eva enam grāhayati tājak ārtim ā ṛchhati āgrayaṇā-agrān gṛhṇīta yasya pitā pitāmahaḥ puṇyaḥ syāt atha tat na prāpnuyāt vāchā vā eṣha indriyeṇa vi-ṛdhyate yasya pitā pitāmahaḥ puṇyo bhavati atha tat na prāpnoti

He who practises *abhichāra* (occult practice) should draw the Manthin cup first. The Manthin vessel is a vessel of misfortune; certainly he causes death to seize on him; swiftly does he reach misfortune. He should draw the Āgrayaṇa cup first whose father and grandfather are holy (*puṇya*), and who yet do not possess holiness. From speech and power is he separated whose father and grandfather are holy, and who yet does not possess holiness.

उर॑ इ॒वै॒तद्य॒ज्ञस्य॒ वागि॑व॒ यदा॑ग्रय॒णो
वा॒चैवैन॑मिन्द्रि॒येण॒ सम॑र्धयति॒ न तत॒ः
पापी॑यान् भवत्यु॒क्थ्या॑ग्रान्
गृह्णीताभि॒च॒र्यमा॑ण॒ः सर्वे॑षा॒ं वा ए॒तत्
पात्रा॑णामिन्द्रि॒यं यदु॑क्थ्यपा॒त्रꣳ
सर्वे॑णै॒वैन॑मिन्द्रि॒येणाति॒ प्र यु॑ङ्क्ते॒ सर॑स्वत्य॒भि
नो॑ नेषि॒ वस्य॒ इति॑ पुरो॒रुचं॑ कुर्या॒द्वाग्वै (४)
सर॑स्वती वा॒चैवै॒नमति॒ प्र यु॑ङ्क्ते

ura ivaitat yajñasya vāk iva yat āgrayaṇo vāchā eva enam indriyeṇa samardhayati na tataḥ pāpīyān bhavati ukthya-agrān gṛhṇīta abhicharyamāṇaḥ sarveṣhām vā etat pātrāṇām indriyam yat ukthya-pātram sarveṇa eva enam indriyeṇa ati prayungkte, 'sarasvati abhi no neṣhi vasya' iti purorucham kuryāt vāk vai sarasvatī vāchā eva enam ati prayungkte

The Āgrayaṇa (cup) is the breast (*ura*) and the speech as it were of the sacrifice; certainly with speech and with power he unites him, then he becomes not worse. He against whom the occult is practised should

draw the Ukthya cup first. The Ukthya vessel is the power of all vessels; certainly he yokes him with all-power. He should take as Puroruk (the verse) 'O Sarasvatī, lead us to prosperity (*vasya*).' Sarasvatī is speech; certainly with speech he yokes him.

मा त्वत् क्षेत्रा॒ण्यर॑णानि ग॒न्मेत्या॑ह मृ॒त्योर्वै
क्षेत्रा॒ण्यर॑णानि॒ तेनै॒व मृ॒त्योः क्षेत्रा॑णि॒ न
ग॑च्छति पू॒र्णान् ग्रहा॑न् गृह्णीयादामया॒विनः॑
प्रा॒णान् वा ए॒तस्य॒ शुगृ॑च्छति॒ यस्या॒ऽऽमय॑ति
प्रा॒णा ग्रहाः॑ प्रा॒णाने॒वास्य॑ शु॒चो मु॑ञ्चत्यु॒त
यदी॒तासु॒र्भव॑ति॒ जीव॑त्ये॒व पू॒र्णान् ग्रहा॑न्
(५)गृह्णीया॒द्यर्हि॑ प॒र्जन्यो॒ न वर्षे॑त् प्रा॒णान् वा
ए॒तर्हि॑ प्र॒जाना॒ꣳ शुगृ॑च्छति॒ यर्हि॑ प॒र्जन्यो॒ न
वर्ष॑ति प्रा॒णा ग्रहाः॑ प्रा॒णाने॒व प्र॒जाना॑ꣳ
शु॒चो मु॑ञ्चति ता॒जक् प्र व॑र्षति ॥ 7

'mā tvat kṣhetrāṇi araṇāni ganma' ityāha mṛtyor vā kṣhetrāṇi araṇāni tena eva mṛtyoḥ kṣhetrāṇi na gachchhati pūrṇān grahān gṛhṇīyāt āmayāvinaḥ prāṇān vā etasya shuk ṛchchhati yasya āmayati prāṇā grahāḥ prāṇān eva asya shucho muñchati uta yadi ita-asur bhavati jīvati eva pūrṇān grahān gṛhṇīyāt yarhi parjanyo na varṣhet prāṇān vā etarhi prajānām shuk ṛchchhati yarhi parjanyo na varṣhati prāṇā grahāḥ prāṇān eva prajānām shucho muñchati tājak pra varṣhati

'May we not go through you to joyless fields', he says. The joyless fields are those of death; certainly he does not go to the fields of death. He should draw full cups for one who is ill. Pain afflicts the breaths of him who is ill, the cups are breaths; certainly he frees his breaths from pain, and even if his life is gone, yet he (comes back to life and) lives. He should draw full cups if rain does not fall. Pain afflicts the breaths of the people if rain does not fall; the cups are breaths; certainly he frees the breaths of the people from pain, and rain soon falls.

7.2.8 (anuvāka 8) (B)

[Ten-day rite; concord among metres; gods and men; trackless path; wishes of metres; exchange (*vivāha*) metres]

गा॒य॒त्रो वा ऐन्द्रवा॒य॒वो गा॑य॒त्रं
प्रा॑य॒णीय॒मह॒स्तस्मा॑त् प्राय॒णीयेऽह॑न्नैन्द्र-
वा॒य॒वो गृ॑ह्यते॒ स्व ए॒वैन॑मा॒यत॑ने गृह्णाति॒
त्रैष्टु॑भो॒ वै शु॒क्रस्त्रैष्टु॑भं द्वि॒तीय॒मह॒स्तस्मा॑द्
द्वि॒तीयेऽह॑च्छु॒क्रो गृ॑ह्यते॒ स्व ए॒वैन॑मा॒यत॑ने
गृह्णाति॒ जाग॑तो॒ वा आ॑ग्रय॒णो जाग॑तं
तृ॒तीय॒मह॒स्तस्मा॑त् तृ॒तीयेऽह॑न्नाग्रय॒णो गृ॑ह्यते॒
स्व ए॒वैन॑मा॒यत॑ने गृह्णात्ये॒तद्वै (१)
य॒ज्ञमा॑प॒द्यच्छन्दा॑ꣳस्या॒प्नोति॒

gāyatro vā aindra-vāyavo gāyatram prāyaṇīyam ahaḥ tasmāt prāyaṇīye ahann aindra-vāyavo gṛhyate sva evainam āyatane gṛhṇāti traiṣhṭubho vai shukras traiṣhṭubham dvitīyam ahaḥ tasmāt dvitīye ahann shukro gṛhyate sva eva enam āyatane gṛhṇāti jāgato vā āgrayaṇo jāgatam tṛtīyam ahaḥ tasmāt tṛtīye ahann āgrayaṇo gṛhyate sva evainam āyatane gṛhṇāti etadvai yajñam āpat yat chhandāmsi āpnoti

(The cup) for Indra and Vāyu is connected with the Gāyatrī, the opening day is connected with the Gāyatrī, and therefore on the opening day (the cup) for Indra and Vāyu is drawn; certainly he draws it in its own abode. The Shukra is connected with the Trishṭubh, the second day is connected with the Trishṭubh, and therefore on the second day the Shukra is drawn; certainly he draws it in its own abode. The Āgrayaṇa is connected with the Jagatī, the third day is connected with the Jagatī, and therefore on the third day the Āgrayaṇa is drawn; certainly he draws it in its own abode. In this way he makes the yajña effective (*āpat*) and the metres effective.

यदा॑ग्रय॒णः श्वो गृ॒ह्यते॒ यत्रै॒व य॒ज्ञमदृ॑श॒न् तत॑
ए॒वैनं॒ पुन॒ः प्र यु॑ङ्क्ते॒ जग॑न्मुखो॒ वै
द्वि॒तीय॑स्त्रिरा॒त्रो जाग॑त आग्रय॒णो
यच्च॑तु॒र्थेऽह॑न्नाग्रय॒णो गृ॒ह्यते॒ स्व ए॒वैनं॑मा॒यत॑ने
गृ॒ह्णा॒त्यथो॒ स्वमे॒व छन्दो॑ऽनु॒ प॒र्या॑वर्तन्ते॒
राथ॑न्तरो॒ वा ऐ॑न्द्रवाय॒वो राथ॑न्तरं
प॒ञ्च॒ममह॒स्तस्मा॑त् प॒ञ्च॒मेऽह॑ (२) न्नैन्द्रवाय॒वो
गृ॒ह्यते॒ स्व ए॒वैनं॑मा॒यत॑ने गृह्णाति॒

yat āgrayaṇaḥ shvo gṛhyate yatra eva yajñam adṛshan tata evainam punaḥ pra yungkte jagat-mukho vai dvitīyas tri-rātro jāgata āgrayaṇo yat chaturthe ahann āgrayaṇo gṛhyate sva evainam āyatane gṛhṇāti atho svam eva chhando anu pari-āvartante rāthāntaro vā aindra-vāyavo rāthantaram pañchamam ahas tasmāt pañchame ahann aindravāyavo gṛhyate sva evainam āyatane gṛhṇāti

The Āgrayaṇa is drawn on the next day where they have seen the sacrifice; hence he again employs it. The second (set of) three nights begins with the Jagatī; the Āgrayaṇa is connected with the Jagatī; in that the Āgrayaṇa is drawn on the fourth day, he draws it in its own abode; certainly also they revolve round their own metre. (The cup) for Indra and Vāyu is connected with the Rathantara (Sāman), the fifth day is connected with the Rathantara, and therefore on the fifth day (the cup) for Indra and Vāyu is drawn; certainly he draws it in its own abode.

बार्ह॑तो॒ वै शु॒क्रो बार्ह॑तꣳ ष॒ष्ठमह॒स्तस्मा॑त्
ष॒ष्ठेऽह॑ञ्छु॒क्रो गृ॒ह्यते॒ स्व ए॒वैनं॑मा॒यत॑ने
गृ॒ह्णा॒त्ये॒तद्वै द्वि॒तीयं॑ य॒ज्ञमाप॒द्यच्छन्दा॑ꣳ-
स्या॒प्नोति॒ यच्छु॒क्रः श्वो गृ॒ह्यते॒ यत्रै॒व
य॒ज्ञमदृ॑श॒न् तत॑ ए॒वैनं॒ पुन॒ः प्र यु॑ङ्क्ते
त्रि॒ष्टुङ्मु॑खो॒ वै तृ॒तीय॑स्त्रिरा॒त्रस्त्रै॑ष्टुभः (३)
शु॒क्रो यत् स॑प्त॒मेऽह॑ञ्छु॒क्रो गृ॒ह्यते॒ स्व
ए॒वैनं॑मा॒यत॑ने गृ॒ह्णा॒त्यथो॒ स्वमे॒व छन्दो॑ऽनु॒
प॒र्या॑वर्तन्ते॒

bārhato vai shukro bārhatam ṣhaṣhṭham ahaḥ tasmāt ṣhaṣhṭhe ahan shukro gṛhyate sva evainam āyatane gṛhṇāti etadvai dvitīyam yajñam āpat yat chhandāmsi āpnoti yat shukraḥ shvo gṛhyate yatra eva yajñam adṛshann tata evainam punaḥ pra yungkte triṣhṭuk-mukho vai tṛtīyas-tri-rātras-traiṣhṭubhaḥ shukro yat saptame ahann shukro gṛhyate sva evainam āyatane gṛhṇāti atho svameva chhando anu paryāvartante

The Shukra is connected with the Bṛhatī, the sixth day is connected with the Bṛhatī, and therefore on the sixth day the Shukra is drawn; certainly he draws it in its own abode. In that it completes the metres, it completes for the second time the sacrifice. The Shukra is drawn on the next day, where they have seen the sacrifice; hence does he again employ it. The third (set of) three nights begins with the Triṣhṭubh, the Shukra is connected with the Triṣhṭubh; in that the Shukra is drawn on its seventh day, he draws it in its own abode, and they revolve round their own metre.

वाग्वा आ॑ग्रय॒णो वाग॑ष्ट॒ममह॒स्तस्मा॑दष्ट॒मे-ऽह॑न्नाग्रय॒णो गृ॑ह्यते॒ स्व ए॒वैनं॑मा॒यत॑ने गृह्णाति प्रा॒णो वा ऐन्द्रवाय॒वः प्रा॒णो न॑व॒ममह॒स्तस्मा॑न्नव॒मेऽह॑न्नैन्द्रवाय॒वो गृ॑ह्यते॒ स्व ए॒वैनं॑मा॒यत॑ने गृह्णाति

vāgvā āgrayaṇo vāk aṣhṭamam ahaḥ tasmāt aṣhṭame ahann āgrayaṇo gṛhyate sva evainam āyatane gṛhṇāti prāṇo vā aindra-vāyavaḥ prāṇo navamam ahaḥ tasmāt navame ahann aindra-vāyavo gṛhyate sva evānam āyatane gṛhṇāti

The Āgrayaṇa is speech, the eighth day is speech, and therefore on the eighth day the Āgrayaṇa is drawn; certainly he draws it in its own abode. (The cup) for Indra and Vāyu is breath, the ninth day is breath, and therefore on the ninth day (the cup) for Indra and Vāyu is drawn; certainly he draws it in its own abode.

एत (४) द्वै॒ तृ॒तीयं॑ य॒ज्ञमा॑प॒द्यच्छन्दा॑ꣳस्या॒प्नोति॒ यदै॑न्द्रवाय॒वः श्वो गृ॒ह्यते॒ यत्रै॒व य॒ज्ञमदृ॑श॒न् तत॑ ए॒वैनं॒ पुन॒ः प्र यु॒ङ्क्तेऽथो॒ स्वमे॒व छन्दोऽनु॑ प॒र्याव॑र्तन्ते प॒थो वा ए॒तेऽध्यप॑थेन यन्ति॒ यै॑ऽन्येनैन्द्रवाय॒वात् प्र॑ति॒पद्य॒न्तेऽन्त॒ः खलु॒ वा ए॒ष य॒ज्ञस्य॒ यद्द॑श॒मम॑हर्दश॒मेऽह॑न्नैन्द्रवाय॒वो गृ॑ह्यते य॒ज्ञस्यै॒ (५) वान्तं॑ ग॒त्वा ऽप॑था॒त् पन्था॒मपि॑ य॒न्त्यथो॒ यथा॒ वही॑यसा प्रति॒सारं॒ वह॑न्ति ता॒दृगे॒व

etadvai tṛtīyam yajñam āpat yat chhandāmsi āpnoti yat aindra-vāyavaḥ shvo gṛhyate yatra eva yajñam adṛshann tata evainam punaḥ pra yungkte atho svam eva chhando anu pari-āvartante patho vā ete adhi-apathena yanti ye anyena aindra-vāyavāt pratipadyante antaḥ khalu vā eṣha yajñasya yat dṛshamam ahaḥ

dashame ahann aindra-vāyavo gṛhyate yajñasya eva antam gatvā apathāt panthām api yanti atho yathā vahīyasā pratisāram vahanti tādṛk eva

In that it completes the metres, it completes for the third time the sacrifice. (The cup) for Indra and Vāyu is drawn on the next day, where they have seen the sacrifice; hence does he again employ it, and they revolve round their own metre. They go by a trackless way like those who go with only (the cup) for Indra and Vāyu. The tenth day is the end of the sacrifice, (the cup) for Indra and Vāyu is drawn on the tenth day; certainly having reached the end of the sacrifice, they proceed from the trackless way to the path, and it is as when men go pushing on with a strong (team).

तच्छन्दा॑ꣳस्य॒न्यो॑न्यस्य॑ लो॒कम॒भ्य॑ध्याय॒न्
तान्ये॒तेनै॒व दे॒वा व्य॑वाहयन्नैन्द्रवाय॒वस्य॒ वा
ए॒त॒दा॒यत॑नं॒ यच्च॑तु॒र्थमह॒स्तस्मि॑न्नाग्रय॒णो
गृ॑ह्यते॒ तस्मा॑दाग्रय॒णस्या॒ऽऽयत॑ने
नव॒मेऽह॑न्नैन्द्रवाय॒वो गृ॑ह्यते शु॒क्रस्य॒ वा
ए॒त॒दा॒यत॑नं॒ यत् प॑ञ्च॒म (६)
मह॒स्तस्मि॑न्नैन्द्रवाय॒वो गृ॑ह्यते॒
तस्मा॑दैन्द्रवाय॒वस्या॒ऽऽयत॑ने स॒प्तमेऽह॑ञ्छु॒क्रो
गृ॑ह्यत आग्रय॒णस्य॒ वा ए॒त॒दा॒यत॑नं॒

tat chhandāmsi anyo anyasya lokam abhi-adhyāyan tāni etena eva devā vi-avāhayann aindravāyavasya vā etat āyatanam yat chaturtham ahaḥ tasminn āgrayaṇo gṛhyate tasmāt āgrayaṇasyā āyatane navame ahann aindra-vāyavo gṛhyate shukrasya vā etat āyatanam yat pañchamam ahaḥ tasmin aindra-vāyavo gṛhyate tasmāt aindra-vāyavasyā āyatane saptame ahann shukro gṛhyata āgrayaṇasya vā etat āyatanam

The metres set their wishes on one another's world, and the gods then interchanged them. The fourth day is the abode of (the cup) for Indra and Vāyu, the Āgrayaṇa is drawn on this (day); therefore (the cup) for Indra and Vāyu is drawn on the ninth day, the abode of the Āgrayaṇa. The fifth day is the abode of the Shukra, (the cup) for Indra and Vāyu is drawn on this (day); therefore the Shukra is drawn on the seventh day, the abode (*āyatanam*) of (the cup) for Indra and Vāyu.

यत् ष॒ष्ठमह॒स्तस्मि॑ञ्छु॒क्रो गृ॑ह्यते॒
तस्मा॑च्छु॒क्रस्या॒ऽऽयत॑नेऽह॑न्नाग्रय॒णो गृ॑ह्यते॒
छन्दा॑ꣳस्ये॒व तद्वि वा॑हयति॒ प्र व॑स्य॑सो
विवा॒हमा॑प्नोति॒ य ए॒वं वे॑दाथो॑ दे॒वता॑भ्य ए॒व
य॒ज्ञे सं॒विदं॑ दधाति॒ तस्मा॑दि॒दम॒न्यो॑ऽन्यस्मै॑
(७) ददाति ॥ 8

yat ṣhaṣhṭham ahas tasmin shukro gṛhyate tasmāt shukrasyā āyatane ahann āgrayaṇo gṛhyate chhandamsi eva tat vi-vāhayati pra vayasaḥ vivāham āpnoti ya evam veda atho devatābhya eva yajñe samvidam dadhāti tasmāt idam anyo anyasmai dadāti

The sixth day is the abode of the Āgrayaṇa, the Shukra is drawn on this (day); therefore the Āgrayana is drawn on the eighth day, the abode of the Shukra. Certainly thus does he exchange (*vi vāhayati*) the metres, and he who knows thus obtains interchange with the richer (person); certainly also he causes concord (*samvidam*) in the sacrifice for the gods. Therefore one gives this to another.

7.2.9 (anuvāka 9) (B)

[Twelve-night rite; epithets of Gāyatri; pupils and eyes of yajña; Prajāpati and yajña; one should perform yajña by oneself; *ukthya* chants; Truth is the Prāṇa]

प्र॒जाप॑तिरकामयत॒ प्र जा॑ये॒येति॒ स ए॒तं द्वा॑दशरा॒त्रम॑पश्य॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒ वै स प्राजा॑यत॒ यः का॒मये॑त॒ प्र जा॑ये॒येति॒ स द्वा॑दशरा॒त्रेण॑ यजेत॒ प्रैव जा॑यते

prajāpatir akāmayata pra jāyeyeti sa etam dvādasha-rātram apashyat tam āharat tena ayajata tato vai sa prājāyataḥ yaḥ kāmayeta pra jāyeya iti sa dvādasha-rātreṇa yajeta pra eva jāyate

Prajāpati desired, 'May I be propagated.' He saw this (rite) of twelve nights; he grasped it, and sacrificed with it. Then indeed was he propagated. He who desires, 'May I be propagated', should sacrifice with (the rite) of twelve nights; certainly he is propagated.

ब्रह्मवा॒दिनो॑ वदन्त्यग्निष्टो॒मप्रा॑यणा य॒ज्ञा अथ॒ कस्मा॑दतिरा॒त्रः पूर्वः॒ प्र यु॑ज्यत॒ इति॒ चक्षु॑षी॒ वा ए॒ते य॒ज्ञस्य॒ यद॑तिरा॒त्रौ क॒नीनि॑के अग्निष्टो॒मौ य (१) द॑ग्नि॒ष्टो॒मं पूर्वं॑ प्रयुञ्जी॒रन् ब॑हि॒र्धा क॒नीनि॑के दध्यु॒स्तस्मा॑दतिरा॒त्रः पूर्वः॒ प्र यु॑ज्यते॒ चक्षु॑षी ए॒व य॒ज्ञे धि॒त्वा म॑ध्य॒तः क॒नीनि॑के॒ प्रति॑ दधति॒

brahmavādino vadanti agnishṭoma-prāyaṇā yajñā atha kasmāt atirātraḥ pūrvaḥ pra yujyata iti chakṣhuṣhī vā ete yajñasya yat atirātro kanīnike agnishṭomau yat agni-ṣhṭomam pūrvam prayuñjīrann bahirdhā kanīnike dadhyus tasmāt atirātraḥ pūrvaḥ pra yujyate chakṣhuṣhī eva yajñe dhitvā madhyataḥ kanīnike prati dadhati

The theologians say, 'The sacrifices have Agnishṭomas at the beginning; why then is an Atirātra first employed?' The two Atirātras are the eyes of the sacrifice, the two Agnishṭomas the pupils. If they were to employ the Agnishṭoma first, they would put the pupils outside; therefore the Atirātra is employed first; certainly having inserted the eyes of the sacrifice they place the pupils in them.

यो वै गा॑य॒त्रीं ज्योति॑ःपक्षा॒ं वे॒द ज्योति॑षा भा॒सा सु॑व॒र्गं लो॒कमे॑ति॒ याव॑ग्निष्टो॒मौ तौ प॒क्षौ येऽन्त॑रे॒ऽष्टावु॒क्थ्याः॑ स आ॒त्मैषा वै गा॑य॒त्री ज्योति॑ःपक्षा॒ य ए॒वं वे॒द ज्योति॑षा भा॒सा सु॑व॒र्गं लो॒क (२) मे॑ति॒

yo vai gāyatrīm jyotiḥ pakṣhām veda jyotiṣhā bhāsā suvargam lokam eti yau agniṣhṭomau tau pakṣhau ye antare aṣhṭau ukthyāḥ sa ātmā eṣhā vai gāyatrī jyotiḥ pakṣhā ya evam veda jyotiṣhā bhāsā suvargam lokam eti

He, who knows the Gāyatrī to have sides of light, goes to the world of heaven with light and radiance. The sides are the Agniṣhṭomas, the eight Ukthyas in between are the body; certainly the Gāyatrī has sides of light. He who knows thus goes to the world of heaven with light (*jyoti*) and radiance (*bhāsa*).

प्र॒जाप॑ति॒र्वा ए॒ष द्वा॑दश॒धा विहि॑तो॒ यद्
द्वा॑दशरा॒त्रो याव॑तिरा॒त्रौ तौ प॒क्षौ
येऽन्त॑रे॒ऽष्टावु॒क्थ्याः॑ स आ॒त्मा
प्र॒जाप॑ति॒र्वावैष सन्त्सद्ध॒ वै स॒त्त्रेण॑ स्पृणोति
प्रा॒णा वै सत् प्रा॒णाने॒व स्पृ॑णोति॒ सर्वा॑सां॒ वा
ए॒ते प्र॒जानां॑ प्रा॒णैरा॑सते॒ ये स॒त्त्रमास॑ते॒ तस्मा॑त्
पृच्छन्ति॒ किमे॒ते स॒त्त्रिण॒ इति॑ प्रि॒यः प्र॒जाना॒
(३) मुत्थि॑तो भवति॒ य ए॒वं वेद॒ ॥ 9

prajāpatir vā eṣha dvādasha-dhā vihito yat dvādasha-rātro yau atirātro tau pakṣhau ye antare aṣhṭau ukthyāḥ sa ātmā prajāpatir vā ava eṣha san sat ha vai satreṇa spṛṇoti prāṇā vai sat prāṇān eva spṛṇoti sarvāsām vā ete prajānām prāṇaiḥ āsate ye satram āsate tasmāt pṛchchhanti kim ete sat triṇa iti priyaḥ prajānām utthito bhavati ya evam veda

The twelve nights (rite) is Prajāpati in twelve divisions. The two sides are the Atirātras, the eight Ukthyas within are the body; Prajāpati in such a guise touches truth with the Sattra, truth is the breaths; certainly he touches the breaths. Those who perform the Sattra perform it with the breath of all people, and therefore they ask, 'Are these performers of a Sattra?' Dear to people and noble is he who knows thus.

7.2.10 (anuvāka 10) (B)

[Growths in various seasons; Indra becoming Indra; criticism of sacrificing animals; problems caused by accepting gifts in yajña; yajña should be internal; symbolism of Vaishvānara]

न वा ए॒षो॑ऽन्यतो॑वैश्वानरः सु॒वर्गाय॑ लो॒काय॒
प्राभ॑वदू॒र्ध्वो॑ ह॒ वा ए॒ष आत॑त आसी॒त् ते॒
दे॒वा ए॒तं वैश्वा॒नरं॑ पर्यौ॑हन्त्सु॒वर्गस्य॑ लो॒कस्य॒
प्रभू॑त्या ऋ॒तवो॒ वा ए॒तेन॑ प्र॒जाप॑तिमयाजय॒न्
तेष्वा॑र्ध्नो॒दधि॒ तदृ॒ध्नोति॑ ह॒ वा ऋ॒त्विक्षु॒ य ए॒वं
वि॒द्वान् द्वा॑दशा॒हेन॒ यज॑ते॒ तेऽस्मिन्नैच्छन्त॒

na vā eṣho anyato vaishvānaraḥ suvargāya lokāya pra-abhavat ūrdhvo ha vā eṣha ātata āsīt te devā etam vaishvānaram pari-auhan suvargasya lokasya prabhūtyā ṛtavo vā etena prajāpatim ayājayann teṣhu ārdhnot adhi tat ṛdhnoti ha vā ṛtvikṣhu ya evam vidvān dvādasha ahena yajate te asminn aichchhanta

This (rite) with a Vaishvānara on one side (only) was not able to win the world of heaven; it was stretched upwards and the gods piled round this Vaishvānara to attain the world of heaven. The seasons made Prajāpati sacrifice with it, and because of it he prospered. He prospers among the ṛtvik-priests who knowing thus sacrifice with (the rite) of twelve days. They were desirous of obtaining (their desires) from him.

स रस॒मह॑ं वस॒न्ताय॒ प्राय॑च्छ॒ (१) यव॑ं ग्री॒ष्मायौष॑धीर्व॒र्षाभ्यो॑ व्री॒हीञ्छ॒रदे॑ माषति॒लौ हे॑मन्तशिशि॒राभ्यां॒ तेनेन्द्र॑ं प्र॒जाप॑तिरयाजय॒त् ततो॒ वा इन्द्र॒ इन्द्रो॑ऽभव॒त् तस्मा॑दाहुरानु॒जाव॒रस्य॑ य॒ज्ञ इति॒ स ह्ये॑तेनाग्रेऽय॑जतै॒ष ह॒ वै कु॒णप॑मत्ति॒ यः स॒त्रे प्र॑तिगृह्णाति॑ पुरुषकुण॒पम॑श्वकुण॒पं गौर्वा अन्न॒ं येन॒ पात्रे॒णान्न॒ं बिभ्र॑ति॒ यत् तन्न नि॒र्णेनि॑जति॒ ततोऽधि॒ (२) मल॑ं जायत॒

sa rasam aha vasantāya prāyachchhat yavam grīṣhmāya auṣhadhīr varṣhābhyo vrīhīn sharade māṣhatilau hemanta shishirābhyām tena indram prajāpatir ayājayat tato vā indra indro abhavat tasmāt ahuḥ ānujāvarasya yajña iti sa hi etena agre ayajata eṣha ha vai kuṇapam . atti yaḥ satre pratigṛhṇāti puruṣhakuṇapam ashvakuṇapam gaur vā annam yena pātreṇa annam bibhrati yat tat na nirṇenijāti tato adhi malam jāyata

He gave the sap (*rasam*) to the spring barley, to the hot season, plants to the rainy season, rice to autumn, beans and sesame to winter and the cool season. Prajāpati made Indra sacrifice with it. Then indeed did Indra become Indra; therefore they say, 'It is the sacrifice of the younger one (*ānujāvara*)', for he first sacrificed (with these things). He eats a corpse who accepts a present at a Sattra, a human corpse or the corpse of a horse. Food is the cow; in that he does not purify the vessel in which they carry food, filth is produced from it.

एक॑ ए॒व य॑जे॒तैको॒ हि प्र॒जाप॑ति॒राध्नो॒द् द्वाद॑श॒ रात्री॑र्दीक्षि॒तः स्या॒द् द्वा॑दश॒ मासा॑ः संवत्स॒रः सं॑वत्स॒रः प्र॒जाप॑तिः प्र॒जाप॑ति॒र्वावै॑ष ए॒ष ह॒ त्वै जा॑यते॒ यस्तप॒सोऽधि॒ जाय॑ते चतु॒र्धा वा ए॒तास्ति॒स्रस्ति॑स्रो॒ रात्र॑यो॒ यद् द्वाद॑शोप॒सदो॒ याः प्र॑थ॒मा य॒ज्ञं ता॒भिः सं भ॑रति॒ या द्वि॒तीया॑ य॒ज्ञं ता॒भि॒रा र॑भते॒ (३)

eka eva yajeta eko hi prajāpatir ārdhnot dvādasha rātrīr dīkṣhitaḥ syāt dvādasha māsāḥ samvatsaraḥ samvatsaraḥ prajāpatiḥ prajāpatiḥ vāva eṣha ha tvai jāyate yaḥ tapaso adhijāyate chaturdhā vā etāḥ tisraḥ tisro rātrayo yat dvādasha upasado yāḥ prathamā yajñam tābhiḥ sambharati yā dvitīyā yajñam tābhir ārabhate

One should sacrifice by oneself, for Prajāpati prospered by himself. One should be consecrated for twelve nights; the year

consists of twelve months, Prajāpati is the year; he is born indeed who is born from askesis (tapas); (hence) he is Prajāpati. The twelve Upasads are these four sets of three nights; with the first three he prepares the sacrifice, with the second (set of) three (nights) he grasps the sacrifice.

यास्तृ॒तीया॒: पात्रा॑णि॒ ता॒भिर्निर्णे॑नि॒क्ते
याश्च॑तु॒र्थीरपि॒ ताभि॑रा॒त्मान॑मन्त॒रत: शु॑न्धते॒
यो वा अ॑स्य प॒शुमत्ति॑ मा॒ꣳसꣳ सो॑ऽत्ति॒ य:
पु॑रो॒डाशं॑ म॒स्तिष्क॒ꣳ स य: प॑रिवा॒पं
पुरी॑ष॒ꣳस य आज्यं॑ म॒ज्जान॒ꣳ स य: सोम॒ꣳ
स्वेद॒ꣳ सो॑ऽपि॑ ह॒ वा अ॑स्य शीर्ष॒ण्या॑
नि॒ष्पद॒: प्रति॑ गृह्णाति॒ यो द्वा॑दशा॒हे
प्र॑तिगृ॒ह्णाति॒ तस्मा॑द् द्वादशा॒हेन॒ (४)न याज्यं॑
पा॒प्मनो॒ व्यावृ॑त्त्यै ॥ 10

yāḥ tṛtīyāḥ pātrāṇi tābhiḥ nir-ṇenikte yāḥ chaturthīr api tābhir ātmānam antarataḥ shundhate yo vā asya pashum atti māmsam so atti yaḥ puroḍāsham mastikam sa yaḥ parivāpam purīṣham sa ya ājyam majjānam sa yaḥ somam svedam so api ha vā asya shīrṣhaṇyā niṣhpadaḥ pratigṛhṇāti yo dvādasha-ahe pratigṛhṇāti tasmād dvādasha-ahena na yājyam pāpmāno vyāvṛttyai

With the third (set of) three he cleanses the vessels, and with the fourth (set of) three he purifies himself within. He, who uses the animals in the (sacrifice), eats his flesh (as it were); he, who eats his sacrificial cake, eats his brains (as it were); he, who eats his fried grain, eats his excrement (as it were); he, who eats his ghee, eats his marrow; he, who eats his Soma, eats his sweat; and he who accepts (a present) at the twelve-day (rite) eats the excrements from his head. Therefore one should not cause one to sacrifice with the twelve-day (rite) to avert evil.

[The idea is that the twelve day rite is really an internal yajña done in the subtle body; it should not be done in the external way; in the earlier para it is stated that yajamāna should be reborn from askesis (*tapas*). Thus every outward aspect of the twelve day rite such as accepting gifts, eating the fried grain etc., has a strong negative effect. These negative effects are described by using strong (or crude) epithets. Note the strictures against the use of animals.]

[The anuvākās 11 through 20 mention svāhā offering to the various integers. Each number stands for the cosmic power signified by that number. For instance one stands for the absolute. The largest integer *parārdha*, (ten raised to the power of twelve) is mentioned in anuvāka 20. Recall TS (4.7.11), a part of chamaka hymn to Rudra, has a relatively small list of integers.]

7.2.11 (anuvāka 11) (M)

[Odd Numbers]

एक॑स्मै॒ स्वाहा॒ द्वाभ्या॒ꣳ स्वाहा॑

ekasmai svāhā dvābhyām svāhā

To one, svāhā; to two, svāhā;

त्रि॒भ्यः स्वाहा॑ च॒तुर्भ्य॑ः स्वाहा॑

tribhyaḥ svāhā chaturbhyaḥ svāhā

to three, svāhā; to four, svāhā;

प॒ञ्चभ्य॒ः स्वाहा॑ ष॒ड्भ्यः स्वाहा॑

pañchabhyaḥ svāhā ṣhaḍbhyaḥ svāhā

to five, svāhā; to six, svāhā;

स॒प्तभ्य॒ः स्वाहा॑ ऽष्टा॒भ्यः स्वाहा॑

saptabhyaḥ svāhā aṣhṭābhyaḥ svāhā

to seven, svāhā; to eight, svāhā;

न॒वभ्य॒ः स्वाहा॑ द॒शभ्य॒ः स्वाहा

navabhyaḥ svāhā dashabhyaḥ svāhā

to nine, svāhā; to ten, svāhā;

ए॑काद॒शभ्य॒ः स्वाहा॑ द्वाद॒शभ्य॒ः स्वाहा॑

ekā-dashabhyaḥ svāhā dvādashabhyaḥ svāhā

to eleven, svāhā; to twelve, svāhā;

त्रयोद॒शभ्य॒ः स्वाहा॑ चतुर्द॒शभ्य॒ः स्वाहा॑

trayo-dashabhyaḥ svāhā chatur-dashabhyaḥ svāhā

to thirteen, svāhā; to fourteen, svāhā;

पञ्चद॒शभ्य॒ः स्वाहा॑ षोड॒शभ्य॒ः स्वाहा॑

pañcha-dashabhyaḥ svāhā ṣhoḍashabhyaḥ svāhā

to fifteen, svāhā; to sixteen, svāhā;

स॒प्तद॒शभ्य॒ः स्वाहा॑ ऽष्टाद॒शभ्य॒ः स्वाहा

sapta-dashabhyaḥ svāhā aṣhṭā-dashabhyaḥ svāhā

to seventeen, svāhā; to eighteen, svāhā;

एका॒न्न विꣳशत्यै स्वाहा॑ नव॑विꣳशत्यै॒ स्वाहा

ekāt na vimshatyai svāhā nava-vimshatyai svāhā

to nineteen (one less than twenty), svāhā; to twenty-nine, svāhā;

एका॒न्न चं॑त्वारि॒ꣳशते॒ स्वाहा॒ नव॑चत्वारिꣳशते॒ स्वाहा

ekāt na chatvārimshate svāhā navachatvārimshate svāhā

to thirty-nine (one less than forty), svāhā; to forty-nine, svāhā;

एका॒न्न (१) ष॒ष्ट्यै स्वाहा॒ नव॑षष्ट्यै॒ स्वाहा

ekānna ṣhaṣhṭyai svāhā navaṣhaṣhṭyai svāhā

to fifty-nine, svāhā; to sixty-nine, svāhā;

एका॒न्नाशी॒त्यै स्वाहा नवा॑शीत्यै॒ स्वाहा

ekānnāshītyai svāhā navāshītyai svāhā

to seventy-nine, svāhā; to eighty-nine, svāhā;

एका॒न्न श॒ताय॒ स्वाहा॑ श॒ताय॒ स्वाहा॒

ekānna shatāya svāhā shatāya svāhā

to ninety-nine, svāhā; to a hundred, svāhā;

द्वाभ्या॑ꣳ श॒ताभ्या॒ꣳ स्वाहा॒ सर्वै॑स्मै॒ स्वाहा॑ ॥ 11

dvābhyām shatābhyām svāhā sarvasmai svāhā

to two hundred, svāhā; to all, svāhā;

7.2.12 (anuvāka 12) (M)

[Odd Numbers]

एक॑स्मै॒ स्वाहा॑ त्रि॒भ्यः स्वाहा॑

ekasmai svāhā tribhyaḥ svāhā

To one, svāhā; to three, svāhā;

प॒ञ्चभ्य॒ः स्वाहा॑ स॒प्तभ्य॒ः स्वाहा॑

pañchabhyaḥ svāhā saptabhyaḥ svāhā

to five, svāhā; to seven, svāhā;

न॒वभ्य॒ः स्वाहै॑काद॒शभ्य॒ः स्वाहा॑

navabhyaḥ svāhā ekā-dashabhyaḥ svāhā

to nine, svāhā; to eleven, svāhā;

त्रयोद॒शभ्य॒ः स्वाहा॑ पञ्चद॒शभ्य॒ः स्वाहा॑

trayo-dashabhyaḥ svāhā pañchadashabhyaḥ svāhā

to thirteen, svāhā; to fifteen, svāhā;

सप्तद॒शभ्य॒ः स्वाहै॑का॒न्न वि॑ꣳश॒त्यै स्वाहा॑

sapta-dashabhyaḥ svāhā ekānna vimshatyai svāhā

to seventeen, svāhā; to nineteen, svāhā;

नव॑विꣳशत्यै॒ स्वाहै॑का॒न्न च॑त्वारि॒ꣳशते॒ स्वाहा॒

nava-vimshatyai svāhā ekānna chatvārimshate svāhā

to twenty-nine, svāhā; to thirty-nine, svāhā;

नव॑चत्वारिꣳशते॒ स्वाहै॑का॒न्न ष॒ष्ट्यै स्वाहा॒

nava-chatvārimshate svāhā ekānna ṣhaṣhṭyai svāhā

to forty-nine, svāhā; to fifty-nine, svāhā;

नव॑षष्ट्यै॒ स्वाहै॑का॒न्नाशी॒त्यै स्वाहा॒

nava-ṣhaṣhṭyai svāhā ekānnashītyai svāhā

to sixty-nine, svāhā; to seventy-nine, svāhā;

नवा॑शीत्यै॒ स्वाहै॑का॒न्न श॒ताय॒ स्वाहा॑

nava-shītyai svāhā ekānna shatāya svāhā

to eighty-nine, svāhā; to ninety-nine, svāhā;

श॒ताय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 12

shatāya svāhā sarvasmai svāhā

to a hundred, svāhā; to all, svāhā;

7.2.13 (anuvāka 13) (M)

[Even Numbers]

द्वाभ्या॒ꣳ स्वाहा॑ च॒तुर्भ्य॒ः स्वाहा॑

dvābhyām svāhā chaturbhyaḥ svāhā

To two, svāhā; to four, svāhā;

ष॒ड्भ्यः स्वाहा॑ ऽष्टा॒भ्यः स्वाहा॑

ṣhaḍbhyaḥ svāhā aṣhṭābhyaḥ svāhā

to six, svāhā; to eight, svāhā;

द॒शभ्य॒ः स्वाहा॑ द्वाद॒शभ्य॒ः स्वाहा॑

dashabhyaḥ svāhā dvādashabhyaḥ svāhā

to ten, svāhā; to twelve, svāhā;

चतु॒र्द॒शभ्य॒ः स्वाहा॑ षोड॒शभ्य॒ः स्वाहा॑

chaturdashabhyaḥ svāhā ṣhoḍashabhyaḥ svāhā

to fourteen, svāhā; to sixteen, svāhā;

ऽष्टाद॒शभ्य॒ः स्वाहा॑ विꣳश॒त्यै स्वाहा॒

aṣhṭādashabhyaḥ svāhā vimshatyai svāhā

to eighteen, svāhā; to twenty, svāhā;

ऽष्टान॑वत्यै॒ स्वाहा॑ श॒ताय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 13

aṣhṭānavatyai svāhā shatāya svāhā sarvasmai svāhā

to ninety-eight, svāhā; to a hundred, svāhā; to all, svāhā;

7.2.14 (anuvāka 14) (M)

[Odd Numbers]

त्रि॒भ्यः स्वाहा॑ प॒ञ्चभ्य॒ः स्वाहा॑

tribhyaḥ svāhā pañchabhyaḥ svāhā

To three, svāhā; to five, svāhā;

स॒प्तभ्य॒ः स्वाहा॑ न॒वभ्य॒ः स्वाहा

saptabhyaḥ svāhā navabhyaḥ svāhā

to seven, svāhā; to nine, svāhā;

ए॑काद॒शभ्य॒ः स्वाहा॑ त्रयोद॒शभ्य॒ः स्वाहा॑

ekādashabhyaḥ svāhā
trayodashabhyaḥ svāhā

to eleven, svāhā; to thirteen, svāhā;

पञ्चद॒शभ्य॒ः स्वाहा॑ सप्तद॒शभ्य॒ः स्वाहा

pañcha-dashabhyaḥ svāhā saptadashabhyaḥ svāhā

to fifteen, svāhā; to seventeen, svāhā;

एका॒न्न वि॑ꣳश॒त्यै स्वाहा॒ नव॑वि॑ꣳशत्यै॒ स्वाहा

ekānna vimshatyai svāhā navavimshatyai svāhā

to nineteen, svāhā; to twenty-nine, svāhā;

एका॒न्न च॑त्वारि॒ꣳशते॒ स्वाहा॒ नव॑चत्वारि॒ꣳशते॒ स्वाहा

ekānna chatvārimshate svāhā nava-chatvārimshate svāhā

to thirty-nine, svāhā; to forty-nine, svāhā;

एका॒न्न ष॒ष्ट्यै स्वाहा॒ नव॑षष्ट्यै॒ स्वाहा

ekānna ṣhaṣhṭyai svāhā navaṣhaṣhṭyai svāhā

to fifty-nine, svāhā; to sixty-nine, svāhā;

एका॒न्नाशी॒त्यै स्वाहा॒ नवा॑शीत्यै॒ स्वाहा

ekāt na-ashītyai svāhā nava-ashītyai svāhā

to seventy-nine, svāhā; to eighty-nine, svāhā;

एका॒न्न श॒ताय॒ स्वाहा॑ श॒ताय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ।। 14

ekānna shatāya svāhā shatāya svāhā sarvasmai svāhā

to ninety-nine, svāhā; to a hundred, svāhā; to all, svāhā;

7.2.15 (anuvāka 15) (M)

[Multiples of Four]

च॒तुर्भ्य॒ः स्वाहा॑ऽष्टा॒भ्यः स्वाहा॑

chaturbhyaḥ svāhā aṣhṭābhyaḥ svāhā

To four, svāhā; to eight, svāhā;

द्वाद॒शभ्य॒ः स्वाहा॑ षोड॒शभ्य॒ः स्वाहा॑

dvā-dashabhyaḥ svāhā
ṣhoḍashabhyaḥ svāhā

to twelve, svāhā; to sixteen, svāhā;

वि॒ꣳश॒त्यै स्वाहा॒ षण्ण॑वत्यै॒ स्वाहा॑

vimshatyai svāhā ṣhat-navatyai svāhā

to twenty, svāhā; to ninety-six, svāhā;

श॒ताय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ।। 15

shatāya svāhā sarvasmai svāhā

to a hundred, svāhā; to all, svāhā;

7.2.16 (anuvāka 16) (M)

[Multiples of Five]

प॒ञ्चभ्य॒ः स्वाहा॑ द॒शभ्य॒ः स्वाहा॑

pañchabhyaḥ svāhā dashabhyaḥ svāhā

To five, svāhā; to ten, svāhā;

पञ्चद॒शभ्य॒ः स्वाहा॑ वि॒ꣳश॒त्यै स्वाहा॒

pañcha-dashabhyaḥ svāhā vimshatyai svāhā

to fifteen, svāhā; to twenty, svāhā;

पञ्च॑नवत्यै॒ स्वाहा॑ श॒ताय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 16
pañcha-navatyai svāhā shatāya svāhā sarvasmai svāhā
to ninety-five, svāhā; to a hundred, svāhā; to all, svāhā;

7.2.17 (anuvāka 17) (M)

[Multiples of Ten]

द॒शभ्यः॒ स्वाहा॑ विꣳश॒त्यै स्वाहा॑
dashabhyaḥ svāhā vimshatyai svāhā
To ten, svāhā; to twenty, svāhā;

त्रि॒ꣳशते॒ स्वाहा॑ चत्वारि॒ꣳशते॒ स्वाहा॑
trimshate svāhā chatvārimshate svāhā
to thirty, svāhā; to forty, svāhā;

पञ्चा॒शते॒ स्वाहा॑ ष॒ष्ट्यै स्वाहा॑
pañchāshate svāhā ṣhaṣhṭyai svāhā
to fifty, svāhā; to sixty, svāhā;

सप्त॒त्यै स्वाहा॑ ऽशी॒त्यै स्वाहा॑
saptatyai svāhā ashītyai svāhā
to seventy, svāhā; to eighty, svāhā;

नव॒त्यै स्वाहा॑ श॒ताय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 17
navatyai svāhā shatāya svāhā sarvasmai svāhā
to ninety, svāhā; to a hundred, svāhā; to all, svāhā;

7.2.18 (anuvāka 18) (M)

[Multiples of Twenty]

वि॒ꣳश॒त्यै स्वाहा॑ चत्वारि॒ꣳशते॒ स्वाहा॑
vimshatyai svāhā chatvārimshate svāhā
To twenty, svāhā; to forty, svāhā;

ष॒ष्ट्यै स्वाहा॑ ऽशी॒त्यै स्वाहा॒
ṣhaṣhṭyai svāhā ashītyai svāhā
to sixty, svāhā; to eighty, svāhā;

श॒ताय॒ स्वाहा॑ सर्व॑स्मै॒ स्वाहा॑ ॥ 18
shatāya svāhā sarvasmai svāhā
to a hundred, svāhā; to all, svāhā;

7.2.19 (anuvāka 19) (M)

[Fifty and Multiples of a Hundred]

प॒ञ्चा॒शते॒ स्वाहा॑ श॒ताय॒ स्वाहा॒
pañchāshate svāhā shatāya svāhā
To fifty, svāhā; to a hundred, svāhā;

द्वाभ्या॑ꣳ श॒ताभ्या॒ꣳ स्वाहा॑ त्रि॒भ्यः श॒तेभ्य॒ः स्वाहा॑
dvābhyām shatābhyām svāhā tribhyaḥ shatebhyaḥ svāhā
to two hundred, svāhā; to three hundred, svāhā;

च॒तुर्भ्य॑ः श॒तेभ्य॒ः स्वाहा॑ प॒ञ्चभ्य॑ः श॒तेभ्य॒ः स्वाहा॑
chaturbhyaḥ shatebhyaḥ svāhā pañchabhyaḥ shatebhyaḥ svāhā
to four hundred, svāhā; to five hundred, svāhā;

ष॒ड्भ्यः श॒तेभ्य॒ः स्वाहा॑ स॒प्तभ्य॑ः श॒तेभ्य॒ः स्वहा॑
ṣhaḍbhyaḥ shatebhyaḥ svāhā saptabhyaḥ shatebhyaḥ svāhā
to six hundred, svāhā; to seven hundred, svāhā;

ऽष्टा॒भ्यः श॒तेभ्य॒ः स्वाहा॑ न॒वभ्य॑ः श॒तेभ्य॒ः स्वाहा॑

aṣhṭābhyaḥ shatebhyaḥ svāhā navabhyaḥ shatebhyaḥ svāhā

to eight hundred, svāhā; to nine hundred, svāhā;

स॒ह॒स्रा॑य॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ।। 19

sahasrāya svāhā sarvasmai svāhā

to a thousand, svāhā; to all, svāhā;

7.2.20 (anuvāka 20) (M)

[Large Numbers]

श॒ताय॒ स्वाहा॑ स॒ह॒स्रा॑य॒ स्वाहा॒

shatāya svāhā sahasrāya svāhā

To a hundred, svāhā; to a thousand, svāhā;

ऽयुता॑य॒ स्वाहा॑ नि॒युता॑य॒ स्वाहा॑

ayutāya svāhā niyutāya svāhā

to ten thousand, svāhā; to a hundred thousand (lakh), svāhā;

प्र॒युता॑य॒ स्वाहा ऽर्बु॑दाय॒ स्वाहा॒

prayutāya svāhā arbudāya svāhā

to ten lakhs, svāhā; to one crore (hundred lakhs, ten million), svāhā;

न्य॑र्बुदाय॒ स्वाहा॑ समु॒द्राय॒ स्वाहा॒

nyarbudāya svāhā samudrāya svāhā

to ten crores, svāhā; to one hundred crores (billion), svāhā;

मध्या॑य॒ स्वाहा ऽन्ता॑य॒ स्वाहा॑

madhyāya svāhā antāya svāhā

to one thousand crores, svāhā; to ten thousand crores, svāhā;

परा॒र्धा॑य॒ स्वाहा

parārdhāya svāhā

to one lakh crore, (thousand billion), svāhā;

[Note the number *parārdha* which is ten raised to the power of twelve, is a very large number.]

उ॒षसे॒ स्वाहा॒

uṣhase svāhā

to dawn, svāhā;

व्यु॑ष्ट्यै॒ स्वाहो॑देष्य॒ते स्वाहा

vyuṣhṭyai svāhā udeṣhyate svāhā

to the dawning, svāhā; to him that will rise, svāhā;

उ॑द्य॒ते स्वाहोदि॑ताय॒ स्वाहा॑

udyate svāhā uditāya svāhā

to the rising, svāhā; to the risen, svāhā;

सुव॒र्गा॑य॒ स्वाहा॑ लो॒काय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ।। 20

suvargāya svāhā lokāya svāhā sarvasmai svāhā

to heaven, svāhā; to the world, svāhā; to all, svāhā.

End of Prapāṭhaka 2 (kāṇḍa 7)

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7.3.1 (anuvāka 1) (B)

[The tenth day of the Sattra; pointing out an error; mind can encompass everything; Brahman exceeds everything]

प्र॒जव॒ं वा ए॒तेन॑ यन्ति॒ यद्द॑श॒ममह॑ः पापाव॒हीय॒ं वा ए॒तेन॑ भवन्ति॒ यद्द॑श॒ममह॒र्यो॑ वै प्र॒जव॑ं य॒ताम॑प॑थेन प्रति॒पद्य॑ते॒ यः स्था॒णुꣳ हन्ति॒ यो भ्रे॒षं न्येति॒ स ही॑यते॒ स यो॑ वै द॑श॒मेऽह॑न्नविवा॒क्य॑ उ॑पह॒न्यते॒ स ही॑यते॒ तस्मै॒

य उप॑हताय॒ व्याह॒ तमे॒वान्वा॒रभ्य॒ सम॑श्नु॒तेऽथ॒ यो व्याह॒ स (१) हीयते॒

prajavam vā etena yanti yat dashamam ahaḥ pāpāvahīyam vā etena bhavanti yat dashamam ahar yo vai prajavam yatām apathena pratipadyate yaḥ sthūṇām hanti yo bhreṣhām ni-eti sa hīyate sa yo vai dashame ahann avivākya upahanyate sa hīyate tasmai ya upahatāya vi-āha tam eva anvārabhya samashnute atha yo vyāha sa hīyate

Since it is the tenth day they go swiftly. Since it is the tenth day they loosen their sins. Among men who are going swiftly, he who falls into a trackless way, he who strikes a post, and he who stumbles, are left out. So he, who on this tenth day comes to grief (*avivākya*) is left out. If one points out (an error) to one who comes to grief, he (the one in grief) returns (to the path) successfully, and then the one who pointed out (his error) is left out.

[*avivākya:* The pada pāṭha is *avi + vākya;* (BB) splits it as *a + vivākya,* one who has no words or one who is in grief.]

तस्मा॑द्दश॒मेऽह॑न्नविवा॒क्य उप॑हताय॒ न व्युच्य॒मथो॒ खल्वा॑हुर्य॒ज्ञस्य॒ वै समृ॑द्धेन दे॒वाः सु॑व॒र्गं लो॒कमा॑यन् य॒ज्ञस्य॒ व्यृ॑द्धे॒नासु॑रा॒न् परा॑ऽभावय॒न्निति॒ यत् खलु॒ वै य॒ज्ञस्य॒ समृ॑द्ध॒ं तद्यज॑मानस्य॒ यद्व्यृ॑द्ध॒ं तद्भ्रातृ॑व्यस्य॒ स यो वै द॑श॒मेऽह॑न्नविवा॒क्य उ॑पह॒न्यते॒ स ए॒वाति॑ रेचयति॒ ते ये बाह्या॑ दृशी॒कव॒ः (२) स्युस्ते वि ब्रू॑यु॒ः

tasmāt dashame ahann avivākya upahatāya na vi-uchyam atho khalu āhur yajñasya vai samṛddhena devāḥ suvargam lokam āyan yajñasya vi-ṛddhena asurān parā abhāvayann iti yat khalu vai yajñasya samṛddham tat yajamānasya yat vi-ṛddham tat bhrātṛvyasya sa yo vai dashame ahann avivākya upahanyate sa eva ati rechayati te ye bāhyā dṛshīkavaḥ syuḥ te vi brūyuḥ

Therefore on the tenth day one should not point out (errors) to one who comes to grief. They say, 'By that which was successful in the sacrifice the gods went to the world of heaven, and overcame the Asurās by what was unsuccessful.' What is successful in the sacrifice belongs to the sacrificer, what is unsuccessful to his enemy. Now he, who comes to grief on the tenth day does redundant (actions). Those who are outside as spectators should point out (his error).

यदि॒ तत्र॒ न वि॒न्देयु॑रन्तः सद॒साद्व्युच्य॒ं यदि॒ तत्र॒ न वि॒न्देयु॑र्गृ॒हप॑तिना॒ व्युच्य॒ं तद्व्युच्य॑मे॒वाथ॒ वा ए॒तत्

yadi tatra na vindeyur antaḥ sadasāt vi-uchyam yadi tatra na vindeyur gṛhapatinā vi-uchyam tat vi-uchyam eva atha vā etat

If there be none there, then (the error) should be pointed out from within the Sadas (the hall of yajña). If there be none there, then it should be pointed out by the Gṛhapati. At any rate it should be pointed out.

स॑र्परा॒ज्ञिया॑ ऋ॒ग्भिः स्तु॑वन्ती॒यं वै स॒र्प॑तो॒
रा॒ज्ञी यद्वा अ॒स्यां किं चार्च॑न्ति॒
यदा॑नृ॒चुस्तेने॒यꣳ स॑र्परा॒ज्ञी ते यदे॒व किं च॑
वा॒चाऽऽनृ॒चुर्यद॒तोऽध्य॑र्चि॒तार॒ (३)
स्तदु॒भयं॑मा॒प्त्वाऽव॒रुद्ध्योत् तिं॑ष्ठा॒मेति॒
ताभि॒र्मन॑सा स्तुवते॒

sarpa-rājñiyā ṛgbhiḥ stuvanti iyam vai sarpato rājñī yadvā asyām kim cha archanti yat ānṛchuḥ tena iyam sarparājñī te yat eva kim cha vāchā ānṛchur yat ato adhi architāraḥ tat ubhayam āptvā avaruddhya ut tishṭhām eti tābhir manasā stuvate

On that day they sing the verses of the queen of all that creeps or moves (*sarpa-rājñi).* The queen of what creeps is this (earth). Whatever on this (earth) they praise, whatever they have praised, the praises are for this (earth), the queen of all that moves (*sarparājñī*). Now whatever they have praised with speech and what they will praise thereafter, (it is done thinking), 'Having won both and obtained them, let us stop.' They sing these (verses) with the mind.

न वा इ॒माम॑श्वर॒थो नाश्व॑तरीर॒थः स॒द्यः
पर्या॑प्तुमर्ह॑ति॒ मनो॑ वा इ॒माꣳ स॒द्यः
पर्या॑प्तुमर्ह॑ति॒ मन॒ः परि॑भवितु॒मथ॒ ब्रह्म॑ वदन्ति॒
परि॑मिता॒ वा ऋच॒ः परि॑मितानि॒ सामा॑नि॒
परि॑मितानि॒ यजू॒ꣳष्यथै॒तस्यै॒वान्तो॒ नास्ति॒
यद्ब्रह्म॒ तत् प्र॑तिगृ॒णत॒ आ च॑क्षीत॒ स
(४)प्र॑तिग॒रः ॥ 1

na vā imām ashvaratho na ashvatarīrathaḥ sadyaḥ pari-āptum arhati mano vā imām sadyaḥ pari-āptum arhati manaḥ pari-bhavitum atha brahma vadanti parimitā vā ṛchaḥ parimitāni sāmāni parimitāni yajūmṣhi atha etasya eva anto nāsti yat brahma tat pratigṛṇata ā chakṣhīta sa pratigaraḥ

Neither a horse chariot nor a mule chariot can in one moment encompass this (earth), but mind can in one moment encompass it, mind can overcome it. Then they repeat the Brahman. The rik verses are limited, the Sāmans are limited, and the Yajus are limited, but of the Brahman there is no end, and that he should declare to the one who responds. That is the response.

[Here is the mention of the concept of Brahman which exceeds everything.]

7.3.2 (anuvāka 2) (B)

[Twelve-day rite; result of each day of rite; significance of numbers; definition of metres]

ब्र॒ह्म॒वा॒दिनो॑ वदन्ति॒ किं द्वा॑दशा॒हस्य॑
प्र॒थमे॑नाह्न॒र्त्विजा॒ं यज॑मानो वृ॒ङ्क्ते इति॒ तेज॑
इन्द्रि॒यमिति॒ किं द्वि॒तीये॒नेति॑
प्रा॒णान॒न्नाद्य॒मिति॒ किं तृ॒तीये॒नेति॒
त्रीनि॒माँल्लो॒कानिति॒ किं च॑तु॒र्थेनेति॒ चतु॑ष्पदः
प॒शूनिति॒ किं प॑ञ्च॒मेनेति॒ पञ्चा॑क्षरां प॒ङ्क्तिमिति॒
किꣳ ष॒ष्ठेनेति॒ षड् ऋ॒तूनिति॒ किꣳ
स॑प्त॒मेनेति॑ स॒प्तप॑दा॒ꣳ शक्व॑री॒मिति॒ (१)

brahmavādino vadanti kim dvādasha-ahasya prathamena ahnā ṛtvijām yajamāno vṛngkta iti teja indriyam iti kim dvitīyena iti prāṇān annādyam iti kim tṛtīyena iti trīn imān lokān iti kim chaturthena iti chatuḥ-padaḥ pashūn iti kim panchamena iti pañcha-akṣharām pañgktim iti kim ṣhaṣhṭhena iti ṣhaḍ ṛtūn iti kim saptamena iti saptapadām shakvarīm iti

The theologians say, 'By the first day of the twelve-day rite what is it that the sacrificer obtains from the priests?' 'Brilliance (teja) and power' is (the answer). 'What by the second?' 'The breaths and food.' 'What by the third?' 'These three worlds.' 'What by the fourth?' 'Four-footed beings.' 'What by the fifth?' 'The Pañgkti with its five elements.' 'What by the sixth?' 'The six seasons.' 'What by the seventh?' 'The Shakvarī (metre) with its seven feet.'

किम॑ष्ट॒मेनेत्य॒ष्टाक्ष॑रां गाय॒त्रीमिति॒ किं न॑व॒मेनेति॑ त्रि॒वृत॒ꣳ स्तोम॒मिति॒ किं द॑श॒मेनेति॒ दशा॑क्षरां वि॒राज॒मिति॒ किमै॑काद॒शेनेत्येका॑दशाक्षरां त्रि॒ष्टुभ॒मिति॒ किं द्वा॑द॒शेनेति॒ द्वाद॑शाक्षरा॒ं जग॑ती॒मित्ये॒ताव॒द्वा अ॑स्ति॒ याव॑दे॒तद्याव॑दे॒वास्ति तदे॑षां वृङ्क्ते ॥ 2

kim aṣhṭamena iti aṣhṭa-akṣharām gāyatrīm iti kim navamena iti trivṛtam stomam iti kim dashamena iti dasha-akṣharām virājam iti kim ekādashena iti ekādasha-akṣharām triṣhṭubham iti kim dvādashena iti dvādasha-akṣharām jagatīm iti etāvat vā asti yāvat etat yāvat eva asti tat eṣhām vṛngkte

'What by the eighth?' 'The Gāyatrī with its eight syllables.' 'What by the ninth?' 'The Trivṛt Stoma.' 'What by the tenth?' 'The Virāj with its ten syllables.' 'What by the eleventh?' 'The Triṣhṭubh with its eleven syllables.' 'What by the twelfth?' 'The Jagatī with its twelve syllables.' So much is there as that. So much as that he obtains from them.

[Note that all the metres are characterised by the number of syllables in one foot (*pāda*) of the metre only. Note that the number of *pāda* varies.

Gāyatrī: 8 per pāda, 24 in all

Virāj: 10 per pāda, 40 in all

Trishṭubh: 11 per pāda, 44 in all

Jagatī: 12 per pāda, 48 in all]

7.3.3 (anuvāka 3) (B)

[The thirteen-night rite; speech]

ए॒ष वा आ॒प्तो द्वा॑दशा॒हो यत् त्र॑योदशरा॒त्रः स॑मा॒नꣳ ह्ये॑तदह॒र्यत् प्रा॑य॒णीय॑श्चोद॒यनीय॑श्च॒ त्र्य॑तिरात्रो भ॑वति॒ त्रय॑ इ॒मे लो॒का ए॒षां लो॒काना॒मास्त्यै॑ प्रा॒णो वै प्र॑थ॒मो॑ऽतिरा॒त्रो व्या॒नो द्वि॒तीयो॑ ऽपा॒नस्तृ॒तीय॑ः प्राणापानोदा॒नेष्वे॒वान्नाद्ये॒ प्रति॑ तिष्ठन्ति॒ सर्व॒मायु॑र्यन्ति॒ य ए॒वं वि॒द्वाꣳ स॑स्त्रयोदशरा॒त्रमास॑ते॒

eṣha vā āpto dvādasha-aho yat trayodasha-rātraḥ samānam hi etat ahar yat prāyaṇīyaḥ cha udayanīyaḥ cha tri-atirātro bhavati traya ime lokā eṣhām lokānām āptyai prāṇo vai prathamo atirātro vyāno dvitīyo apānas tṛtīyaḥ prāṇāpāna udāneṣhu eva annādye prati tiṣhṭhanti sarvam āyuryanti ya evam vidvāmsaḥ trayodasha-rātram āsate

(The rite) of thirteen nights is a complete (rite of) twelve days, for the opening and concluding days are similar. There are three Atirātras, three are these worlds for the obtaining of these worlds. The first Atirātra is the in-breath, the second the distributing breath (*vyāna*), the third out-breath (*apāna*); certainly they find support in in-breath, out-breath, up-breath (*udāna*), and food, and reach their full life, who knowing thus perform (the rite) of thirteen nights.

तदा॑हु॒र्वा॑ग्वा ए॒षा वित॑ता॒ (१) यद्
द्वाद॑शा॒हस्तां विच्छि॑न्द्यु॒र्यन्मध्ये॑ऽतिरा॒त्रं
कु॒र्यु॑रुपदा॒सु॑का गृ॒हप॑ते॒र्वा॑क्
स्या॑दु॒परि॑ष्टाच्छन्दो॒मानां॑ महाव्र॒तं कु॑र्वन्ति॒
सं॑त॑ता॒मे॒व वा॒चमव॑ रुन्ध॒तेऽनु॑पदासुका
गृ॒हप॑ते॒र्वाग्भ॑वति प॒शवो॒ वै छ॑न्दो॒मा अन्नं॑
म॒हाव्र॒तं य॒दुपरि॑ष्टाच्छन्दो॒मानां॑ महाव्र॒तं
कु॒र्वन्ति॑ प॒शुषु॑ चै॒वान्नाद्ये॑ च॒ प्रति॑ तिष्ठन्ति ॥ 3

tat āhur vāgvā eṣhā vitatā yat dvādasha-ahaḥ tām vi-chhindyur yan madhye atirātram kuryuḥ upadāsukā gṛhapatervāk syāt upariṣhṭāt chhandomānām mahavratam kurvanti santatām eva vācham avarundhate anupadāsukā gṛhapater vāk bhavati pashavo vai chhandomā annam mahāvratam yat upariṣhṭāt chhandomānām mahāvratam kurvanti pashuṣhu cha eva annādye cha pratitiṣhṭhanti

They say, '(the rite) of twelve days is the sequence of speech. They would cleave it if they put an Atirātra in the middle, and the speech of the householder would be liable to fail.' They perform the Mahāvrata after the Chandomas; certainly they maintain the sequence of speech; and the speech of the householder is not likely to fail. The Chandomas are Ray-Cows, the Mahāvrata the food; since they perform the Mahāvrata after the Chandomas, they find support in Ray-Cows and in food.

7.3.4 (anuvāka 4) (B)

[Rite of fourteen-nights; results]

आ॒दि॒त्या अ॑कामयन्तो॒भयो॑र्लो॒कयो॑-
र्ऋ॑ध्नुया॒मेति॒ त ए॒तं च॑तुर्दशरा॒त्रम॑पश्य॒न्
तमाऽह॑र॒न् तेना॑यजन्त॒ ततो॒ वै त
उ॒भयो॑र्लो॒कयो॑रार्ध्नुवन्न॒स्मिꣳश्चा॒मुष्मि॑ꣳश्च॒ य
ए॒वं वि॒द्वाꣳसं॑श्चतुर्दशरा॒त्रमास॑त उ॒भयो॑रे॒व
लो॒कयो॑र्ऋध्नुवन्त्य॒स्मिꣳश्चा॒मुष्मि॑ꣳश्च
चतुर्द॑शरा॒त्रो भ॑वति स॒प्त ग्रा॒म्या ओष॑धयः
स॒प्ताऽऽर॒ण्या उ॒भयी॑षा॒मव॑रुद्ध्यै॒

ādityā akāmayanta ubhayor lokayor ṛdhnuyāma iti ta etam chaturdasha-rātram apashyann tam āharan tena ayajanta tato vai ta ubhayor lokayor ārdhnuvann asminn cha amuṣhminn cha ya evam vidvāmsaḥ chaturdasha-rātram āsata ubhayor eva lokayoḥ ṛudhnuvanti asminn cha amuṣhminn cha chaturdasha-rātro bhavati sapta grāmyā oṣhadayaḥ sapta āraṇyā ubhayīṣhām avaruddhyai

The Adityas desired, 'May we be prosperous in both worlds.' They saw this (rite) of fourteen nights; they grasped it, and sacrificed with it. Then indeed they prospered in both worlds, this and yonder. Those, who knowing thus perform (the rite) of fourteen nights, prosper in both worlds, this and yonder. (The rite) is of fourteen nights, there are seven domesticated plants and seven wild; (certainly it serves) to win both.

यत् प॑रा॒चीना॑नि पृ॒ष्ठानि॒ (१) भव॑न्त्य॒मुमे॒व
तैर्लो॒कम॒भि जय॑न्ति॒ यत् प्र॑ती॒चीना॑नि
पृ॒ष्ठानि॒ भव॑न्ती॒ममे॒व तैर्लो॒कम॒भि जय॑न्ति
त्रय॒स्त्रि॒ꣳशौ म॑ध्य॒तः स्तोमौ॑ भव॒तः
साम्रा॑ज्यमे॒व ग॑च्छन्त्यधिरा॒जौ भ॑वतो-
ऽधिरा॒जा ए॒व स॑मा॒नानां॑ भवन्त्यति-
रा॒त्राव॒भितौ॑ भव॒तः परि॑गृहीत्यै ।। 4

yat parāchīnāni pṛṣhṭhāni bhavanti amum eva tair lokam abhijayanti yat pratīchīnāni pṛṣhṭhāni bhavanti imam eva tair lokam abhi jayanti trayas-trimshau madhyataḥ stomau bhavataḥ sāmrājyam eva gachchhanti adhirājau bhavato adhirājā eva samānānām bhavanti atirātrāu abhito bhavataḥ parigṛhītyai

Since the Pṛṣhṭhās are performed in succession, they conquer by them yonder world. When the Pṛṣhṭhās are reversed, they conquer by them this world. There are two Trayas-trimsha Stomas in the middle; certainly they attain sovereignty. (These two) are overlords; certainly they become overlords of their peers. There are Atirātras on either side for security (*parigṛhitya*).

7.3.5 (anuvāka 5) (B)

[Ādityās and Ray-Cows; *jyoti, gau* and *āyus;* mounting heaven]

प्र॒जाप॑तिः सुव॒र्गं लो॒कमै॒त् तं दे॒वा अन्वा॑य॒न्
ताना॑दि॒त्याश्च॑ प॒शव॒श्चान्वा॑य॒न् ते दे॒वा
अ॑ब्रुव॒न् यान् प॒शूनु॒पाजी॑विष्म॒ त
इ॒मे॑ऽन्वाग्म॒न्निति॒ तेभ्य॑ ए॒तं च॑तुर्दशरा॒त्रं
प्रत्यौ॑ह॒न् त आ॑दि॒त्याः पृ॒ष्ठैः सु॑व॒र्गं
लो॒कमाऽरो॑हन् त्र्य॒हाभ्या॑म॒स्मिँल्लो॒के प॒शून्
प्रत्यौ॑हन् पृ॒ष्ठैरा॑दि॒त्या अ॒मुष्मिँल्लो॒क आर्ध्नु॑वन्
त्र्य॒हाभ्या॑म॒स्मिँ (१) ल्लो॒के प॒शवो॒

prajāpatiḥ suvargam lokam ait tam devā anvāyann tān ādityāḥ cha pashavaḥ cha anvāyann te devā abruvann yān pashūn upa-ajīviṣhma

ta ime anu-āgman iti tebhya etam chaturdasha rātram prati-auhan ta ādityāḥ pṛshṭhaiḥ suvargam lokam arohan tri-ahābhyām asminn loke pashūn prati-auhan pṛshṭhair ādityā amuṣhminn loka ārdhnuvann tri-ahābhyām asminn loke pashavo

Prajāpati went to the world of heaven. The gods followed him, and the Ādityas and the Ray-Cows followed them. The gods said, 'The Ray-Cows on which we have lived have followed us.' They arranged this (rite) of fourteen nights for the Ray-Cows to go away. The Ādityas mounted the world of heaven with the Pṛshṭhas; they arranged (for the stay of) the Ray-Cows in this world with the two Tryahās. By means of the Pṛshṭhas the Ādityās prospered in yonder world, the Ray-Cows in this world by the Tryahās.

य ए॒वं वि॒द्वाꣳसं॑श्चतुर्दशरा॒त्रमास॑त उ॒भयो॑रे॒व लो॒कयो॑र्ऋध्नुवन्त्य॒स्मिꣳश्चा॒मुष्मिं॑ꣳश्च पृ॒ष्ठैरे॒वामुष्मिँ॑ल्लो॒क ऋ॑ध्नु॒वन्ति॑ त्र्य॒हाभ्या॑म॒स्मिँ॑ल्लो॒के ज्योति॒र्गौरायु॒रिति॑ त्र्य॒हो भ॑वती॒यं वाव ज्योति॑र॒न्तरि॑क्षं गौर॒सावायु॑रि॒माने॒व लो॒कान॒भ्यारो॑हन्ति॒ यद॒न्यत॑: पृ॒ष्ठानि॒ स्युर्वि॑वि॑वधꣳ स्या॒न्मध्ये॑ पृ॒ष्ठानि॑ भवन्ति सविवध॒त्वाय

ya evam vidvāmsaḥ chaturdasha-rātran āsata ubhayor eva lokayoḥ ṛdhnuvanti asminn cha amuṣhminn cha pṛshṭair evam amuṣhminn loka ṛdhnuvanti tri-ahābhyām asminn loke jyotir gaur āyur iti tri-aho bhavati iyam vāva jyotir antarikṣham gaur asau āyur imān eva lokān abhi-ārohanti yat anyataḥ pṛshṭhāni syur vi-vivadham syāt madhye pṛshṭhāni bhavanti savivadhatvāya

Those who, knowing thus, perform (the rite of) fourteen nights, prosper in both worlds, in this and in the yonder; by the Pṛshṭhas they prosper in yonder world, and by the Tryahās in this world. The three lights (*tri-aha*) are the *jyoti, gau,* and *āyus;* the *jyoti* is this (earth); the *gau* the midworld; the *āyus* is the yonder (heaven); certainly they mount upon these worlds. If the Pṛshṭhās were on one side, there would be a lack of balance; the Pṛshṭhas are in the middle for balance.

ओ(२)जो॒ वै वी॒र्यं॑ पृ॒ष्ठान्योज॑ ए॒व वी॒र्यं॑ म॒ध्यतो॑ द॑धते बृ॒हद्र॑थन्त॒राभ्यां॑ यन्ती॒यं वाव र॑थन्त॒र॒मसौ बृ॒हदा॒भ्यामे॒व य॒न्त्यथो॑ अ॒नयो॑रे॒व प्रति॑ तिष्ठन्त्ये॒ते वै य॒ज्ञस्या॑ञ्ज॒साय॑नी स्रु॒ती ताभ्या॑मे॒व सु॑व॒र्गं लो॒कं य॑न्ति॒ परा॑ञ्चो॒ वा ए॒ते सु॑व॒र्गं लो॒क॒म॒भ्यारो॑हन्ति॒ ये परा॒चीना॑नि पृ॒ष्ठान्यु॑प॒यन्ति॑

ojo vai vīryam pṛshṭhāni oja eva vīryam madhyato dadhate bṛhat-rathantarābhyām yanti iyam vāva rathantaram asau bṛhat ābhyām eva yanti atho anayor eva prati tiṣhṭhanti ete vai yajñasya añjasā-ayanī srutī tābhyām eva suvargam lokam yanti parāñcho vā ete suvargam lokam abhi ārohanti ye parāchīnāni pṛshṭhāni upayanti

The Pṛshṭhas are energy (*ojas*) and strength (*vīrya*); certainly they place energy and strength in the middle. They proceed with the Bṛhat and the Rathantara (Sāman). The Rathantara is this (earth), the Bṛhat (is the) yonder (heaven); certainly with them do they proceed; certainly also in them they find support. These indeed are the quick paths of the sacrifice; certainly by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Pṛshṭhas in succession.

प्र॒त्यङ् त्र्य॒हो भ॑वति प्र॒त्यव॑रूढ्या॒ अथो॒
प्रति॑ष्ठित्या (३) उ॒भयो॑र्लो॒कयो॑र्ऋ॒द्ध्वोत्
ति॑ष्ठन्ति॒ चतु॑र्दशै॒तास्तासा॒ं या दश॒ दशा॑क्षरा
वि॒राडन्नं॑ वि॒राड् वि॒राजै॒वान्ना॒द्यमव॑ रुन्धते॒
याश्चत॑स्र॒श्चत॑स्रो॒ दिशो॑ दि॒क्ष्वे॑व प्रति॑
तिष्ठन्त्यतिरा॒त्राव॒भितो॑ भवत॒ः परि॑गृहीत्यै ॥ 5

pratyang trayho bhavati prati-avarūḍhyā atho pratiṣhṭhityā ubhayor lokayor ṛdhvā ut tiṣhṭhanti chaturdasha etās tāsām ya dasha dasha-akṣhara virāṭ annam virāṭ virājā eva annādyam avarundhate yāḥ chatasraḥ chatasro disho dikṣhu eva prati tiṣhṭhanti atirātrau abhito bhavataḥ parigṛhītyai

The Tryaha is reversed for the return (from heaven), and for support. Having prospered in either world they cease to perform (the rite). The (nights) are fourteen. Corresponding to the ten of them, there is Virāj with its ten syllables, the Virāj is food; certainly by the Virāj they win food. Corresponding to the four of them (nights), there are the four quarters, certainly they find support in the quarters. There are quarters. There are Atirātras on either side for security (*parigṛhītyai).*

7.3.6 (anuvāka 6) (B)

[Rite of fifteen-nights; becoming distinguished; *jyoti, gau* and *āyus*]

इन्द्रो॒ वै स॒दृङ् दे॒वता॑भिरासी॒त् स न
व्या॒वृत॑मगच्छ॒त् स प्र॒जाप॑ति॒मुपा॑धाव॒त् तस्मा॑
ए॒तं प॑ञ्चदशरा॒त्रं प्राय॑च्छ॒त् तमाह॑र॒त्
तेना॑यजत॒ ततो॒ वै सो॑ऽन्याभि॑र्दे॒वता॑भिर्व्या॒-
वृत॑मगच्छ॒द्य ए॒वं वि॒द्वाꣳस॑ः
पञ्चदशरा॒त्रमास॑ते व्या॒वृत॑मे॒व पा॒प्मना॒
भ्रातृ॑व्येण गच्छन्ति॒ ज्योति॒र्गौरायु॒रिति॑ त्र्य॒हो
भ॑वती॒यं वाव ज्योति॑र॒न्तरि॑क्षं॒ (१)
गौर॒सावायु॑रे॒ष्वे॑व लो॒केषु॑ प्रति॑ तिष्ठ॒न्ति

indro vai sadṛng devatābhir āsīt sa na vi-āvṛtam agachchhat sa prajāpatim upa-adhāvat tasmā etam pañchadasha-rātram prāyachchhat tam āharat tena ayajata tato vai so anyābhir devatābhir vi-āvṛtam agachchhat ya evam vidvāmsaḥ pañchadasha-rātram āsate vi-āvṛtam eva pāpmanā bhrātṛvyeṇa gachchhanti jyotir gaur āyur iti tryaho

bhavati iyam vāva jyotir antarikṣham
gaur asau āyur eṣhu eva lokeṣhu prati
tiṣhṭhanti

Indra was on a level with the gods, he was not distinguished from them. He ran up to Prajāpati; he gave him this (rite) of fifteen nights. He grasped it, and sacrificed with it. Then indeed he became distinguished from the other gods. Those, who knowing thus perform (the rite) of fifteen nights, attain distinction from the evil enemy. The three days are *jyoti, go,* and *āyus.* The *jyoti* is this (earth), the *gau* the midworld, the *āyus* yonder (heaven); certainly they find support in these worlds.

अस॑त्रं॒ वा ए॒तद्यद॑छन्दो॒मं यच्छ॑न्दो॒मा भव॑न्ति॒
तेन॑ स॒त्रं दे॒वता॑ ए॒व पृ॒ष्ठैरव॑ रुन्धते
प॒शूञ्छन्दो॒मैरोजो॒ वै वी॒र्यं॑ पृ॒ष्ठानि॑
प॒शव॑श्छन्दो॒मा ओज॑स्ये॒व वी॒र्यं॑ प॒शुषु॒ प्रति॑
तिष्ठन्ति पञ्चदशरा॒त्रो भ॑वति पञ्चद॒शो वज्रो॒
वज्र॑मे॒व भ्रातृ॑व्येभ्य॒: प्र ह॑रन्त्यतिरा॒त्राव॒भितो॑
भवत इन्द्रि॒यस्य॒ (२)परि॑गृहीत्यै ॥ 6

asatram vā etat yat achhandomam yat
chhandomā bhavanti tena satram
devatā eva pṛṣhṭhair avarundhate
pashūn chhandomair ojo vai vīryam
pṛṣhṭhāni pashavaḥ chhandomā
ojasyeva vīryam pashuṣhu
pratitiṣhṭhanti pañchadasha-rātro
bhavati pañcha-dasho vajro vajram
eva bhrātṛvyebhyaḥ pra haranti
atirātrau abhito bhavata indriyasya
parigṛhītyai

There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. They win the gods by the Pṛṣhṭhas, (win) the Ray-Cows by the Chandomas. The Pṛṣhṭhas are energy and strength, the Chandomas (are the) Ray-Cows; certainly in energy and strength; and in Ray-Cows they find support. (The rite) is of fifteen nights; the bolt is fifteenfold; certainly they hurl the bolt at their enemies. There are Atirātras on either side for securing Indra-power.

7.3.7 (anuvāka 7) (B)

[Rite of fifteen-nights as a thunderbolt of Indra; *ojas,* might, power and strength in a person; nights full of Ray-Cows; *jyoti, gau* and *āyus;* return from heaven]

इन्द्रो॒ वै शि॑थि॒ल इ॒वाप्र॑तिष्ठित आसी॒त्
सो॑ऽसु॑रेभ्योऽबिभे॒त् स प्र॒जाप॑ति॒मुपा॑धाव॒त्
तस्मा॑ ए॒तं प॑ञ्चदशरा॒त्रं वज्रं॒ प्राय॑च्छ॒त्
तेनासु॑रान् परा॒भाव्य॑ वि॒जित्य॒
श्रिय॑मगच्छदग्नि॒ष्टुता॑ पा॒प्मानं॒ निर॑दहत
पञ्चदशरा॒त्रेणौजो॒ बल॑मिन्द्रि॒यं
वी॒र्य॑मा॒त्मन्न॑धत्त॒ य ए॒वं वि॒द्वाꣳस॑:
पञ्चदशरा॒त्रमास॑ते॒ भ्रातृ॑व्याने॒व प॑रा॒भाव्य॑
वि॒जित्य॒ श्रियं॑ गच्छन्त्यग्नि॒ष्टुता॑ पा॒प्मानं॒
नि(१)र्द॑हन्ते पञ्चदशरात्रेणौजो॒ बल॑मिन्द्रि॒यं
वी॒र्य॑मा॒त्मन् द॑धत

indro vai shithila iva apratiṣhṭhita āsīt
so asurebhyo abibhet sa prajāpatim
upa adhāvat tasmā etam

pañchadasha-rātram vajram prāyachchhat tena asurān parābhāvya vijitya shriyam agachchhat agni-ṣhṭutā pāpmānam nir-adahata pañcha-dasha-rātreṇa ojo balam indriyam vīryam ātmann adhatta ya evam vidvāmsaḥ pañchadasha-rātram āsate bhrātṛvyān eva parābhāvyā vijitya shriyam gachchhanti agni-ṣhṭutā pāpmānam nir-dahante pañchadasha-rātreṇa ojo balam indriyam vīryam ātman dadhata

Indra was as it were brittle and unstable. He was afraid of the Asurās. He ran up to Prajāpati who gave him this (rite) of fifteen nights as a bolt. With it he overcame and conquered the Asurās and attained prosperity. By the Agniṣhṭut he burned away the evil; by (the rite) of fifteen nights he placed energy (ojas), might (*balam*), Indra-power, and strength (*vīryam*) in himself. Those, who knowing thus perform (the rite) of fifteen nights, overcome and conquer their enemies and attain prosperity. By the Agniṣhṭut they burn away the evil; by (the rite) of fifteen nights they place energy, might, power, and strength in themselves.

ए॒ता ए॒व प॑श॒व्या॑ः पञ्च॑दश॒ वा अ॑र्धमा॒सस्य॒ रात्र॑योऽर्धमास॒शः सं॑वत्स॒र आ॑प्यते संवत्स॒रं प॒शवोऽनु॒ प्र जा॑यन्ते॒ तस्मा॑त् पश॒व्या॑ ए॒ता ए॒व सु॑व॒र्ग्या॑ः पञ्च॑दश॒ वा अ॑र्धमा॒सस्य॒ रात्र॑योऽर्धमास॒शः सं॑वत्स॒र आ॑प्यते संवत्स॒रः सु॑व॒र्गो॑ लो॒कस्तस्मा॑त् सुव॒र्ग्या॑ ज्योति॒र्गौरायु॒रिति॑ त्र्य॒हो भ॑वति॒

etā eva pashavyāḥ pañcha-dasha vā ardha-māsasya rātrayo ardha-māsashaḥ samvatsara āpyate samvatsaram pashavo anu pra jāyante tasmāt pashavyā etā eva suvargyāḥ pañcha-dasha vā ardhamāsasya rātrayo ardhamāsashaḥ samvatsara āpyate samvatsaraḥ suvargo lokaḥ tasmāt suvargyā jyotir gaur āyur iti tryaho bhavati

These (nights) are full of Ray-Cows. Fifteen indeed are the nights of the half-month, the year is made up of half months, Ray-Cows are born throughout the year; therefore (these nights) are full of Ray-Cows. These (nights) are heavenly. Fifteen indeed are the nights of the half-month, the year is made up of half-months, the world of heaven is the year; certainly (these nights) are heavenly. There are the three lights (*āha*), *jyoti, gau* and *āyus.*

इ॒यं वाव ज्योति॑र॒न्तरि॑क्षं (२) गौर॒सावायु॑रि॒माने॒व लो॒कान॒भ्यारो॑हन्ति॒ यद॒न्यत॑ः पृ॒ष्ठानि॒ स्युर्वि॑विवधꣳ स्या॒न्मध्ये॑ पृ॒ष्ठानि॑ भवन्ति सविव॒धत्वायौजो॒ वै वी॒र्यं॑ पृ॒ष्ठान्योज॑ ए॒व वी॒र्यं॑ मध्य॒तो द॑धते बृहद्रथन्त॒राभ्यां॑ यन्ती॒यं वाव र॑थन्त॒रम॒सौ बृ॒हद॒भ्यामे॒व य॒न्त्यथौ॑ अ॒नयो॑रे॒व प्रति॑ तिष्ठन्त्ये॒ते वै य॒ज्ञस्या॑ञ्ज॒साय॑नी स्रु॒ती ताभ्या॑मे॒व सु॑व॒र्गं लो॒कं (३) य॑न्ति॒

iyam vāva jyotir antarikṣham gaur asau āyur imān eva lokān abhi ārohanti yat anyataḥ pṛṣhṭhāni syur vivadham syāt madhye pṛshṭhāni bhavanti savivadha-tvāya ojo vai vīryam pṛshṭhāni oja eva vīryam madhyato dadhate bṛhat-rathantarābhyām yanti iyam vāva rathantaram asau bṛhat ābhyām eva yanti atho anayor eva prati tishṭhanti ete vai yajñasya añjasā-ayanī srutī tābhyām eva suvargam lokam yanti

The *jyoti* is this (earth), the *gau* the midworld, the *āyus* is the yonder (heaven); certainly they mount upon these worlds. If the Pṛshṭhas were on one side, there would be a lack of balance; the Pṛshṭhas are in the middle for balance. The Pṛshṭhās are energy (*ojas*) and strength; certainly they place *ojas* and strength in the middle. They proceed with the Bṛhat and the Rathantara (Sāman). The Rathantara is this (earth), the Bṛhat (is the) yonder (heaven); certainly with them do they proceed; certainly also in them they find support. These indeed are the quick paths of the sacrifice; certainly by them do they proceed to the world of heaven.

परा॑ञ्चो॒ वा ए॒ते सु॑व॒र्गं लो॒कम॒भ्यारो॑हन्ति॒ ये प॑रा॒चीना॑नि पृ॒ष्ठान्यु॑प॒यन्ति॑ प्र॒त्यङ् त्र्य॒हो भ॑वति प्र॒त्यव॑रूढ्या॒ अथो॒ प्रति॑ष्ठित्या उ॒भयो॑र्लो॒कयो॑र्ऋ॒द्ध्वोत् ति॑ष्ठन्ति॒ पञ्च॑दशै॒तास्तासां॒ या दश॒ दशा॑क्षरा वि॒राडन्नं॑ वि॒राड् वि॒राजै॒वान्ना॒द्यमव॑ रुन्धते॒ याः पञ्च॒ पञ्च॒ दिशो॑ दि॒क्ष्वे॑व प्रति॑ तिष्ठन्त्यतिरा॒त्राव॒भितो॑ भवत इन्द्रि॒यस्य॑ वी॒र्य॑स्य प्र॒जायै॑ (४)पशू॒नां परि॑गृहीत्यै ॥ 7

parāñcho vā ete suvargam lokam abhi-ārohanti ye parāchīnāni pṛshṭhāni upayanti pratyang tryaho bhavati prati-avarūḍhyā atho pratishṭhityā ubhayoḥ lokayoḥ ṛdhvā ut tishṭhanti pañcha-dasha etās tāsām yā dasha dasha-akṣharā virāṭ annam virāṭ virāja eva annādyam avarundhate yāḥ pañcha pañcha disho dikṣhu eva prati tishṭhanti atirātrau abhito bhavata indriyasya vīryasya prajāyai pashūnām parigṛhītyai

They mount the world of heaven turning away (from earth), who perform the Pṛshṭhas in succession. The Tryaha is reversed for the return (from heaven), and for support. Having prospered in either world they cease to perform (the rite). These (nights) are fifteen. Corresponding to ten of them, there is Virāj with ten-syllables; the Virāj is food; certainly by the Virāj they win food. (Corresponding) to the five (nights), the quarters are five; certainly they find support in the quarters. There are Atirātras on either side, for securing power, strength, offspring, and Ray-Cows.

7.3.8 (anuvāka 8) (B)

[The rite of seventeen nights and food; Prashṭās and Chandomā]

प्र॒जाप॑तिरकामयतान्ना॒दः स्या॒मिति॒ स ए॒तꣳ स॑प्तदशरा॒त्रम॑पश्य॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒ वै सो॑ऽन्ना॒दो॑ऽभव॒द्य ए॒वं वि॒द्वाꣳ स॑ः सप्तदशरा॒त्रमास॑तेऽन्ना॒दा ए॒व भ॑वन्ति पञ्चा॒हो

भ॑वति॒ पञ्च॒ वा ऋ॒तव॑: संवत्स॒र ऋ॒तुष्वे॒व सं॑वत्स॒रे प्रति॑ तिष्ठ॒न्त्यथो॒ पञ्चा॑क्षरा प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो य॒ज्ञमे॒वाव॑ रुन्ध॒तेऽस॑त्रं॒ वा ए॒त (१) यद॑च्छन्दो॒मं यच्छ॑न्दो॒मा भव॑न्ति॒ तेन॑ स॒त्रं

prajāpatir akāmayata annādaḥ syām iti sa etam saptadasha-rātram apashyat tam ā aharat tena ayajata tato vai so annādo abhavat ya evam vidvāmsaḥ saptadasha-rātram āsate annādā eva bhavanti pañcha-aho bhavati pañcha vā ṛtavaḥ samvatsara ṛtuṣhu eva samvatsare prati tiṣhṭhanti atho pañcha-akṣharā pangktiḥ pāngkto yajño yajñam eva avarundhate asatram vā etat yat achhandomam yat chhandomā bhavanti tena satram

Prajāpati desired, 'May I be an eater of food.' He saw this (rite of) seventeen nights; he grasped it, and sacrificed with it. Then indeed he became an eater of food. Those, who knowing thus perform (the rite) of seventeen nights, become eaters of food. There is a period of five days; the seasons and the year find support in these five. Again the Pañgkti is of five elements, the sacrifice is fivefold; certainly they win the sacrifice. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the sacrifice.

दे॒वता॑ ए॒व पृ॒ष्ठैरव॑ रुन्धते प॒शूञ्छ॑न्दो॒मैरोजो॒ वै वी॒र्यँ॑ पृ॒ष्ठानि॑ प॒शव॑श्छन्दो॒मा ओज॑स्ये॒व वी॒र्ये॑ प॒शु॒षु प्रति॑ तिष्ठन्ति सप्तदशरा॒त्रो भ॑वति सप्तद॒शः प्र॒जाप॑तिः प्र॒जाप॑ते॒राप्त्या॑ अतिरा॒त्रा-व॒भितो॑ भवतो॒ऽन्नाद्य॑स्य॒ परि॑गृहीत्यै ॥ 8

devatā eva pṛṣhṭhair avarundhate pashūn chhandomair ojo vai vīryam pṛṣhṭhāni pashavaḥ chhandomā ojasi eva vīrye pashuṣhu prati tiṣhṭhanti saptadasha-rātro bhavati saptadashaḥ prajāpatiḥ prajāpater āptyā atirātrau abhito bhavato annādyasya parigṛhītyai

They win the Gods by the Pṛṣhṭhas, the Ray-Cows by the Chandomas. The Pṛṣhṭhas are energy (*ojas*) and strength (*vīrya*), the Chandomas Ray-Cows; certainly in force and strength, and in Ray-Cows, they find support. (The rite is) of seventeen nights; Prajāpati is seventeenfold; (certainly it serves) to obtain Prajāpati. There are Atirātras on either side for securing food.

7.3.9 (anuvāka 9) (B)

[Mantra-power and the power of matter; Rite of twentynights; acquiring Brahman-power and Brahma-splendour; three lights of *jyoti, gau* and *āyus;* quick path; return from heaven]

सा वि॒राड् वि॒क्रम्या॑तिष्ठ॒द्ब्रह्म॑णा दे॒वेष्व॒न्नेना॑सु॑रेषु ते दे॒वा अ॑कामयन्तो॒भय॒ꣳ सं वृ॑ञ्जीमहि॒ ब्रह्म॒ चान्नं॒ चेति॒ त ए॒ता वि॒ꣳ॑श॒तिꣳ रात्री॑रपश्य॒न् ततो॒ वै त उ॒भय॒ꣳ सम॑वृञ्जत॒ ब्रह्म॒ चान्नं॑ च ब्रह्मवर्च॒सिनो॑ऽन्ना॒दा

अभवन् य एवं विद्वाꣳसं एता आसत
उभयमेव सं वृञ्जते ब्रह्म चान्नं च (१)
ब्रह्मवर्चसिनोऽन्नादा भवन्ति

sā virāṭ vikramya atiṣhṭhat brahmaṇā deveṣhu annena asureṣhu te devā akāmayanta ubhayam sam vṛñjīmahi brahma cha annam cha iti ta etā vimshatim rātrīḥ apashyan tato vai ta ubhayam samavṛñjata brahma cha annam cha brahmavarchasino annādā abhavann ya evam vidvāmsa etā āsata ubhayam eva sam vṛñjate brahma cha annam cha brahmavarchasino annādā bhavanti

The Virāj dividing itself stayed among the gods with the mantra-power (*brahma*); (it stayed) among the Asurās with the power of matter (*anna*). The gods desired, 'May we acquire both the mantra-power (brahman) and the power of matter.' They saw (the rite of) these twenty nights. Then indeed they acquired both the mantra-power (*brahman*) and the power of matter, and became resplendent (*brahmavarchas*) and eaters of food. Those, who knowing thus perform (the rite of) these nights, acquire both the mantra-power (Brahman) and the power of matter, and become resplendent and givers of food.

द्वे वा एते विराजौ तयोरेव नाना प्रति
तिष्ठन्ति विꣳशो वै पुरुषो दश हस्त्या
अङ्गुलयो दश पद्या यावानेव
पुरुषस्तमाप्त्वोत् तिष्ठन्ति ज्योतिर्गौरायुरिति
त्र्यहा भवन्तीयं वाव ज्योतिरन्तरिक्षं
गौरसावायुरिमानेव लोकानभ्यारोहन्त्यभि-
पूर्वं त्र्यहा भवन्त्यभिपूर्वमेव सुवर्गं (२)
लोकमभ्यारोहन्ति

dve vā ete virājau tayor eva nānā prati tiṣhṭhanti vimsho vai puruṣho dasha hastyā angulayo dasha padyā yāvāneva puruṣhaḥ tam āptvā ut-tiṣhṭhanti jyotiḥ gaur āyur iti tri-ahā bhavanti iyam vāva jyotiḥ antarikṣham gaur asau āyur imān eva lokān abhi-ārohanti abhipūrvam tryahā bhavanti abhi-pūrvam eva suvargam lokam abhi-ārohanti

They (make up) two Virājs; certainly they find support in them separately. Man is twentyfold, (he has) ten fingers and ten toes; certainly obtaining the greatness of man they stop the performance of (the rite). There are Tryahas (three lights) consisting of *jyoti, gau,* and *ayūs.* The *jyoti* is this (earth), the *gau* the midworld, the *āyus* the yonder (heaven); certainly they mount upon these worlds. The Tryahas go in order; certainly in order they mount the world of heaven.

यदन्यतः पृष्ठानि स्युर्विविधꣳ स्यान्मध्ये
पृष्ठानि भवन्ति सविवधत्वायौजो वै वीर्यं
पृष्ठान्योज एव वीर्यं मध्यतो दधते
बृहद्रथन्तराभ्यां यन्तीयं वाव रथन्तरमसौ
बृहदाभ्यामेव यन्त्यथो अनयोरेव प्रति
तिष्ठन्त्येते वै यज्ञस्याञ्जसायनी स्रुती
ताभ्यामेव सुवर्गं लोकं यन्ति

yat anyataḥ pṛshṭhāni syur vivivadham syāt madhye pṛshṭhāni bhavanti savivadhatvāya oja vai vīryam pṛshṭhāni oja eva vīryam madhyato dadhate bṛhat rathantarābhyām yanti iyam vāva rathantaram asau bṛhat ābhyām eva yanti atho anayor eva prati tishṭhanti ete vai yajñasya añjasāyani srutī tābhyām eva suvargam lokam yanti

If the Pṛshṭhas were on one side there would be a lack of balance; the Pṛshṭhas are in the middle for balance. The Pṛshṭhas are force and strength; certainly they place force and strength in the middle. They proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat (is the) yonder (heaven); certainly with them do they proceed, certainly also in them they find support. These indeed are the quick paths of the sacrifice; certainly by them do they proceed to the world of heaven.

परा॑ञ्चो॒ वा ए॒ते सु॑व॒र्गं (३)लो॒कम॒भ्यारो॑हन्ति॒
ये प॑रा॒चीना॑नि पृ॒ष्ठान्यु॑प॒यन्ति॑ प्र॒त्यङ् त्र्य॒हो
भ॑वति प्र॒त्यव॑रूढ्या॒ अथो॒ प्रति॑ष्ठित्या
उ॒भयो॑र्लो॒कयो॑र्ऋ॒द्ध्वोत् ति॑ष्ठन्त्यति-
रा॒त्राव॒भितो॑ भवतो ब्रह्मवर्च॒सस्या॒न्नाद्य॑स्य॒
परि॑गृहीत्यै ॥ 9

parāñcho vā eta suvargam lokam abhi-ārohanti ye parāchīnāni pṛshṭhāni upayanti pratyang tryaho bhavati prati-avarūḍhyā atho pratishṭhityā ubhayor lokayor ṛdhva ut-tishṭhanti atirātrau abhito bhavato brahmavarchasasya annādyasya parigṛhītyai

Those persons who perform the Pṛshṭhās in succession mount the world of heaven turning away (from earth). The Tryaha is reversed for the return (from heaven), and for support. Having prospered in either world they cease the performance of (the rite). There are Atirātras on either side for securing splendour and food.

7.3.10 (anuvāka 10) (B)

[Yonder Sun was in this world; moved to Heaven; role of Parāsāman and Divyakīrtya sāman; seven Prāṇa in head; performance of the rite of twentyone nights and stability; names of twentyone types; ekavimsha stoma]

अ॒सावा॑दि॒त्यो॑ऽस्मिँ॑ल्लो॒क आ॑सी॒त् तं दे॒वाः
पृ॒ष्ठैः प॑रि॒गृह्य॑ सु॒वर्गं लो॒कम॑गमय॒न्
परै॑र॒वस्ता॒त् पर्य॑गृह्णन् दिवाकी॒र्त्ये॑न सु॒वर्गे
लो॒के प्रत्य॑स्थापय॒न् परैः॑ प॒रस्ता॒त् पर्य॑गृह्णन्
पृ॒ष्ठैरु॒पावा॑रोह॒न्त्स वा अ॒सावा॑दि॒त्यो॑-
ऽमुष्मिँ॑ल्लो॒के परै॑रुभ॒यत॒ः परि॑गृहीतो॒ यत्
पृ॒ष्ठानि॒ भव॑न्ति सु॒वर्ग॒मेव तैलो॒कं यज॑माना
यन्ति॒ परै॑र॒वस्ता॒त् परि॑ गृह्णन्ति दिवाकी॒र्त्ये॑न
(१) सु॒वर्गे॑ लो॒के प्रति॑ तिष्ठन्ति॒

asau ādityo asminn loke āsīt tam devāḥ pṛshṭhaiḥ parigṛhya suvargam lokam agamayann parair avastāt pari-agṛhṇan divā-kīrtyena suvarge loke prati-asthāpayan paraiḥ parastāt pari-agṛhṇann pṛshṭhair upa-avārohann sa vā asau ādityo amushminn loke paraiḥ ubhayataḥ parigṛhīto yat pṛshṭhāni bhavanti suvargam eva tair lokam yajamānā yanti parair avastāt pari gṛhṇanti divā-kīrtyena suvarge loke prati tishṭhanti

Yonder sun was in this world. The gods surrounded it with the Pṛshṭhas and removed it to the world of heaven. They surrounded it from below with the Para (Sāman), and placed it with the Divākīrtya (Sāman) in the world of heaven. They surrounded it from above with the Para (Sāman), and with the Pṛshṭhas they descended (from heaven). Yonder sun indeed in yonder world is surrounded by the Para (Sāman) on both sides. Since there are Pṛshṭhas the sacrificers go by them to the world of heaven; they surround it from below with the Para (Sāman), and by the Divākīrtya (Sāman) they find support in the world of heaven.

परै॑: प॒रस्ता॒त् परि॑ गृह्णन्ति पृ॒ष्ठैरु॒पाव॑रोहन्ति॒ यत् परै॑ प॒रस्ता॒न्न स्युः परा॑ञ्चः सु॒वर्गाल्लो॒कान्निष्प॑द्ये॒रन् य॒दव॒स्ता॒न्न स्युः प्र॒जा निर्द॑हेयु॒र॒भितो॑ दिवाकी॒र्त्यं॑ पर॑:सामानो भवन्ति सु॒वर्ग ए॒वैनाँ॑ल्लो॒क उ॑भ॒यत॒: परि॑ गृह्णन्ति॒ यज॑माना॒ वै दि॑वाकी॒र्त्य॑ꣳ संवत्स॒रः पर॑:सामानो॒ऽभितो॑ दिवाकी॒र्त्यं॑ पर॑:सामानो भवन्ति संवत्स॒र ए॒वोभ॒यत॒: (२) प्रति॑ तिष्ठन्ति

paraiḥ parastāt pari gṛhṇanti pṛshṭhaiḥ upa avarohanti yat pare parastāt na syuḥ parāñchaḥ suvargāt lokāt nishpadyeran yat avastāt na syuḥ prajā nirdaheyur abhito divā-kīrtyam paraḥ-sāmāno bhavanti suvarga evainām loka ubhayataḥ pari gṛhṇanti yajamānā vai divā-kīrtyam samvatsaraḥ paraḥ-sāmāno abhito divākīrtyam paraḥ-sāmāno bhavanti samvatsara eva ubhayataḥ prati tishṭhanti

They surround it from above with the Para (sāman), and descend with the Pṛshṭhas. If the Para (sāman) is not there above, they would depart away from the world of heaven; if there were none below, they would burn creatures. There are Para (sāman) on both sides of Divākīrtya; certainly they surround them on both sides in the world of heaven; Divākīrtya is the sacrificer, the Paraḥ (sāman) is the year; the Paraḥ (sāman) are on both sides of Divākīrtya; certainly on both sides they find support in the year.

पृ॒ष्ठं वै दि॑वाकी॒र्त्यं॑ पा॒र्श्वे पर॑:सामानो॒ऽभितो॑ दिवाकी॒र्त्यं॑ पर॑:सामानो भवन्ति॒ तस्मा॑द॒भित॑: पृ॒ष्ठं पा॒र्श्वे भूयि॑ष्ठा॒ ग्रहा॑ गृह्यन्ते॒ भूयि॑ष्ठꣳ शस्यते य॒ज्ञस्यै॒व तन्म॑ध्य॒तो ग्र॒न्थिं॑ ग्र॑थ्न॒न्त्यवि॑स्रꣳसाय स॒प्त गृ॑ह्यन्ते स॒प्त वै शी॒र्ष॒ण्या॑: प्रा॒णाः प्रा॒णाने॒व यज॑मानेषु दधति॒ यत् प॑रा॒चीना॑नि पृ॒ष्ठानि॒ भव॑न्त्य॒मुमे॒व तैलो॒कम॒भ्यारो॑हन्ति॒ यदि॒मं लो॒कं न (३)

प्र॑त्यव॒रोहे॑यु॒रुद्वा॒ मा॑द्ये॑यु॒र्यज॑माना॒: प्र वा॑ मीयेर॒न्

pṛshṭham vai divākīrtyam pārshve paraḥ sāmāno abhito divākīrtyam paraḥ sāmāno bhavanti tasmāt abhitaḥ pṛshṭham pārshve bhūyishṭhā grahā gṛhyante bhūyishṭham shasyate yajñasya eva tat madhyato granthim grathnanti avisramsāya sapta gṛhyante sapta vai shīrṣhaṇyāḥ prāṇāḥ prāṇān eva yajamāneṣhu dadhati yat parāchīnāni pṛshṭhāni bhavanti amum eva tair lokam abhi-ārohanti yat imam lokam na prati-avaroheyur ut vā mādyeyur yajamānāḥ pra vā mīyerann

Divākīrtya is the back, the Paraḥ-sāman (constitutes) the two sides; the Paraḥ-sāman is on both sides of the Divākīrtya; therefore the sides are on both sides of the back. (In the rite) the greatest number of offerings (*grāha*) are made, the greatest number of Shastras recited (*shasyate*); certainly in the middle of the sacrifice they tie a knot not to slip. There are seven libations; seven are the breaths in the head; certainly they place breaths in the sacrificers. In that the Pṛshṭhas are in succession, they mount upon yonder world with them. If they were not to descend to this world, the sacrificers would either go mad or perish (*miyeran*).

यत् प्र॑ती॒चीना॑नि पृ॒ष्ठानि॒ भव॑न्ती॒ममे॒व तैर्लो॒कं प्र॒त्यव॑रोह॒न्त्यथो॑ अ॒स्मिन्ने॒व लो॒के प्रति॑ तिष्ठ॒न्त्यनु॑न्मादा॒येन्द्रो॒ वा अप्र॑तिष्ठित आसी॒त् स प्र॒जाप॑ति॒मुपा॑धाव॒त् तस्मा॑ ए॒तमे॑कविꣳशतिरा॒त्रं प्राय॑च्छ॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒ वै स प्रत्य॑तिष्ठ॒द्ये ब॑हुया॒जिनोऽप्र॑तिष्ठिता॒: (४) स्युस्त ए॑कविꣳशतिरा॒त्रमा॑सीर॒न्

yat pratīchīnāni pṛshṭhāni bhavanti imam eva tair lokam prati-avarohanti atho asminn eva loke prati tiṣhṭhanti anut-mādaya indro vā apratiṣhṭhita āsīt sa prajāpatim upādhāvat tasmā etam ekavimshati-rātram prāyachchhat tam ā aharat tena ayajata tato vai sa pratyatiṣhṭhat ye bahu-yājino apratiṣhṭhitāḥ syuḥ ta ekavimshati rātram āsīrann

In that the Pṛshṭhas are reversed they descend to this world with them; certainly also they find support in this world for maintaining stability. Indra was unsettled. He ran upto Prajāpati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed he became stable. Those, who sacrifice much and are unstable (*apratiṣhtha*), should perform (the rite) of twenty-one nights.

द्वाद॑श॒ मासा॒: पञ्च॒र्तव॒स्त्रय॑ इ॒मे लो॒का अ॒सावा॑दि॒त्य ए॑कवि॒ꣳश ए॒ताव॑न्तो॒ वै दै॑वलो॒कास्तेष्वे॒व य॑थापू॒र्वं प्रति॑ तिष्ठन्त्य॒सावा॑दि॒त्यो न व्य॑रोचत॒ स प्र॒जाप॑ति॒मुपा॑धावत् तस्मा॑ ए॒तमे॑कविꣳशतिरा॒त्रं प्राय॑च्छ॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒ वै

सो॑ऽरोचत॒ य ए॒वं वि॒द्वाꣳसं॑
एक॒विꣳशतिरा॒त्रमास॑ते॒ (५)रोच॑न्त
ए॒वैक॑वि॒ꣳशतिरा॒त्रो भ॑वति॒

dvādasha māsāḥ pañcha ṛtavaḥ traya ime lokā asau āditya ekavimsha etāvanto vai devalokāḥ teṣhu eva yathā-pūrvam prati tiṣhṭhanti asau ādityo na vi-arochata sa prajāpatim upādhāvat tasmā etam ekavimshati-rātram prāyachchhat tam ā aharat tena-ayajata tato vai so arochata ya evam vidvāmsa ekavimshati-rātram āsate rochanta eva ekavimshati-rātro bhavati

There are twelve months, five seasons, three worlds here, and yonder sun is the twenty-first. So many are the worlds of the gods; certainly in them in order they find support. Yonder sun did not shine. He ran up to Prajāpati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed did he shine. Those, who knowing thus perform (the rite) of twenty-one nights, shine also.

[The twentyone worlds have correspondence to the twentyone mentioned in the line one.]

ऋग्वा एक॒विꣳशो रुच॑मे॒व ग॑च्छ॒न्त्यथो॑
प्रति॒ष्ठामे॒व प्र॑ति॒ष्ठा ह्ये॑क॒विꣳ॒शो॑
ऽतिरा॒त्राव॒भितो॑ भवतो ब्रह्मवर्च॒सस्य॒
परि॑गृहीत्यै ॥ 10

ṛk vā ekavimsho rucham eva gachchhanti atho pratiṣhṭhām eva pratiṣhṭhā hi ekavimsho atirātrau abhito bhavato brahmavarchasasya parigṛhītyai

(The rite) is of twenty-one nights, the Ekavimsha (Stoma) is radiance; certainly they attain radiance, and support also, for the Ekavimsha is support. There are Atirātras on either side for securing splendour.

[All the ten anuvākās 7.3.11-7.3.20 are said to deal with Ashvamedha yajña. But the connection is tenuous except in the case of 7.3.11.]

7.3.11 (anuvāka 11) (M)

[The prayer of yajamāna; the response of the creator (life force) in the first person (*sava aham*)]

अ॒र्वाङ् य॒ज्ञः सं क्रा॑मत्व॒मुष्मा॒द॒धि मा॒मभि ।

arvāng yajñaḥ sam krāmatu
amuṣhmāt adhi mām abhi

Let the sacrifice come forward from yonder over to me,

ऋषी॑णा॒ं यः पु॒रोहि॑तः ।

ṛṣhīṇām yaḥ purohitaḥ

the sacrifice which the riṣhis have brought forward (*purohita*).

निर्दे॑व॒ं निर्वी॑रं कृ॒त्वा विष्क॑न्ध॒ं तस्मि॑न्
हीयता॒ं यो॑ऽस्मान् द्वेष्टि॑ ।

nirdevam nirvīram kṛtvā viṣhkandham
tasminn hīyatām yo asmān dveṣhṭi

May the fault in the sacrifice settle on this lazy person (*kusīdam*), him who hates us,

शरीरं यज्ञशम॒लं कुसीद॒ं तस्मि॑न्त्सीदतु॒
यो॑ऽस्मान् द्वेष्टि॑ ।

sharīram yajña-shamalam kusīdam tasminn sīdatu yo asmān dveṣhṭi

May the body of him who hates us become without light, strengthless, and distorted.

यज्ञ॑ य॒ज्ञस्य॒ यत् ते॒जस्तेन॒ सं क्रा॑म॒माम॒भि ।

yajña yajñasya yat tejas tena sam krāmamām abhi

O Sacrifice, come to me with the brilliance of the sacrifice.

ब्रा॒ह्म॒णानृ॒त्विजो॑ दे॒वान् य॒ज्ञस्य॒ तप॑सा ते
सवा॒हमा हु॑वे ॥

brāhmaṇān ṛtvijo devān yajñasya tapasā te sava aham āhuve

I, the creator-life force (*sava*), summon the Brahmaṇās, ṛtvik priests, the Gods and the force of askesis (*tapas*) of the yajña.

[*sava:* creator, occurs in RV (8.102.6); *sav* is the root in the name Savitṛ, the creator. The second half of this verse is the response of the creator (life-force) to the prayer of the sacrificer in the first half: 'O Sacrifice, come..'. The creator-life force (Ashva) responds that, 'I shall make the arrangements for the yajña'.]

इ॒ष्टेन॑ प॒क्वमुप॑ (१) ते हुवे सवा॒हम् ।
सं तै वृ॑ञ्जे सुकृ॒तꣳ सं प्र॒जां प॒शून् ॥

iṣhṭena pakvam upa te huve sava aham sam te vṛñje sukṛtam sam prajām pashūn

I, the creator, will summon the forces of maturity (*pakva*) endowed with impulsion (*iṣhṭena*). I arrange the good deeds, successors and knowledge (*pashun*).

[This verse is also the response of the creator-life force indicated by *sava aham.*]

प्रै॒षान्त्सा॑मिधे॒नीरा॑घा॒रावाज्य॑भागा॒वाश्रु॑तं
प्र॒त्याश्रु॑त॒मा शृ॑णोमि ते ।
प्र॒या॒जा॒नू॒या॒जान्त्स्वि॑ष्ट॒कृत॒मिडा॑मा॒शिष॒
आ वृ॑ञ्जे॒ सुव॑ः ॥

praiṣhān sāmidhenīr āghārau ājyabhāgau āshrutam prati-āshrutam āshṛṇomi te prayaja-anūyājān sviṣhṭa-kṛtam iḍām āshiṣha ā vṛñje suvaḥ

I prepare the Praishās, the kindling, the portions of solid knowledge (butter, *ājyabhāga*), the clarity (*āghara*), the call (*āshrutam*), the reply; I arrange the blessings (*āshishā*) and the light (*suvaḥ*) for you along with the fore and after sacrifices and the vaṣhaṭ call.

[This verse is also the response of the creator.]

अ॒ग्निनेन्द्रे॑ण॒ सोमे॑न॒ सर॑स्वत्या॒ विष्णु॑ना
दे॒वता॑भिः।
या॒ज्या॒नु॒वा॒क्या॑भ्या॒मुप॑ ते हुवे सवा॒हं
य॒ज्ञमा द॑दे ते॒ वष॑ट्कृतम् ॥

agnīnā indreṇa somena sarasvatyā vishṇunā devatābhiḥ yājyā anuvākyābhyām upa te huve sava aham yajñam ādade te vaṣhaṭkṛtam

I, the creator, (*sava aham*) call on your behalf (*upahuve*) Agni, Indra, Soma, Sarasvati, Vishṇu and the other gods, the fore and after sacrifices along with the vaṣhaṭ call.

स्तु॒तꣳ श॒स्त्रं प्र॑तिग॒रं ग्रह॒मिडा॑मा॒शिष॒ (२)
आ वृ॑ञ्जे॒ सुव॑: ।

stutam shastram pratigaram grahamiḍām āshiṣha ā vṛñje suvaḥ

I arrange (*āvṛñje*) the chant, shastra, response (*pratigara*), the offering (*graham*), the revelation (Iḍa) and the blessings (*āshiṣha*).

प॒त्नी॒सं॒या॒जानुप॑ ते हुवे सवा॒हꣳ
सं॑मिष्ट॒यजुरा द॑दे॒ तव॑ ॥

patnī samyājān upa te huva sava-aham samiṣhṭa-yajur ādade tava

I, the creator (*sava aham*), will arrange the sacrifices to be performed by the wives and the (associated) yajur verses which have the power of impelling (*iṣhṭa*) in all ways (*sam*).

प॒शून्त्सु॒तं पु॑रो॒डाशा॒न्त्सव॑ना॒न्योत य॒ज्ञम् ।
दे॒वान्त्सेन्द्रा॒नुप॑ ते हुवे सवा॒हम॒ग्नि-
मु॑खा॒न्त्सोम॑वतो॒ ये च॒ विश्वे॑ ॥ 11

pashūn sutam puroḍāshān savanāni ā uta yajñam devān sa indrān upa te huve sava aham agni-mukhān soma-vato ye cha vishve

I, the creator will arrange yajña by calling (*upahuve*) the Ray-Cows (*pashuni*), the pressed Soma (*sutam*), the sacrificial cakes, the Soma pressings (*savanāni*), Indra, Agni, Soma and other Gods.

7.3.12 (anuvāka 12) (M)

[Surrender (*nama*) to several aspects of manifestation]

भू॒तं भव्यं॑ भवि॒ष्यद्व॒षट्त्स्वाहा॒ नम॒

bhūtam bhavyam bhaviṣhyat vaṣhaṭ svāhā nama

To the past, present, the future, vaṣhaṭ, svāhā, (I) surrender.

ऋक्साम॒ यजु॒र्वष॒ट्त्स्वाहा॒ नमो॑

ṛksāma yajuḥ vaṣhaṭ svāhā namo

To the ṛk, sāma, yajus, vaṣhaṭ, svāhā, (I) surrender.

गाय॒त्री त्रि॒ष्टुब्जग॑ती॒ वष॒ट्त्स्वाहा॒ नम॑:

gāyatrī triṣhṭub jagatī vaṣhaṭ svāhā namaḥ

To the Gāyatrī, the Triṣhṭub, the Jagatī, vaṣhaṭ, svāhā, (I) surrender.

पृथि॒व्य॑न्तरि॑क्षं॒ द्यौर्व॑ष॒ट्त्स्वाहा॒ नमो॒

pṛthivī antarikṣham dyauḥ vaṣhaṭ svāhā namo

To the earth, the midworld, the heaven, vaṣhaṭ, svāhā, (I) surrender.

ऽग्निर्वा॒यु॑ः सूर्यो॒ वष॒ट्त्स्वाहा॒ नम॑:

agnir vāyuḥ sūryo vaṣhaṭ svāhā namaḥ

Agni, Vāyu, Sūrya, vaṣhaṭ, svāhā, (I) surrender.

प्रा॒णो व्या॒नोऽपा॒नो वष॒ट्त्स्वाहा॒ नमो

prāṇo vyāno apāno vaṣhaṭ svāhā namo

To in-breath, distributed breath, out-breath, vaṣhaṭ, svāhā, (I) surrender.

ऽन्नं॑ कृ॒षिर्वृष्टि॒र्वष॒ट्त्स्वाहा॒ नम॑ः

annam kṛṣhiḥ vṛṣhṭiḥ vaṣhaṭ svāhā namaḥ

To food, effort, rain, vaṣhaṭ, svāhā, (I) surrender.

पि॒ता पु॒त्रः पौत्रो॒ वष॒ट्त्स्वाहा॒ नमो॒

pitā putraḥ pautro vaṣhaṭ svāhā namo

To father, son, grandson, vaṣhaṭ, svāhā, (I) surrender.

[Surrender to father, son or grandson does not mean that one should blindly agree with whatever they see. Surrender means not forcing one's claim towards father, son etc. For instance, a father should not assume that his view is always correct and his son's wrong.]

भूर्भुव॒ः (१) सुव॒र्वष॒ट्त्स्वाहा॒ नम॑ः ॥ 12

bhūr bhuvaḥ suvaḥ vaṣhaṭ svāhā namaḥ

To Bhūḥ, Bhuvaḥ, Suvar, vaṣhaṭ, svāhā, (I) surrender.

7.3.13 (anuvāka 13) (M)

[Abundance]

आ मे॑ गृ॒हा भ॑व॒न्त्वा प्र॒जा म॒ आ मा॑ य॒ज्ञो वि॑शतु वी॒र्या॑वान् ।

ā me gṛhā bhavantu ā prajā ma ā mā yajño vishatu vīryavān

May the home be mine, may successors be mine; may the strong come to me.

आपो॑ दे॒वीर्य॒ज्ञिया॒ माऽऽवि॑शन्तु स॒हस्र॑स्य मा भू॒मा मा प्र हा॑सीत् ॥

āpo devīr yajñiyā mā āvishantu sahasrasya mā bhūma mā pra hāsīt

May the divine waters (dynamical energies) come to me; may the abundance of a thousandfold (wealth) fail me not.

आ मे॒ ग्रहो॑ भव॒त्वा पु॑रो॒रुक् स्तु॑तश॒स्त्रे माऽऽवि॑शताꣳ स॒मीची॑ ।

ā me graho bhavatu ā puroruk stuta-shastre mā āvishatām samīchī

May the cup (of offering) be mine; may the Puroruk be mine; may the chant and the Shastra come to me in union.

आ॒दि॒त्या रु॒द्रा वस॑वो मे सद॒स्या॑ः स॒हस्र॑स्य मा भू॒मा मा प्र हा॑सीत् ॥

ādityā rudrā vasavo me sadasyāḥ sahasrasya mā bhūmā mā pra hāsīt

May the Ādityās, the Rudrās, the Vasus, be present at the rite; may the abundance of a thousandfold (wealth) fail me not.

आ मा॑ऽग्निष्टो॒मो वि॑शतू॒ (१) क्थ्य॑श्चातिरा॒त्रो माऽऽवि॑शत्वापिशर्व॒रः ।

ā mā agniṣhṭomo vishatu ukthyaḥ cha atirātro mā āvishatu āpisharvaraḥ

May the Agniṣhṭoma come to me, and the Ukthya; may the nocturnal Atirātra come to me.

ति॒रोअ॑ह्निया मा॒ सुहु॑ता॒ आ वि॑शन्तु

tiro ahniyā mā suhutā ā vishantu

May the (draughts) which have stood over night, well offered, come to me.

स॒हस्र॑स्य मा भू॒मा मा प्र हा॑सीत् ॥ 13

sahasrasya mā bhūmā mā pra hāsīt

May the abundance (*bhūma*) of a thousandfold (wealth) fail me not.

7.3.14 (anuvāka 14) (M)

[Attaining various powers]

अ॒ग्निना॒ तपोऽन्व॑भवद्वा॒चा ब्रह्म॑

agninā tapo anvabhavat vāchā brahma

He attained tapas through the fire, mantra-power through speech;

म॒णिना॑ रू॒पाणीन्द्रे॑ण दे॒वान्

maṇinā rūpāṇi indreṇa devān

(He attained) forms by a gem, the Gods by Indra,

वाते॑न प्रा॒णान्त्सूर्ये॑ण॒ द्यां च॒न्द्रम॑सा॒ नक्ष॑त्राणि

vātena prāṇān sūryeṇa dyām chandramasā nakṣhatrāṇi

(attained) the breaths by wind, the heaven by the Sun, the Nakṣhatrās by moon;

य॒मेन॑ पि॒तॄन् राज्ञा॑ मनु॒ष्या॑न् फ॒लेन॑ नादे॒यान॑जग॒रेण॑ स॒र्पान्

yamena pitṝn rajñā manuṣhyān phalena nādeyān ajagareṇa sarpān

(attained) the fathers by Yama, the citizens by the king, the flavours by the fruit, the serpents through the ajagara snake;

[He attains the status of a king in the land with many dutiful citizens.]

व्या॒घ्रेणा॑र॒ण्यान् प॒शूञ्छ्ये॒नेन॑ प॒तत्रिणो॒ वृष्णाऽश्वा॑नृष॒भेण॒ गा

vyāghreṇa āraṇyān pashūn shyenena patatriṇo vṛṣhṇā ashvān ṛṣhabheṇa gā

(attained) the wild beasts through the tiger, the birds (through) the eagle, the horses by the stallion, the kine by the bull,

ब॒स्तेना॒जा वृ॒ष्णिनाऽवी॑र्व्रीहि॒णाऽन्ना॑नि॒

bastena ajā vṛṣhiṇinā avīr vrīhiṇā annāni

the goats through he-goat, the sheep through the ram, food (through) rice,

[Mahābhārata, Anushāsana Parva, adhyāya 84 declares the symbolism behind animals. For instance *aja* (goat) signifies Agni, *mesha* (ram) Varuṇa, ashva (horse) of the sun etc. (Shloka 47-48) See also T.V. Kapāli Sāstry, Collected Works, Vol.1, P. 49.]

य॒वेनौष॑धीर्न्य॒ग्रोधे॑न॒ व॒नस्पती॑नुदु॒म्बरे॒णोर्जं॑

yavena oṣhaadhīr nyagrodhena vanaspatīn udumbareṇa ūrjam

plants through barley, trees through the Banyan, strength through Udumbara (tree),

गाय॒त्रिया॒ छन्दा॑ꣳसि त्रि॒वृता॒ स्तोमा॑न्
ब्राह्म॒णेन॒ वाच॑म् ॥ 14

gāyatriyā chhandāmsi trivṛtā stomān brāhmaṇena vācham

the metres through Gāyatrī, the stomas through Trivṛt, the speech through Brahma.

7.3.15 (anuvāka 15) (M)

[Svāhā call to many deities or powers]

स्वाहा॒ऽऽधिमाधीता॑य॒ स्वाहा॒

svāhā ādhim ādhītāya svāhā

svāhā to meditation; svāhā to that meditated upon,

स्वाहाऽऽधी॑तं॒ मन॑से॒ स्वाहा॒

svāhā ādhītam manase svāhā

svāhā to that which we meditate on (I offer); svāhā to the thinking;

स्वाहा॒ मन॑ः प्र॒जाप॑तये॒ स्वाहा॒
svāhā manaḥ prajāpataye svāhā
To mind, svāhā; To Prajāpati, svāhā;

काय॒ स्वाहा॒ कस्मै॒ स्वाहा॑ कत॒मस्मै॒ स्वाहा
kāya svāhā kasmai svāhā katam asmai svāhā
To Ka, svāhā; to Who, svāhā; to Whoever, (*katamasmai),* svāhā;

ऽदि॑त्यै॒ स्वाहा ऽदि॑त्यै म॒ह्यै स्वाहा ऽदि॑त्यै सुमृडी॒कायै॒ स्वाहा॒
adityai svāhā adityai mahyai svāhā adityai sumṛḍīkāyai svāhā
To Aditi, svāhā; to Aditi the great, svāhā; to Aditi the gentle, svāhā;

सर॑स्वत्यै॒ स्वाहा॒ सर॑स्वत्यै बृह॒त्यै स्वाहा॒ सर॑स्वत्यै पाव॒कायै॒ स्वाहा॑
sarasvatyai svāhā sarasvatyai bṛhatyai svāhā sarasvatyai pāvakāyai svāhā
To Sarasvatī, svāhā; to Sarasvatī the mighty, svāhā; to Sarasvatī the purifying, svāhā;

पू॒ष्णे स्वाहा॑ पू॒ष्णे प्र॑प॒थ्या॑य॒ स्वाहा॑ पू॒ष्णे न॒रन्धि॑षाय॒ स्वाहा॒
pūṣhṇe svāhā pūṣhṇe prapathyāya svāhā pūṣhṇe narandhiṣhāya svāhā
To Pūṣhan, svāhā; to Pūṣhan, the guardian of travellers, svāhā; to Pūṣhan, the watcher of men, svāhā;

त्वष्ट्रे स्वाहा॒ त्वष्ट्रे तु॒रीपा॑य॒ स्वाहा॒ त्वष्ट्रे॑ पुरु॒रूपा॑य॒ स्वाहा॒ (१)
tvaṣhṭre svāhā tvaṣhṭre turīpāya svāhā tvaṣhṭre pururūpāya svāhā
To Tvaṣhṭṛ, svāhā; to Tvaṣhṭṛ the seminal, svāhā; to Tvaṣhṭṛ the multi-form, svāhā;

विष्ण॑वे॒ स्वाहा॒ विष्ण॑वे निखुर्य॒पाय॒ स्वाहा॒ विष्ण॑वे निभूय॒पाय॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 15
viṣhṇave svāhā viṣhṇave nikhuryapāya svāhā viṣhṇave nibhūyapāya svāhā sarvasmai svāhā
To Vishṇu, svāhā; to Vishṇu the Nikhuryapa, svāhā; to Vishṇu the Nibhūyapa svāhā. svāhā to all.

[*nikhuryapa:* He who is gracious to those suffering from disease or effects of sin.
nibhūyapa: He who is gracious to those who are unable to do their work.]

7.3.16 (anuvāka 16) (M)

[Svāhā call to the parts of a body]

द॒द्भ्यः स्वाहा॒ हनू॑भ्या॒ꣳ स्वाहा
dadbhyaḥ svāhā hanūbhyām svāhā
To the teeth, svāhā; to the jaws, svāhā;

अष्ठा॑भ्या॒ꣳ स्वाहा॒ मुखा॑य॒ स्वाहा॒
aṣhṭhābhyām svāhā mukhāya svāhā
to the lips, svāhā; to the mouth, svāhā;

नासि॑काभ्या॒ꣳ स्वाहा॒ ऽक्षीभ्या॒ꣳ स्वाहा॒
nāsikābhyām svāhā akṣhībhyām svāhā
to the nostrils, svāhā; to the eyes, svāhā;

कर्णा॑भ्या॒ꣳ स्वाहा॑
karṇābhyām svāhā
to the ears, svāhā;

पा॒र इ॒क्षवो॑ऽवा॒र्ये॑भ्यः॒ पक्ष्म॑भ्यः॒ स्वाहा॑
pāra ikṣhavo avāryebhyaḥ pakṣhmabhyaḥ svāhā
to the eyelashes above the lower eyelashes, svāhā;

ऽवार इक्षवः पार्येभ्यः पक्ष्मभ्यः स्वाहा

avāra ikṣhavaḥ pāryebhyaḥ pakṣhmabhyaḥ svāhā

to the eyelashes below the upper eyelashes, svāhā;

शीर्ष्णे स्वाहा भ्रूभ्याꣳ स्वाहा

shīrṣhṇe svāhā bhrūbhyām svāhā

to the head, svāhā; to the brows, svāhā;

ललाटाय स्वाहा मूर्ध्ने स्वाहा

lalāṭāya svāhā mūrdhne svāhā

to the forehead, svāhā; to the (upper part of the) head, svāhā;

मस्तिष्काय स्वाहा केशेभ्यः स्वाहा

mastiṣhkāya svāhā keshebhyaḥ svāhā

to the brain, svāhā; to the hairs, svāhā;

वहाय स्वाहा ग्रीवाभ्यः स्वाहा

vahāya svāhā grīvābhyaḥ svāhā

to the part that bears (the yoke), svāhā; to the cervical vertebrae, svāhā;

स्कन्धेभ्यः स्वाहा कीकसाभ्यः स्वाहा

skandhebhyaḥ svāhā kīkasābhyaḥ svāhā

to the neck bones, svāhā; to the spinal column, svāhā;

पृष्टीभ्यः स्वाहा पाजस्याय स्वाहा

pṛṣhṭībhyaḥ svāhā pājasyāya svāhā

to the vertical column, svāhā; to the flank, svāhā;

पार्श्वाभ्याꣳ स्वाहा (१)

pārshvābhyām svāhā

to the sides, svāhā;

अꣳसाभ्याꣳ स्वाहा दोषभ्याꣳ स्वाहा

amsābhyām svāhā doṣhabhyām svāhā

to the shoulders, svāhā; to the upper forefeet, svāhā;

बाहुभ्याꣳ स्वाहा जङ्घाभ्याꣳ स्वाहा

bāhubhyām svāhā janghābhyām svāhā

to the lower forefeet, svāhā; to the legs, svāhā;

[Since the legs are mentioned, *bāhu* is translated as forefeet.]

श्रोणीभ्याꣳ स्वाहा उरुभ्याꣳ स्वाहा

shroṇībhyām svāhā urubhyām svāhā

to the hips, svāhā; to the thighs, svāhā;

ऽष्ठीवद्भ्याꣳ स्वाहा जङ्घाभ्याꣳ स्वाहा

aṣhṭīvadbhyām svāhā jaṅghābhyām svāhā

to the knees, svāhā; to the legs, svāhā;

भसदे स्वाहा शिखण्डेभ्यः स्वाहा

bhasade svāhā shikhaṇḍebhyaḥ svāhā

to the buttocks, svāhā; to the mane of hair, svāhā;

वालधानाय स्वाहा ऽऽण्डाभ्याꣳ स्वाहा

vāladhānāya svāhā āṇḍābhyām svāhā

to the tail, svāhā; to the testicles, svāhā;

शेपाय स्वाहा रेतसे स्वाहा

shepāya svāhā retase svāhā

to the penis, svāhā; to the seed, svāhā;

प्रजाभ्यः स्वाहा प्रजननाय स्वाहा

prajābhyaḥ svāhā prajananāya svāhā

to the offspring, svāhā; to the begetting, svāhā;

पद्भ्यः स्वाहा शफेभ्यः स्वाहा

padbhyaḥ svāhā shaphebhyaḥ svāhā

to the feet, svāhā; to the hoofs, svāhā;

लोमभ्यः स्वाहा त्वचे स्वाहा

lomabhyaḥ svāhā tvache svāhā

to the hairs (of the body), svāhā; to the skin, svāhā;

लोहि॑ताय॒ स्वाहा॑ मा॒ꣳसाय॒ स्वाहा॒
lohitāya svāhā māmsāya svāhā
to the blood, svāhā; to the flesh, svāhā;

स्नाव॑भ्य॒ः स्वाहा॒ (२) ऽस्थभ्य॒ः स्वाहा॑
snāvabhyaḥ svāhā asthabhyaḥ svāhā
to the sinews, svāhā; to the bones, svāhā;

म॒ज्जभ्य॒ः स्वाहा ऽङ्गे॑भ्य॒ः स्वाहा॒
majjabhyaḥ svāhā aṅgebhyaḥ svāhā
to the marrow, svāhā; to the limbs, svāhā;

ऽऽत्मने॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 16
ātmane svāhā sarvasmai svāhā
to the soul, svāhā; to all, svāhā;

7.3.17 (anuvāka 17) (M)

[Svāhā call to several types of animals]

अ॒ञ्जे॒ताय॒ स्वाहा॑ ऽञ्जिस॒क्थाय॒ स्वाहा॑
añjetāya svāhā añjisakthāya svāhā
To the glossy and variegated one, svāhā; to the glossy-thighed one, svāhā;

शिति॒पदे॒ स्वाहा॒ शिति॑ककुदे॒ स्वाहा॑
shitipade svāhā shitikakude svāhā
to the white-footed, svāhā; to the white-humped one, svāhā;

शिति॒रन्ध्रा॑य॒ स्वाहा॑ शितिपृष्ठाय॒ स्वाहा॑
shitirandrāya svāhā shitipṛṣhṭhāya svāhā
to the one with white openings, svāhā; to the white-backed one, svāhā;

शि॒त्यꣳसा॑य॒ स्वाहा॑ पुष्प॒कर्णा॑य॒ स्वाहा॑
shityamsāya svāhā puṣhpakarṇāya svāhā
to the white-shouldered one, svāhā; to the flower-eared one, svāhā;

शि॒त्योष्ठा॑य॒ स्वाहा॑ शिति॒भ्रवे॒ स्वाहा॒
shityoṣhṭhāya svāhā shitibhrave svāhā
to the white-lipped one, svāhā; to the white-browed one, svāhā;

शिति॑भसदे॒ स्वाहा॑ श्वे॒तानू॑काशाय॒ स्वाहा॒
shitibhasade svāhā shvetānūkāshāya svāhā
to the one with white buttocks, svāhā; to the white shining one, svāhā;

ऽञ्जये॒ स्वाहा॑ ल॒लामा॑य॒ स्वाहा
añjaye svāhā lalāmāya svāhā
to the glossy one, svāhā; to the marked one, svāhā;

ऽसि॑तज्ञवे॒ स्वाहा॑ कृष्णै॒ताय॒ स्वाहा॑
asitajñave svāhā kṛṣhṇaitāya svāhā
to the black-kneed, svāhā; to the black-speckled, svāhā;

रोहितै॒ताय॒ स्वाहा॑ ऽरुणै॒ताय॒ स्वाहा
rohitaitāya svāhā aruṇaitāya svāhā
to the red-speckled, svāhā; to the ruddy-speckled, svāhā;

उ॒दृशा॑य॒ स्वाहा॑ की॒दृशा॑य॒ स्वाहा॑
udṛshāya svāhā kīdṛshāya svāhā
to such a one, svāhā; to what sort, svāhā;

ता॒दृशा॑य॒ स्वाहा॑ स॒दृशा॑य॒ स्वाहा॒
tādṛshāya svāhā sadṛshāya svāhā
to one like this, svāhā; to a like one, svāhā;

विस॑दृशाय॒ स्वाहा॒ सुस॑दृशाय॒ स्वाहा॑
visadṛshāya svāhā susadṛshāya svāhā
to a different one, svāhā; to a fair-like one, svāhā;

रू॒पाय॒ स्वाहा॒ (१) सर्व॑स्मै॒ स्वाहा॑ ॥ 17
rūpāya svāhā sarvasmai svāhā
to form, svāhā; to all, svāhā;

7.3.18 (anuvāka 18) (M)

[Colour and forms of animals]

कृ॒ष्णाय॒ स्वाहा॑ श्वे॒ताय॒ स्वाहा॑

kṛshṇāya svāhā shvetāya svāhā

To the black, svāhā; to the white, svāhā;

पि॒शङ्गा॑य॒ स्वाहा॑ सा॒रङ्गा॑य॒ स्वाहा॑

pishañgāya svāhā sārangāya svāhā

to the tawny, svāhā; to the spotted, svāhā;

ऽरु॒णाय॒ स्वाहा॑ गौ॒राय॒ स्वाहा॑

aruṇāya svāhā gaurāya svāhā

to the ruddy, svāhā; to the yellow, svāhā;

ब॒भ्रवे॒ स्वाहा॑ नकु॒लाय॒ स्वाहा॒

babhrave svāhā nakulāya svāhā

to the brown, svāhā; to the nakula (coloured), svāhā;

रोहि॑ताय॒ स्वाहा॒ शोणा॑य॒ स्वाहा॑

rohitāya svāhā shoṇāya svāhā

to the red, svāhā; to the purple, svāhā;

श्या॒वाय॒ स्वाहा॑ श्या॒माय॒ स्वाहा॑

shyāvāya svāhā shyāmāya svāhā

to the dark brown, svāhā; to the dark blue, svāhā;

पाक॒लाय॒ स्वाहा॑ सुरू॒पाय॒ स्वाहा

pākalāya svāhā surūpāya svāhā

to the dead black, svāhā; to the fair-shaped, svāhā;

ऽनु॑रूपाय॒ स्वाहा॒ विरू॑पाय॒ स्वाहा॒

anurūpāya svāhā virūpāya svāhā

to the one of like form, svāhā; to the one of different form, svāhā;

सरू॑पाय॒ स्वाहा॒ प्रति॑रूपाय॒ स्वाहा॑

sarūpāya svāhā pratirūpāya svāhā

to the one of the same form, svāhā; to the one of matching form, svāhā;

श॒बला॑य॒ स्वाहा॑ कम॒लाय॒ स्वाहा॒

shabalāya svāhā kamalāya svāhā

to the variegated one, svāhā; to the pure one, svāhā;

[*shabala* occurs in RV (10.14.10), Chhānd. U. (8.13.1) with the meaning 'variegated one'. In Chhāndogya, it is coupled with *'shyāma'*, the pure one. Hence we have translated *kamala* as 'pure one', absence of impurity or *mala*.]

पृश्न॑ये॒ स्वाहा॑ पृश्नि॑स॒क्थाय॒ स्वाहा॒ सर्व॑स्मै॒
स्वाहा॑ ॥ 18

pṛshnaye svāhā pṛshṇisakthāya svāhā sarvasmai svāhā

to the speckled, svāhā; to the speckled-thighed, svāhā; to all, svāhā;

7.3.19 (anuvāka 19) (M)

[Types of plants and fruits]

ओष॑धीभ्य॒: स्वाहा॒ मूले॑भ्य॒: स्वाहा॒

oṣhadhībhyaḥ svāhā mūlebhyaḥ svāhā

To the plants, svāhā; to the roots, svāhā;

तूले॑भ्य॒: स्वाहा॒ काण्डे॑भ्य॒: स्वाहा॒

tūlebhyaḥ svāhā kāṇḍebhyaḥ svāhā

to the panicles svāhā; to the joints, svāhā;

वल्शे॑भ्य॒: स्वाहा॒ पुष्पे॑भ्य॒: स्वाहा॒

valshebhyaḥ svāhā puṣhpebhyaḥ svāhā

to the twigs, svāhā; to the flowers, svāhā;

फले॑भ्य॒: स्वाहा॑ गृही॒तेभ्य॒: स्वाहा

phalebhyaḥ svāhā gṛhitebhyaḥ svāhā

to the fruits, svāhā; to those that are caught (before falling to ground), svāhā;

ऽगृ॑हीतेभ्य॒ः स्वाहा ऽव॑पन्नेभ्य॒ः स्वाहा॒

agṛhitebhyaḥ svāhā avapannebhyaḥ svāhā

to those that are not caught (while falling), svāhā; to those that have fallen off, svāhā;

शया॑नेभ्य॒ः स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ।। 19

shayānebhyaḥ svāhā sarvasmai svāhā

to those that are lying (on the ground), svāhā; to all, svāhā;

7.3.20 (anuvāka 20) (M)

[Fruits and leaves]

वन॒स्पति॑भ्य॒ः स्वाहा॒ मूले॑भ्य॒ः स्वाहा॒

vanaspatibhyaḥ svāhā mūlebhyaḥ svāhā

To the trees, svāhā; to the roots, svāhā;

तूले॑भ्य॒ः स्वाहा॒ स्कन्धो॑भ्य॒ः स्वाहा॒

tūlebhyaḥ svāhā skandhobhyaḥ svāhā

to the flower cluster, svāhā; to the trunk (of tree), svāhā;

शाखा॑भ्य॒ः स्वाहा॑ प॒र्णेभ्य॒ः स्वाहा॒

shākhābhyaḥ svāhā parṇebhyaḥ svāhā

to the branches, svāhā; to the leaves, svāhā;

पुष्पे॑भ्य॒ः स्वाहा॒ फले॑भ्य॒ः स्वाहा॑

puṣhpebhyaḥ svāhā phalebhyaḥ svāhā

to the flowers, svāhā; to the fruits, svāhā;

गृही॒तेभ्य॒ः स्वाहा॒ ऽगृ॑हीतेभ्य॒ः स्वाहा॒

gṛhitebhyaḥ svāhā agṛhītebhyaḥ svāhā

to those (fruits) that are grasped before falling, svāhā; to those that are not grasped, svāhā;

ऽव॑पन्नेभ्य॒ः स्वाहा॒ शया॑नेभ्य॒ः स्वाहा॑

avapannebhyaḥ svāhā shayānebhyaḥ svāhā

to those that have fallen off, svāhā; to those that are lying (on the ground), svāhā;

शि॒ष्टाय॒ स्वाहा ऽति॑शिष्टाय॒ स्वाहा॒

shiṣhṭhāya svāhā atishiṣhṭhāya svāhā

to the fruits which are arranged systematically, svāhā; to the one that is arranged in a complex way, svāhā;

परि॑शिष्टाय॒ स्वाहा॒ सꣳशि॑ष्टाय॒ स्वाहा

parishiṣhṭhāya svāhā samshiṣhṭhāya svāhā

to those left around, svāhā; to the (fruits) arranged in many ways, svāhā;

उच्छि॑ष्टाय॒ स्वाहा॑

uchchhiṣhṭhāya svāhā

to the one half eaten (by bird), svāhā;

रि॒क्ताय॒ स्वाहा ऽरि॑क्ताय॒ स्वाहा॒ प्ररि॑क्ताय॒
स्वाहा॒ सꣳरि॑क्ताय॒ स्वाहोद्रि॑क्ताय स्वाहा॒

riktāya svāhā ariktyāya svāhā prariktāya svāhā samriktāya svāhā udriktāya svāhā

to the one deprived (of leaves), svāhā; to the one not deprived, svāhā; to the one deprived around, svāhā; to the one deprived completely, svāhā; to the one deprived of leaves at the top, svāhā;

सर्व॑स्मै॒ स्वाहा॑ ।। 20

sarvasmai svāhā

to all, svāhā;

[Distinguishing the meanings of *arikta, prarikta, samrikta* etc., is difficult.]

End of Prapāṭhaka 3 (kāṇḍa 7)

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(7.4): Prapāṭhaka 4

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7.4.1 (anuvāka 1) (B)

[Faith (*shrat*); Twentyfour-night rite; three lights, *jyoti, gau, āyus;* getting splendour by Gāyatri]

बृह॒स्पति॑रकामयत॒ श्रन्मे॑ दे॒वा दधी॑र॒न् गच्छे॑यं पुरो॒धामिति॒ स ए॒तं च॑तुर्विं॑ꣳशतिरा॒त्रम॑पश्य॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒ वै तस्मै॒ श्रद्दे॒वा अद॑ध॒ताग॑च्छत् पुरो॒धां य ए॒वं

वि॒द्वाꣳ स॑श्चतुर्वि॑ꣳशतिरा॒त्रमास॑ते॒ श्रदे॑भ्यो मनु॒ष्या॑ दधते॒ गच्छ॑न्ति पुरो॒धां ज्योति॒र्गौरायु॒रिति॑ त्र्य॒हा भ॑वन्ती॒यं वाव ज्योति॑र॒न्तरि॑क्षं॒ गौर॒सावायु॑ (१) रि॒माने॒व लो॒कान॒भ्यारो॑हन्त्यभिपू॒र्वं

bṛhaspatiḥ akāmayata shrat me devā dadhīran gachchheyam purodhām iti sa etam chaturvimshati-rātram apashyat tam āharat tena ayajata tato vai tasmai shrat deva adadhata agachchhat purodhām ya evam vidvāmsaḥ chaturvimshati-rātram āsate shrat ebhyo manuṣhyā dadhate gachchhanti purodhām jyotiḥ gauḥ āyuḥ iti tryahā bhavanti iyam vāva jyotiḥ antarikṣham gauḥ asau āyuḥ imān eva lokān abhi ārohanti abhipūrvam

Bṛhaspati desired, 'May the gods have faith (*shrat*) in me, and may I become their leader (*purodha).*' He saw this (rite) of twenty-four nights; he grasped it, and sacrificed with it. Then the gods had faith in him, and he became their leader. Men have faith in those who knowing thus perform the twenty-four night (rite), and they become their leaders. There are the three lights, *jyoti* is this (earth), the *gau* the midworld, and the *āyus* the yonder (heaven); certainly they mount upon these worlds.

त्र्य॒हा भ॑वन्त्यभिपू॒र्वमे॒व सु॑व॒र्गं लो॒कम॒भ्यारो॑ह॒न्त्यस॑त्रं॒ वा ए॒तद्यद॑छन्दो॒मं यच्छ॑न्दो॒मा भव॑न्ति॒ तेन॑ स॒त्रं दे॒वता॑ ए॒व पृ॒ष्ठैरव॑ रुन्धते प॒शूञ्छ॑न्दो॒मैरोजो॒ वै वी॒र्य॑ं पृ॒ष्ठानि॑ प॒शव॑श्छन्दो॒मा ओज॑स्ये॒व वी॒र्ये॑ प॒शु॒षु प्रति॑ तिष्ठन्ति बृहद्रथन्त॒राभ्या॑ यन्ती॒यं वाव र॑थन्त॒रम॒सौ बृ॒हदा॒भ्यामे॒व (२) य॒न्त्यथो॑ अ॒नयो॑रे॒व प्रति॑ तिष्ठन्ति

tri-ahā bhavanti abhipūrvam eva suvargam lokam abhi ārohanti asatram vā etat yat achhadomam yat chhando mā bhavanti tena satram devatā eva pṛṣhṭhaiḥ avarundhate pashūn chhandomair ojo vai vīryam pṛṣhṭhāni pashavaḥ chhando mā ojasyeva vīrye pashuṣhu pratitiṣhṭhanti bṛhat-rathantarābhyām yanti iyam vāva rathantaram asau bṛhat ābhyām eva yanti atho anayoḥ eva prati tiṣhṭhanti

The three lights (*āha*) occur in order; certainly in order do they mount upon these worlds. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. They win the gods by the Pṛṣhṭhas, (they win) the Ray-Cows (*pashu*) by the Chandomas. The Pṛṣhṭhas are energy (*ojas*) and strength (*vīrya*), the Chandomas are Ray-Cows; certainly in ojas and strength, and in Ray-Cows they find support. They proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat is the yonder (heaven); certainly with them do they proceed; certainly also in them they find support.

ए॒ते वै य॒ज्ञस्या॑ञ्ज॒साय॑नी स्रु॒ती ताभ्या॑मे॒व सु॑व॒र्गं लो॒कं य॑न्ति चतुर्विꣳशतिरा॒त्रो भ॑वति॒ चतु॑र्विꣳशतिरर्धमा॒साः सं॑वत्स॒रः सं॑वत्स॒रः सु॑व॒र्गो लो॒कः सं॑वत्स॒र ए॒व सु॑व॒र्गे लो॒के प्रति॑ तिष्ठ॒न्त्यथो॒ चतु॑र्विꣳशत्यक्षरा गाय॒त्री गा॑य॒त्री ब्र॑ह्मवर्च॒सं गा॑यत्रि॒यैव ब्र॑ह्मवर्च॒सम॑व रुन्धते ऽतिरा॒त्राव॒भितो॑ भवतो ब्र॑ह्मवर्च॒सस्य॒ परि॑गृहीत्यै ॥ 1

ete vai yajñasya añjasā-ayanī srutī tābhyām eva suvargam lokam yanti chaturvimshati-rātro bhavati chaturvimshatiḥ ardhamāsāḥ samvatsaraḥ samvatsaraḥ suvargo lokaḥ samvatsara eva suvarge loke prati tiṣhṭhanti atho chaturvimshati akṣharā gāyatrī gāyatrī brahma-varchasam gāyatriyā eva brahma-varchasam avarundhate atirātrau abhito brahma-varchasasya parigṛhītyai

These indeed are the quick paths of the sacrifice; certainly by them do they proceed to the world of heaven. (The rite is one) of twenty-four nights. Twenty-four half-months make up the year; the year is the world of heaven; certainly they find support in the year, the world of heaven. Now the Gāyatrī is of twenty-four syllables; the Gāyatrī is the mantra-splendour (*brahma-varchas*); certainly by the Gāyatrī they win the mantra-splendour. There are Atirātras on either side to secure mantra-splendour.

7.4.2 (anuvāka 2) (B)

[Conclave of Gods; averting misfortune, evil and death; twentyfour-night rite; return from Heaven]

य॒था वै म॑नु॒ष्या॑ ए॒वं दे॒वा अग्र॑ आस॒न् तेऽका॑मय॒न्तावर्ति॑ पा॒प्मानं॑ मृ॒त्युम॑प॒हत्य॒ दैवीꣳ स॒ꣳसदं॑ गच्छे॒मेति॒ त ए॒तं च॑तुर्विꣳशतिरा॒त्रम॑पश्य॒न् तमाऽह॑र॒न् तेना॑यजन्त॒ ततो॒ वै तेऽव॑र्तिं पा॒प्मानं॑ मृ॒त्युम॑प॒हत्य॒ दैवीꣳ स॒ꣳ सद॑मगच्छ॒न् य ए॒वं वि॒द्वाꣳस॑श्चतुर्विꣳशतिरा॒त्रमास॒तेऽव॑र्तिमे॒व पा॒प्मान॑मप॒हत्य॒ श्रियं॑ गच्छन्ति॒ श्रीर्हि म॑नु॒ष्य॑स्य (१) दैवी स॒ꣳसत्

yathā vai manuṣhyā evam devā agra āsan te akāmayanta avartim pāpmānam mṛtyum apahatya daivīm samsadam gachchhema iti ta etam chaturvimshati-rātram apashyan tam āharan tena ayajanta tato vai te avartim pāpmānam mṛtyum apahatya daivīm samsadam agachchhan ya evam vidvāmsaḥ chaturvimshati-rātram āsate avartim eva pāpmānam apahatya shriyam gachchhanti shrīḥ hi manuṣhyasya daivī samsat

There were men; gods were on the summit (*agre*). They (men) desired, 'Let us strike off the misfortune (*avarti),* the evil (*pāpma*), and death (*mṛtyu*), and reach the conclave (*samsad)* of the gods.' They saw this twenty-four night (rite); they grasped it, and sacrificed with it. Then they struck off the

misfortune, the evil and death, and reached the conclave of the gods. Those who knowing thus perform the twenty-four night (rite) strike off the misfortune, the evil, and win prosperity, for the conclave of the gods is prosperity (*shrī*).

ज्योति॑रतिरा॒त्रो भ॑वति सुव॒र्गस्य॑
लो॒कस्यानु॑ख्यात्यै॒ पृष्ठ्य॑ः षड॒हो भ॑वति॒ षड्
वा ऋ॒तव॑ः संवत्स॒रस्तं मासा॑ अर्धमा॒सा
ऋ॒तव॑ः प्र॒विश्य॒ दैवीꣳ स॒ꣳसद॑मगच्छ॒न् य
ए॒वं वि॒द्वाꣳस॑श्चतुर्विꣳशतिरा॒त्रमास॑ते
संवत्स॒रमे॒व प्र॒विश्य॒ वस्य॑सीꣳ स॒ꣳसद॑ं
गच्छन्ति॒ त्रय॑स्त्रयस्त्रि॒ꣳशा अ॒वस्ता॑द्भवन्ति॒
त्रय॑स्त्रयस्त्रि॒ꣳशाः प॒रस्ता॑त् त्रयस्त्रि॒ꣳ-
शैरे॒वोभ॒यतोऽव॑र्तिं पा॒प्मान॑मप॒हत्य॒ दैवीꣳ
स॒ꣳसद॑ं मध्य॒तो (२) ग॑च्छन्ति पृष्ठानि॒ हि
दैवी स॒ꣳसत्

jyotir atirātro bhavati suvargasya lokasya anukhyātyai pṛshṭhyaḥ ṣhaḍaho bhavati ṣhaḍ vā ṛtavaḥ samvatsaraḥ tam māsā ardhamāsā ṛtavaḥ pravishya daivīm samsadam agachchhann ya evam vidvāmsahaḥ chaturvimshati-rātram āsate samvatsaram eva pravishya vasyasīm samsadam gachchhanti trayaḥ trayas-trimshā avastāt bhavanti trayaḥ trayas-trimshāḥ parastāt trayas-trimshaiḥ eva ubhayato avartim pāpmānam apahatya daivīm samsadam madhyato gachchhanti pṛshṭhāni hi daivī samsat

The Atīrātra is light for the lighting up of the world of heaven. There is a Pṛṣhṭhya Ṣhaḍaha. The year consists of six seasons; entering it, the months, the half-months and the seasons reached the conclave (*samsad*) of the gods. Those who knowing thus perform the twenty-four night rite, entering the year, reach an abode (*vasyasīm*). There are three Trayastrimshas before, and three Trayastrimshas behind; certainly with Trayastrimshas on the two sides they strike off the evil of misfortune (*avarti)* and in the middle reach the conclave of the gods, for the conclave of the gods is the Pṛṣhṭhas.

जा॒मि वा ए॒तत् कु॑र्वन्ति॒ यत् त्रय॑स्त्रयस्त्रि॒ꣳशा
अ॒न्वञ्चो॒ मध्ये॑ऽनि॑रुक्तो भवति॒
तेनाजा॑म्यू॒र्ध्वानि॑ पृ॒ष्ठानि॑ भवन्त्यू॒र्ध्वा-
श्छ॑न्दो॒मा उ॒भाभ्या॑ꣳ रू॒पाभ्या॑ꣳ सुव॒र्गं
लो॒कं य॒न्त्यस॑त्र॒ं वा ए॒तद्यद॑छन्दो॒मं
यच्छ॑न्दो॒मा भव॑न्ति॒ तेन॑ स॒त्रं दे॒वता॑ ए॒व
पृ॒ष्ठैरव॑ रुन्धते प॒शूञ्छ॑न्दो॒मैरोजो॒ वै वी॒र्य॑ं
पृ॒ष्ठानि॑ प॒शव॑ (३) श्छन्दो॒मा ओज॑स्ये॒व
वी॒र्ये॑ प॒शु॒षु॒ प्रति॑ तिष्ठन्ति॒

jāmi vā etat kurvanti yat trayaḥ trayas-trimshā anvañcho madhye anirukto bhavati tena ajāmi ūrdhvāni pṛshṭhāni bhavanti ūrdhvāḥ chhando mā ubhābhyām rūpābhyām suvargam lokam yanti asatram vā etat yat achhandomam yat chhandomā bhavanti tena satram devatā eva pṛshṭhaiḥ avarundhate pashūn chhandomaiḥ ojo vai vīryam pṛshṭhāni pashavaḥ chhandomā ojasyeva vīrye pashushu prati tishṭhanti

There is uniformity in that there are three Trayastrimshas in succession; (there is also) a break (*anvancha*) in the uniformity because there is something in the middle one which is not defined (*anirukta*). The Pṛshṭhas go onwards, the Chandomas go onwards; with both forms they go to the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. They win the gods by the Pṛshṭhas, the Ray-Cows by the Chandomas. The Pṛshṭhas are energy (*ojas*) and strength, the Chandomas Ray-Cows; certainly in ojas and strength and in Ray-Cows they find support.

त्रयस्त्रयस्त्रिꣳशा अवस्ताद्भवन्ति त्रयस्त्रयस्त्रिꣳशाः परस्तान्मध्ये पृष्ठान्युरो वै त्रयस्त्रिꣳशा आत्मा पृष्ठान्यात्मन एव तद्यजमानाः शर्म नह्यन्तेऽनार्त्यै बृहद्रथन्तराभ्यां यन्तीयं वाव रथन्तरमसौ बृहदाभ्यामेव यन्त्यथो अनयोरेव प्रति तिष्ठन्त्येते वै यज्ञस्याञ्जसायनी स्रुती ताभ्यामेव (४) सुवर्गं लोकं यन्ति

trayaḥ trayas-trimshā avastāt bhavanti trayaḥ trayas-trimshā parastāt madhye pṛshṭhāni uro vai trayas-trimshā ātmā pṛshṭhāni ātmana eva tat yajamānāḥ sharma nahyante anārtyai bṛhat-rathantarābhyām yanti iyam vāva rathantaram asau bṛhat ābhyām eva yanti atho anayor eva prati tishṭhanti ete vai yajñasya añjasā-ayanī srutī tābhyām eva suvargam lokam yanti

There are three Trayastrimshas before, and three Trayastrimshas behind; in the middle there are the Pṛshṭhas. The Trayastrimshas are wide (*uru*), the Pṛshṭhas are the essence (*ātma*); certainly thus the sacrificers provide a protection for the *ātma*, to avoid injury. They proceed with the Bṛhat and the Rathantara. The Rathantara is this (world), the Bṛhat yonder (world); certainly they proceed with them; certainly also in them they find support. These indeed are the quick paths of the sacrifice; certainly by them do they proceed to the world of heaven.

पराञ्चो वा एते सुवर्गं लोकमभ्यारोहन्ति ये पराचीनानि पृष्ठान्युपयन्ति प्रत्यङ् षडहो भवति प्रत्यवरूढ्या अथो प्रतिष्ठित्या उभयोर्लोकयोर्ऋद्ध्वोत् तिष्ठन्ति त्रिवृतोऽधि त्रिवृतमुप यन्ति स्तोमानाꣳ संपत्त्यै प्रभवाय ज्योतिरग्निष्टोमो भवत्ययं वाव स क्षयोऽस्मादेव तेन क्षयान्न यन्ति चतुर्विꣳशतिरात्रो भवति चतुर्विꣳशतिरर्धमासाः संवत्सरः(५)

parāñcho vā ete suvargam lokam abhi-ārohanti ye parāchīnāni pṛshṭhāni upayanti pratyang ṣhaḍ-aho bhavati prati-avarūḍhyā atho pratishṭhityā ubhayor lokayoḥ ṛddhvā uttishṭhanti trivṛtaḥ adhi trivṛtam upayanti stomānām sampattyai prabhavāya jyotir agnişhṭomo bhavati ayam vāva sa kṣhayo asmāt eva tena kṣhayāt na yanti chaturvimshati-rātro bhavati chaturvimshatir ardha-māsāḥ samvatsaraḥ

They mount the world of heaven turning away (from earth) who perform the Pṛshṭhas in succession. The six-day (rite) is reversed for the return (from the heaven), and for support. Having prospered in either world they stop the performance of (the rite). They go from a Trivṛt to a Trivṛt for the attainment of the Stomas, and for pre-eminence. There is an Agnişhṭoma in the *jyoti* form. This dwelling is this (world); certainly for this reason they depart not from this dwelling. (The rite is one) of twenty-four nights. Twenty-four half-months make up the year.

सं॑वत्स॒रः सु॑व॒र्गो लो॒कः सं॑वत्स॒र ए॒व सु॑व॒र्गे
लो॒के प्रति॑ ति॒ष्ठन्त्यथो॒ चतु॑र्वि॒ꣳशत्यक्षरा
गाय॒त्री गा॑य॒त्री ब्र॑ह्मवर्च॒सं गा॑यत्रि॒यैव
ब्र॑ह्मवर्च॒सम॑व रुन्धते ऽतिरा॒त्राव॒भितो॑ भवतो
ब्रह्मवर्च॒सस्य॒ परि॑गृहीत्यै ॥ 2

samvatsaraḥ suvargo lokaḥ samvatsara eva suvarge loke pratitiṣhṭhanti atho chaturvimshati-akṣharā gāyatrī gāyatrī brahma-varchasam gāyatriyā eva brahma-varchasam avarundhate atirātrau abhito bhavato brahma-varchasasya parigṛhītyai

The year is the world of heaven; certainly they find support in the year, in the world of heaven. Now the Gāyatrī is of twenty-four syllables; the Gāyatrī is splendour; certainly by the Gāyatrī they win splendour. There are Atirātras on either side to secure mantra-splendour.

7.4.3 (anuvāka 3) (B)

[Thirty night-rite; plants and trees grow in the earth; thirtythree gods]

ऋ॒क्षा वा इ॒यम॑लो॒मका॑ऽऽसी॒त्
साऽका॑मय॒तौष॑धीभि॒र्वन॒स्पति॑भि॒ः प्र
जाय॑ये॒येति॒ सैतास्त्रि॒ꣳशत॒ꣳ रात्री॑रपश्य॒त्
ततो॒ वा इ॒यमोष॑धीभि॒र्वन॒स्पति॑भि॒ः प्राजा॑यत॒
ये प्र॒जाका॑माः प॒शुका॑मा॒ः स्युस्त ए॒ता
आ॑सीर॒न् प्रैव जा॑यन्ते प्र॒जया॑ प॒शुभि॑रि॒यं वा
अ॑क्षुध्य॒त् सैतां वि॒राज॑मपश्य॒त् ताम॒त्मन्
धि॒त्वाऽन्ना॒द्यमवा॑रु॒न्धौष॑धी॒ (१) र्वन॒स्पती॑न्
प्र॒जां प॒शून्

ṛkṣhā vā iyam alomakā āsīt sā akāmayata oṣhadhībhiḥ vanaspatibhiḥ pra jāyeya iti sā etāḥ trimshatam rātrīḥ apashyat tato vā iyam oṣhadhībhiḥ vanaspatibhiḥ prājāyata ye prajākāmāḥ pashukāmāḥ syuḥ ta etā āsīrann pra eva jāyante prajayā pashubhiḥ iyam vā akṣhudhyat sā etām virājam apashyat tām ātman dhitvā annādyam avārundha oṣhadhīḥ vanaspatīn prajām pashūn

This (earth) was bare and hairless. It desired, 'Let me be propagated with plants and trees.' It saw these thirty nights. Then indeed it was propagated with plants and trees. Those who desire offspring and Ray-Cows should perform (the rite of) these (nights); they are propagated with offspring and Ray-Cows. This (earth) was hungry. It saw this Virāj, and placing it within itself it won food, earthly growths (*oṣhadhi),* trees (*vanaspati,* delight), offspring, Ray-Cows.

तेना॑वर्धत॒ सा जे॒मानं॑ महि॒मान॑मगच्छ॒द्य ए॒वं वि॒द्वाꣳस॑ ए॒ता आस॑ते वि॒राज॑मे॒वाऽऽत्मन् धि॒त्वाऽन्ना॒द्यमव॑ रुन्धते॒ वर्ध॑न्ते प्र॒जया॑ प॒शुभि॑र्जे॒मानं॑ महि॒मानं॑ गच्छन्ति॒ ज्योति॑रतिरा॒त्रो भ॑वति सुव॒र्गस्य॑ लो॒कस्यानु॑ख्यात्यै॒ पृष्ठ्यः॑ षड॒हो भ॑वति॒ षड् वा ऋ॒तव॒ः षड् पृ॒ष्ठानि॑ पृ॒ष्ठैरे॒वर्तून॒न्वारो॑हन्त्यृ॒तुभि॑ः संवत्स॒रं ते सं॑वत्स॒र ए॒व (२) प्रति॑ तिष्ठन्ति

tena avardhata sā jemānam mahimānam agachchhat ya evam vidvāmsa etā āsate virājam eva ātmann dhitvā annādyam avarundhate vardhante prajayā pashubhiḥ jemānam mahimānam gachchhanti jyotir atirātro bhavati suvargasya lokasya anukhyātyai pṛṣhthyaḥ ṣhaḍaho bhavati ṣhaṭ vā ṛtavaḥ ṣhaṭ pṛṣhṭhāni pṛṣhṭhaiḥ eva ṛtūn anvārohanti ṛtubhiḥ samvatsaram te samvatsara eva prati tiṣhṭhanti

Thereby it grew, it attained victoriousness and greatness. Those, who knowing thus perform (the rite of thirty nights), placing the Virāj in themselves, win food, grow great with offspring and Ray-Cows, and attain victoriousness (*jemānam*) and greatness (*mahimāṇam*). There is a Jyoti Atirātra for the revealing the world of heaven. There is a Pṛṣhṭhya Ṣhaḍaha. The seasons are six, the Pṛṣhṭhas are six; certainly by the Pṛṣhṭhas they reach the seasons; with the seasons (they reach) the year; certainly in the year they find support.

त्र॒यस्त्रि॒ꣳशात् त्रय॑स्त्रि॒ꣳशमुप॑ यन्ति य॒ज्ञस्य॒ संत॑त्या॒ अथो॑ प्र॒जाप॑ति॒र्वै त्रय॑स्त्रि॒ꣳशः प्र॒जाप॑तिमे॒वाऽऽर॑भन्ते॒ प्रति॑ष्ठित्यै त्रिण॒वो भ॑वति॒ विजि॑त्या एकवि॒ꣳशो भ॑वति॒ प्रति॑ष्ठित्या॒ अथो॒ रुच॑मे॒वात्मन् द॑धते त्रि॒वृद॑ग्नि॒ष्टुद्भ॑वति पा॒प्मान॑मे॒व तेन॒ निर्द॑ह॒न्तेऽथो॒ तेजो॒ वै त्रि॒वृत् तेज॑ ए॒वाऽऽत्मन् द॑धते पञ्चद॒श इन्द्र॑स्तो॒मो भ॑वतीन्द्रि॒यमे॒वाव॑ (३) रुन्धते

trayas-trimshāt trayas-trimsham upayanti yajñasya santatyā atho prajāpatir vai trayas-trimshaḥ prajāpatim eva ārabhante pratiṣhṭhityai triṇavo bhavati vijityā ekavimsho bhavati pratiṣhṭhityā atho rucham eva ātmann dadhate trivṛt agni stut bhavati pāpmānam eva tena nirdahante atho tejo vai trivṛt teja eva ātman dadhate pañchadasha indrastomo bhavati indriyam eva ava rundhate

From the Trayastrimsha they go to the Trayastrimsha for the continuity of the sacrifice. Now the Trayastrimsha is Prajāpati; certainly they seize hold of Prajāpati for support. There is a Triṇava for victory. There is an Ekavimsha for support; certainly they place radiance in themselves. There is a praise of Agni with the Trivṛt; certainly they burn away evil with it. Now the Trivṛt is brilliance; certainly they place brilliance (*rucham*) in themselves. There is a *stoma* (praise) of Indra with the Pañchadasha; certainly they win power (*indriya*).

सप्तदशो भवत्यन्नाद्यस्यावरुद्ध्या अथो प्रैव तेन जायन्त एकविꣳशो भवति प्रतिष्ठित्या अथो रुचमेवात्मन् दधते चतुर्विꣳशो भवति चतुर्विꣳशतिरर्धमासाः संवत्सरः संवत्सरः सुवर्गो लोकः संवत्सर एव सुवर्गे लोके प्रति तिष्ठन्त्यथो एष वै विषूवान् विषूवन्तो भवन्ति य एवं विद्वाꣳसं एता आसते चतुर्विꣳशात् पृष्ठान्युप यन्ति संवत्सर एव प्रतिष्ठाय (४) देवता अभ्यारोहन्ति

saptadasho bhavati annādyasya avaruddhyā atho pra eva tena jāyanta ekavimsho bhavati pratishṭhityā atho rucham eva ātman dadhate chatur-vimsho bhavati chatur-vimshatiḥ ardhamāsāḥ samvatsaraḥ samvatsaraḥ suvargo lokaḥ samvatsara eva suvarge loke prati tishṭhanti atho esha vai vishūvān vishūvanto bhavanti ya evam vidvāmsa etā āsate chaturvimshāt pṛshthāni upayanti samvatsara eva pratishṭhāya devatā abhi-ārohanti

There is a Saptadasha for the winning of food; certainly by it they are propagated. There is an Ekavimsha for support; certainly they place radiance (*rucha*) in themselves. There is a Chaturvimsha. Twenty-four half-months make up the year; the year is the world of heaven; certainly they find support in the year, and the world of heaven. Now there is the lord (*vishuvān,* day), and those who knowing thus perform (the rite of) these (nights) become the lord (*vishuvanto*). From the Chaturvimsha they go to the Pṛshṭhas. Certainly having found support in the year, they attain the gods.

[vishuvān is also the equinox or day of equinox.]

त्रयस्त्रिꣳशात् त्रयस्त्रिꣳशमुप यन्ति त्रयस्त्रिꣳशद्वै देवता देवतास्वेव प्रति तिष्ठन्ति त्रिणवो भवतीमे वै लोकास्त्रिणव एष्वेव लोकेषु प्रति तिष्ठन्ति द्वावेकविꣳशौ भवतः प्रतिष्ठित्या अथो रुचमेवाऽऽत्मन् दधते बहवः षोडशिनो भवन्ति तस्माद्बहवः प्रजासु वृषाणो यदेते स्तोमा व्यतिषक्ता भवन्ति तस्मादियमोषधीभिर्वनस्पतिभिर्व्यतिषक्ता (५)व्यतिषज्यन्ते

trayas-trimshāt trayas-trimsham upa yanti trayastrimshat vai devatā devatāsu eva prati tishṭhanti triṇavo bhavati ime vai lokāḥ triṇava eshu eva lokeṣhu prati tiṣhṭhanti dvau ekavimshau bhavataḥ pratiṣhṭhityā atho rucham eva ātman dadhate bahavaḥ ṣhoḍashino bhavanti tasmāt bahavaḥ prajāsu vṛṣhāṇo yat ete stomā vyatiṣhaktā bhavanti tasmāt iyam oṣhadhībhiḥ vanaspatibhiḥ vi-atiṣhaktā vi-atiṣhajyante

From the Trayastrimsha they go to the Trayastrimsha. The gods are three and thirty; certainly in the gods they find support. There is a Triṇava. The Triṇava is these worlds; certainly in these worlds they find support. There are two Ekavimshas for support; certainly they place radiance in themselves. There are many Ṣhoḍashins, and therefore there are many males among offspring. In that these Stomas are intermingled; therefore this (earth) is covered with mingled plants and trees.

प्र॒जया॑ प॒शुभि॒र्य ए॒वं वि॒द्वाꣳस॑ ए॒ता आस॒ते
ऽक्लृ॑प्ता॒ वा ए॒ते सु॑व॒र्गं लो॒कं य॑न्त्युच्चाव॒चान्
हि स्तोमा॑नु॒पय॑न्ति॒ यदे॒त ऊ॒र्ध्वाः क्लृ॒प्ताः
स्तोमा॒ भव॑न्ति क्लृ॒प्ता ए॒व सु॑व॒र्गं लो॒कं
य॑न्त्यु॒भयो॑रे॒भ्यो लो॒कयोः॑ कल्पते
त्रि॒ꣳशदे॒तास्त्रि॒ꣳशद॑क्षरा वि॒राडन्नं॑
वि॒राड्वि॒राजै॒वान्नाद्य॒मव॑ रुन्धते ऽतिरा॒त्रा-
व॒भितो॑ भवतो॒ऽन्नाद्य॑स्य॒ परि॑गृहीत्यै ॥ 3

prajayā pashubhiḥ ya evam vidvāmsa etā āsate aklṛptā vā ete suvargam lokam yanti uchchā-vachān hi stomān upayanti yat eta ūrdhvāḥ klṛptāḥ stomā bhavanti klṛptā eva suvargam lokam yanti ubhayor ebhyo lokayoḥ kalpate trimshat etāḥ trimshat-akṣharā virāṭ annam virāṭ virāja eva annādyam avarundhate atirātrau abhito bhavato annādyasya parigṛhītyai

Those, who knowing thus perform (the rite of) these (nights), have both offspring and Ray-Cows. These go imperfect (*aklṛptā*) to the world of heaven, for they resort to various Stomas; in that the Stomas are arranged in order, they go in order to the world of heaven, and there is order in both these worlds. These (nights) are thirty in number, the Virāj has thirty syllables; certainly by the Virāj they win food. There are Atirātras on either side to secure food.

7.4.4 (anuvāka 4) (B)

[Thirtytwo-night rite; Gain of Prajāpati]

प्र॒जाप॑तिः सुव॒र्गं लो॒कमै॒त् तं दे॒वा येन॑येन॒
छन्द॒साऽनु॒ प्रायु॑ञ्जत॒ तेन॒ नाऽऽप्नु॑व॒न् त ए॒ता
द्वात्रिꣳश॒तꣳ रात्री॑रपश्य॒न् द्वात्रि॑ꣳश-
द॑क्षराऽनु॒ष्टुगानु॑ष्टुभः प्र॒जाप॑ति॒ः स्वेनै॒व
छन्द॑सा प्र॒जाप॑तिमा॒प्त्वाऽभ्या॒रुह्य॑ सुव॒र्गं
लो॒कमा॑य॒न् य ए॒वं वि॒द्वाꣳस॑ ए॒ता आस॑ते॒
द्वात्रिꣳशदे॒ता द्वात्रि॑ꣳशदक्षरा-
ऽनु॒ष्टुगानु॑ष्टुभः प्र॒जाप॑ति॒ः स्वेनै॒व छन्द॑सा
प्र॒जाप॑तिमा॒प्त्वा श्रिय॑ं गच्छन्ति॒ (१) श्रीर्हि
म॑नु॒ष्य॑स्य सुव॒र्गो लो॒को

prajāpatiḥ suvargam lokam ait tam devā yenayena chhandasā anu prāyuñjata tena na āpnuvan ta etā dvātrimshatam rātrīḥ apashyan dvātrimshat-akṣharā anuṣhṭuk ānuṣhṭubhaḥ prajāpatiḥ svena eva chhandasā prajāpatim āptvā abhi-āruhya suvargam lokam āyann ya evam vidvāmsa etā āsate dvātrimshat etā dvātrimshat-akṣharā anuṣhṭuk ānuṣhṭubhaḥ prajāpatiḥ svena eva chhandasā prajāpatim āptvā shriyam gachchhanti shrīḥ hi manuṣhyasya suvargo loko

Prajāpati went to the world of heaven. But with whatever metre the gods yoked him, they achieved not him. They saw (the rite of) these thirty-two nights. The Anuṣhṭubh has thirty-two syllables, Prajāpati is connected with the Anuṣhṭubh; certainly having gained Prajāpati by his own metre they mounted on him and went to the world of heaven. Those, who knowing thus perform (the rite of) these thirty-two (nights), gain Prajāpati by his own metre since the Anuṣhṭubh has thirty-two syllables and Prajāpati is connected with the Anuṣhṭubh. They attain prosperity (*shrī*) since prosperity (*shrī*) is the world of heaven.

द्वात्रि॑ꣳशदे॒ता द्वात्रि॑ꣳशदक्षरा-
ऽनु॒ष्टुग्वाग॑नु॒ष्टुप् सर्वा॑मे॒व वाच॑माप्नुवन्ति॒ सर्वे॑
वा॒चो व॑दि॒तारो॑ भवन्ति॒ सर्वे॒ हि श्रियं॒
गच्छ॑न्ति॒ ज्योति॒र्गौरायु॒रिति॑ त्र्य॒हा भ॑वन्ती॒यं
वाव ज्योति॑र॒न्तरि॑क्षं॒ गौ॒रसावायु॑रि॒माने॒व
लो॒का॒न॒भ्यारो॑हन्त्यभिपू॒र्वं त्र्य॒हा भ॑वन्त्यभि-
पू॒र्वमे॒व सु॑व॒र्गं लो॒कम॒भ्यारो॑हन्ति
बृहद्रथन्त॒राभ्यां॑ यन्ति॒ (२)

dvātrimshat etā dvātrimshat-akṣharā anuṣhṭhuk vāk anuṣhṭhup sarvām eva vācham āpnuvanti sarve vācho vaditāro bhavanti sarve hi shriyam gachchhanti jyotir gaur āyuḥ iti tryahā bhavanti iyam vāva jyotir antarikṣham gauḥ asau āyuḥ imān eva lokān abhi-ārohanti abhi-pūrvam tryahā bhavanti abhi-pūrvam eva suvargam lokam abhi-ārohanti bṛhat-rathantarābhyām yanti

These (nights) are thirty-two, the Anuṣhṭubh has thirty-two syllables, the Anuṣhṭubh is speech; certainly they gain all speech; all become eloquent in speech, for all attain *shrī* (prosperity). There are the three days, *jyotiḥ, gauḥ,* and *āyuḥ.* The *jyoti* is this (earth), the *gau* the midworld, and the *āyu* is yonder (heaven); certainly they mount upon these worlds. The three days occur in order; certainly do they mount upon the world of heaven in order. They proceed with the Bṛhat and Rathantara (Sāman).

इयं वाव र॑थन्त॒रम॒सौ बृ॒हदा॒भ्यामे॒व य॒न्त्यथो॑
अ॒नयो॑रे॒व प्रति॑ तिष्ठन्त्ये॒ते वै
य॒ज्ञस्या॑क्ष॒साय॑नी स्रु॒ती ताभ्या॑मे॒व सु॑व॒र्गं
लो॒कं य॑न्ति॒ परा॑ञ्चो॒ वा ए॒ते सु॑व॒र्गं
लो॒कम॒भ्यारो॑हन्ति॒ ये परा॑चस्त्र्य॒हानु॑प॒यन्ति॑
प्र॒त्यङ् त्र्य॒हो भ॑वति प्र॒त्यव॑रूढ्या॒ अथो॒

प्रति॑ष्ठित्या उ॒भयो॑र्लो॒कयो॑र्ऋ॒द्ध्वोत् ति॑ष्ठन्ति॒
द्वात्रि॑ꣳशदे॒तास्तासा॒ं यास्त्रि॒ꣳशत्
त्रि॒ꣳशद॑क्षरा (३) वि॒राडन्नं॑ वि॒राड्
वि॒रा॒जै॒वान्ना॒द्य॑मव॑ रुन्धते॒ ये द्वे अ॑होरा॒त्रे ए॒व
ते उ॒भाभ्या॑ꣳ रू॒पाभ्या॑ꣳ सु॒व॒र्गं लो॒कं
य॑न्त्यतिरा॒त्राव॒भितो॑ भवत॒ः परि॑गृहीत्यै ॥ 4

iyam vāva rathantaram asau bṛhat ābhyām eva yanti atho anayoḥ eva pratitiṣhṭhanti ete vai yajñasya añjasā-ayanī srutī tābhyām eva suvargam lokam yanti parāñcho vā ete suvargam lokam abhi-ārohanti ye parāchaḥ tri-ahān upayanti pratyang tri-aho bhavati prati-avarūḍhyā atho pratiṣhṭhityā ubhayor lokayoḥ ṛdhvā uttiṣhṭhanti dvātrimshat etāḥ tāsām yāḥ trimshat trimshat-akṣharā virāṭ annam virāṭ virājā-eva annādyam avarundhate ye dve ahorātre eva te ubhābhyām rūpābhyām suvargam lokam yanti atirātrau abhito bhavataḥ parigṛhītyai

The Rathantara is this (earth); the Bṛhat is the yonder (heaven); certainly with them do they proceed; certainly also in them they find support. These indeed are the quick paths of the sacrifice; certainly by them do they proceed to the world of heaven. Those who perform the three days in succession mount the world of heaven. Those who perform the three days in succession mount upon the world of heaven turning away (from earth). There is a three-day period reversed, for returning (from heaven), and also for support. Having prospered in both worlds they end the performance (of the rite). These (nights) are thirty-two. For thirty of them, the Virāj is food since Virāj has thirty syllables; certainly by the Virāj they win food. The (remaining) two are days and nights, and by both forms they go to the world of heaven. There are Atirātras on either side for securing them.

7.4.5 (anuvāka 5) (B)

[The rite of thirtythree nights; become village-chief; perfect speech]

द्वे वाव दे॑वस॒त्रे द्वा॑दशा॒हश्चै॒व
त्र॑यस्त्रि॒ꣳशद॒हश्च॒ य ए॒वं
वि॒द्वाꣳस॑स्त्रयस्त्रि॒ꣳशद॒हमास॑ते सा॒क्षादे॒व
दे॒वता॑ अ॒भ्यारो॑हन्ति॒ यथा॒ खलु॒ वै
श्रेया॑न॒भ्यारू॑ढः का॒मय॑ते॒ तथा॑ करोति॒
यद्य॑व॒विध्य॑ति॒ पापी॑यान् भवति॒ यदि॒
नाव॒विध्य॑ति स॒दृङ् य ए॒वं
वि॒द्वाꣳस॑स्त्रयस्त्रि॒ꣳशद॒हमास॑ते॒ वि पा॒प्मना॒
भ्रातृ॑व्ये॒णाऽऽव॑र्तन्ते ऽह॒र्भाजो॒ वा ए॒ता दे॒वा
अग्र॒ आऽह॑र॒न् (१)

dve vāva devasatre dvādasha-ahaḥ cha eva trayas-trimshat-ahaḥ cha ya evam vidvāmsaḥ trayas-trimshat aham āsate sākṣhāt eva devatā abhi-ārohanti yathā khalu vai shreyān abhi-ārūḍhaḥ kāmayate tathā karoti yadi ava-vidhyati pāpīyān bhavati yadi na avavidhyati sadṛng ya evam vidvāmsaḥ trayas-trimshat aham āsate vi pāpmanā bhrātṛvyeṇa āvartante aharbhājo vā etā devā agra ā aharan

There are two Sattras of the gods, that of twelve days and that of thirty-three days. Those, who knowing thus perform (the rite of) thirty-three days, mount openly upon the deities. As a great man who has reached (the goal) seeks (more), so he does. If he fails he becomes worse; if he fails not, he remains the same. Those, who knowing thus perform (the rite of) thirty-three days, are distinguished from the evil enemy. The gods in the beginning seized these (nights), sharing the days.

आह॒रेकोऽभ॑ज॒ताह॒रेक॒स्ताभि॒र्वै॑ते
प्र॒बाहु॑गार्ध्नु॒व॒न् य ए॒वं वि॒द्वाꣳसं॑स्त्रयस्त्रिꣳश-
श॒द॒हमासं॑ते॒ सर्वं॑ ए॒व प्र॒बाहु॑गृध्नुवन्ति॒ सर्वे॒
ग्रामं॑णीयं॒ प्राप्नु॑वन्ति पञ्चा॒हा भं॑वन्ति॒ पञ्च॒ वा
ऋ॒तवः॑ संवत्स॒र ऋ॒तुष्वे॒व संवत्स॒रे प्रति॑
तिष्ठ॒न्त्यथो॒ पञ्चा॑क्षरा प॒ङ्क्तिः पाङ्क्तो॑ य॒ज्ञो
य॒ज्ञमे॒वाव॑ रुन्धते॒ त्रीण्या॑श्वि॒नानि॑ भवन्ति॒
त्रय॑ इ॒मे लो॒का ए॒ष्वै॑ (२) व लो॒केषु॒ प्रति॑
तिष्ठ॒न्ति

ahar eko abhajata ahar ekaḥ tābhiḥ vā ete prabāhuk ārdhnuvan ya evam vidvāmsaḥ tryas-trimshat aham āsate sarvam eva prabāhuk ṛdhnuvanti sarve grāmaṇīyam prāpnuvanti pañchāhā bhavanti pañcha vā ṛtavaḥ samvatsara ṛtuṣhu eva samvatsare pratitiṣhṭhanti atho pañcha-akṣharā pangktiḥ pāngkto yajño yajñam eva avarundhate trīṇi āshvināni bhavanti traya ime lokā eṣhu eva lokeṣhu prati tiṣhṭhanti

One took one day, one another, and with them, all equally prospered (*ārdhnuvan*). All those, who knowing thus perform (the rite) of thirty-three days, prosper equally; all gain the rank of village chief (*gramaṇīyan*). There are five day periods; the year has five seasons; certainly they (the five day periods) rest on the seasons and the year. Again the Pañgkti has five feet (*akṣhara*), the sacrifice is fivefold; certainly they win the sacrifice. There are three (days with the) Āshvina (Shastra); three are these worlds; certainly in these worlds they find support.

अथो॒ त्रीणि॒ वै य॒ज्ञस्यै॑न्द्रि॒याणि॒ तान्ये॒वाव॑
रुन्धते विश्व॒जिद्भ॑वत्य॒न्नाद्य॒स्याव॑रुद्ध्यै॒
सर्व॑पृष्ठो भवति॒ सर्व॑स्या॒भिजि॑त्यै॒ वाग्वै
द्वाद॑शा॒हो यत् पु॒रस्ता॑द् द्वादशा॒हमु॑पे॒युरना॑प्तां॒
वाच॒मुपै॑युरुप॒दासु॑कैषां॒ वाक् स्या॑दु॒परि॑ष्टाद्
द्वादशा॒हमुप॑ यन्त्या॒प्तामे॒व वाच॒मुप॑ यन्ति॒
तस्मा॑दु॒परि॑ष्टाद्वा॒चा व॑दामो

atho trīṇi vai yajñasya indriyāṇi tāni eva avarundhate vishvajit bhavati sarva-annādyasya avaruddhyai sarva-pṛshṭho bhavati sarvasya abhijityai vāk vai dvādasha-aho yat purastāt dvādasha aham upa-īyuḥ anāptām vācham upeyuḥ upa-dāsuka eṣhām vāk syāt upariṣhṭāt dvādasha aham upayanti āptām eva vācham upayanti tasmāt upariṣhṭāt vāchā vadāmo

Again three are the powers of sacrifice; certainly they win them. There is a Vishvajit (rite) for the winning of food. It has all the Pṛshṭhas for the conquest of all. The twelve-day (rite) is speech. If they were to perform the twelve-day (rite) before (what has already gone), they would perform speech imperfectly, and their speech would likely to fail. They perform the twelve-day (rite) afterwards; certainly they perform speech perfectly, and therefore we utter speech from above.

ऽवान्त॒रं (३) वै द॑शरा॒त्रेण॑ प्र॒जाप॑तिः प्र॒जा
अ॑सृजत॒ यद्द॑शरा॒त्रो भव॑ति प्र॒जा ए॒व
तद्यज॑मानाः सृजन्त ए॒ताꣳ ह॒ वा उ॑द॒ङ्कः
शौल्बाय॒नः स॒त्रस्यर्धि॑मुवाच॒ यद्द॑शरा॒त्रो
यद्द॑शरा॒त्रो भव॑ति स॒त्रस्यर्ध्या॒ अथो॒ यदे॒व
पूर्वे॑ष्वहःसु॒ विलो॑म क्रि॒यते॒ तस्यै॒वैषा
शान्ति॑र्द्व्यनी॒का वा ए॒ता रात्र॑यो॒ यज॑माना
विश्व॒जित् स॒हाति॑रा॒त्रेण॒ पूर्वा॒ः षोड॑श स॒हा
(४) ति॑रा॒त्रेणोत्त॑रा॒ः षोड॑श॒ य ए॒वं
वि॒द्वाꣳस॑स्त्रयस्त्रिꣳशद॒हमास॑त॒ ऐषां॑
द्व्यनी॒का प्र॒जा जाय॑ते ऽतिरा॒त्राव॒भितो॑
भव॒तः परि॑गृहीत्यै ॥ 5

ava-antaram vai dasharātreṇa prajāpatiḥ prajā asṛjata yat dasharātro bhavati prajā eva tat-yajamānāḥ sṛjanta etām ha vā udankaḥ shaulbāyanaḥ satrasya ṛddhim uvācha yat dasha-rātro yat dasha-rātro bhavati satrasya ṛdhyā atho yat eva pūrveṣhu ahaḥ su viloma kriyate tasya eva eṣhā shāntiḥ dvi-anīkā vā etā rātrayo yajamānā vishvajit saha atirātreṇa pūrvāḥ ṣhoḍasha saha atirātreṇa uttarāḥ ṣhoḍasha ya evam vidvāmsaḥ trayatrimshat-aham āsata ā eṣhām dvi-ānīka prajā jāyate atirātrau abhito bhavataḥ parigṛhītyai

By means of a rite of ten-nights, did Prajāpati create offspring in between (*ava-antaram*). By means of a ten-nights (rite), the sacrificers create offspring. Udanka Shaulbāyana has declared the ten-night rite to be the prosperity of the Sattra. The ten-nights rite (serves) for the prosperity of the Sattra. Certainly also it serves to pacify (*shānti)* whatever is wrongly done in the earlier days. These nights form two rows, the sacrificers are the Vishvajit, the first are sixteen with the Atirātra, the second are sixteen with the Atirātra. To those, who knowing thus perform (the rite) of thirty-three days, are born children in two rows. There are Atirātras on either side for securing them.

7.4.6 (anuvāka 6) (B)

[Thirtysix-night rite; atirātra is light; bṛhatī metre]

आ॒दि॒त्या अ॑कामयन्त सुव॒र्गं लो॒कमि॑या॒मेति॒
ते सु॑व॒र्गं लो॒कं न प्राजा॑न॒न्न सु॑व॒र्गं
लो॒कमा॑य॒न् एतꣳ षट्त्रि॑ꣳशद्रा॒त्रम॑पश्य॒न्
तमाऽह॑र॒न् तेना॑यजन्त॒ ततो॒ वै ते सु॑व॒र्गं
लो॒कं प्राजा॑नन्त्सुव॒र्गं लो॒कमा॑य॒न् य ए॒वं

वि॒द्वाꣳसः॑ षट्त्रिꣳशद्रा॒त्रमास॑ते सुव॒र्गमे॒व
लो॒कं प्र जा॑नन्ति सुव॒र्गं लो॒कं य॑न्ति॒

ādityā akāmayanta suvargam lokam iyāma iti te suvargam lokam na prājān atra suvargam lokam āyan etam ṣhaṭṭrimshat rātram apashayann tam āharan tena ayajanta tato vai te suvargam lokam prājānan suvargam lokam āyan ya evam vidvāmsaḥ ṣhaṭ trimshat rātram āsate suvargam eva lokam pra jānanti suvargam lokam yanti

The Ādityas desired, 'Let us go to the world of heaven.' They discerned not the world of heaven; they went not to the world of heaven. They saw this (rite) of thirty-six nights; they grasped it, and sacrificed with it. Then indeed did they discern the world of heaven, and went to the world of heaven. Those, who knowing thus perform (the rite) of thirty-six nights, discern the world of heaven, and go to the world of heaven.

ज्योति॑रतिरा॒त्रो (१) भ॑वति॒ ज्योति॑रे॒व
पु॒रस्ता॑द्दधते सुव॒र्गस्य॑ लो॒कस्यानु॑ख्यात्यै
ष॒डहा भ॑वन्ति॒ षड् वा ऋ॒तव॑ ऋ॒तुष्वे॒व प्रति॑
तिष्ठन्ति च॒त्वारो॑ भवन्ति॒ चत॑स्रो॒ दिशो॑
दि॒क्ष्वे॑व प्रति॑ तिष्ठ॒न्त्यस॑त्त्र॒ं वा ए॒तद्यद॑छन्दो॒मं
यच्छ॑न्दो॒मा भव॑न्ति॒ तेन॑ स॒त्त्रं दे॒वता॑ ए॒व
पृ॒ष्ठैरव॑ रुन्धते प॒शूञ्छ॑न्दो॒मैरोजो॒ वै वी॒र्यं॑
पृ॒ष्ठानि॑ प॒शव॑श्छन्दो॒मा ओज॑स्ये॒व (२) वी॒र्ये॑
प॒शुषु॒ प्रति॑ तिष्ठन्ति

jyotir atirātro bhavati jyotir eva purastāt dadhate suvargasya lokasya anukhyātyai ṣhaṭ-ahā bhavanti ṣhaṭ vā ṛtava ṛtuṣhu eva pratitiṣhṭhanti chatvāro bhavanti chatasro disho dikṣhu eva prati tiṣhṭhanti asattram vā etat yat achhandomam yat chhandomā bhavanti tena satram devatā eva pṛṣhṭhaiḥ avarundhate pashūn chhandomaiḥ ojo vai vīryam pṛṣhṭhāni pashavaḥ chhandomā ojasi eva vīrye pashuṣhu prati tiṣṭhanti

The Atirātra is light; certainly they place light in front (*purastāt*) to reveal the world of heaven. There are Ṣhaḍahas; six are the seasons; certainly in the seasons they find support. There are four (Ṣhaḍahas); four are the quarters; certainly in the quarters they find support. There can be no Sattra where there is no Chhandoma; in that there are Chandomas, there is the Sattra. They win the gods by the Pṛṣhṭhas, they win the Ray-Cows by the Chandomas. The Pṛṣhṭhas are energies (*ojas*) and strength, the Chandomas Ray-Cows; certainly in *ojas* and strength they find support.

षट्त्रिꣳशद्रा॒त्रो भ॑वति॒ षट्त्रिꣳशदक्षरा
बृ॒हती बार्ह॑ताः प॒शवो॑ बृ॒हत्यै॒व प॒शूनव॑
रुन्धते बृ॒हती छन्द॑सा॒ꣳ
स्वारा॑ज्यमश्नुताश्नु॒वते॒ स्वारा॑ज्यं॒ य ए॒वं
वि॒द्वाꣳसः॑ षट्त्रिꣳशद्रा॒त्रमास॑ते सुव॒र्गमे॒व
लो॒कं य॑न्त्यतिरा॒त्राव॒भितो॑ भवतः सुव॒र्गस्य॑
लो॒कस्य॒ परि॑गृहीत्यै ॥ 6

ṣhaṭtrimshat-rātro bhavati shaṭtrimshat-akṣharā bṛhatī bārhatāḥ pashavo bṛhatya eva pashūn avarundhate bṛhatī chhandasām svārājyam āshnuta ashnuvate svārājyam ya evam vidvāmsaḥ ṣhaṭtrimshat-rātram āsate suvargam eva lokam yanti atirātrau abhito bhavataḥ suvargasya lokasya parigṛhītyai

(The rite has) thirty-six nights; the Bṛhatī has thirty-six syllables, Ray-Cows are connected with the Bṛhatī; certainly by the Bṛhati they win Ray-Cows. The Bṛhatī obtained the sovereignty over the metres. They obtain sovereignty that knowing thus perform (the rite) of thirty-six nights; certainly they go to the world of heaven. There are Atirātras on either side for the securing of the world of heaven.

7.4.7 (anuvāka 7) (B)

[Rite of fortynine nights; Vasiṣhṭha and Saudāsa; Virāj metre]

वसि॑ष्ठो ह॒तपु॑त्रोऽकामयत वि॒न्देय॑ प्र॒जाम॒भि सौ॑दा॒सान् भ॑वेय॒मिति॒ स ए॒तमे॑कस्मान्नपञ्चा॒शम॑पश्य॒त् तमाऽह॑र॒त् तेना॑यजत॒ ततो॒ वै सोऽवि॑न्दत प्र॒जाम॒भि सौ॑दा॒साना॑भव॒द्य ए॒वं वि॒द्वाꣳसं॑ एकस्मान्नपञ्चा॒शमास॑ते वि॒न्दन्ते॑ प्र॒जाम॒भि भ्रातृ॑व्यान् भवन्ति॒ त्रय॑स्त्रि॒वृतो॑ऽग्निष्टो॒मा भ॑वन्ति॒ वज्र॑स्यै॒व मुख॒ꣳ सꣳ श्य॑न्ति॒ दश॑ पञ्चद॒शा भ॑वन्ति पञ्चद॒शो वज्रो॒ (१) वज्र॑मे॒व भ्रातृ॑व्येभ्य॒: प्र ह॑रन्ति

vasiṣhṭho hataputro akāmayata vindeya prajām abhi saudāsān bhaveyam iti sa etam ekasmāt-na pañchāsham apashyat tam āharat tena ayajata tato vai so avindata prajām abhi saudāsān abhavat ya evam vidvāmsa ekasmāt-na pañchāsham āsate vindante prajām abhi bhrātṛvyān bhavanti tryas-trivṛto agniṣhṭomā bhavanti vajrasya eva mukham samshyanti dasha pañchadasha bhavanti pañchadasho vajro vajram eva pra haranti

Vasiṣhṭha, his sons slain, desired, 'May I win offspring, and defeat the Saudāsas.' He saw this (rite) of forty-nine nights; he grasped it, and sacrificed with it. Then indeed did he win offspring and defeated the Saudāsas. Those, who knowing thus perform (the rite) of forty-nine nights, win offspring and defeat their enemies. There are three Agniṣhṭomas with the Trivṛt; certainly they sharpen the point of the bolt. There are ten Pañchadashas; the thunderbolt (vajra) is fifteenfold; certainly they take away the bolt from their rivals.

[*ekasmātna-pañchāsham:* fifty without the one, i.e., forty-nine]

षोडशि॒मद्द॑श॒मम॑ह॒र्भ॑वति॒ वज्र॑ ए॒व वी॒र्यं॑ दधति॒ द्वाद॑श सप्तद॒शा भ॑वन्त्य॒न्नाद्य॒स्याव॑रुद्ध्या॒ अथो॒ प्रैव तैजी॑यन्ते॒ पृष्ठ्य॑: षड॒हो भ॑वति॒

षड्वा ऋ॒तव॒ः षट् पृ॒ष्ठानि॑ पृ॒ष्ठैरे॒वर्तू॒नन्वारो॑हन्त्यृ॒तुभि॑ः संवत्स॒रं ते सं॑वत्स॒र ए॒व प्रति॑ तिष्ठन्ति॒ द्वाद॑शैकवि॒ꣳशा भ॑वन्ति॒ प्रति॑ष्ठित्या॒ अथो॒ रुच॑मे॒वाऽऽत्मन् (२) द॑धते

ṣhoḍashi-mat dashamam ahaḥ bhavati vajra eva vīryam dadhati dvādasha saptadashā bhavanti annādyasya avaruddhyā atho praiva taiḥ jāyante pṛshṭhyaḥ ṣhaḍ-aho bhavati ṣhaṭ vā ṛtavaḥ ṣhat pṛshṭhāni pṛshṭhāiḥ eva ṛtūn anvārohanti ṛtubhiḥ samvatsaram te samvatsara eva prati tiṣhṭhanti dvādasha ekavimshā bhavanti pratiṣhṭhityā atho rucham eva ātmann dadhate

The tenth day has a Ṣhoḍashin; certainly they place strength (*vīryam*) in the bolt. There are twelve Saptadashas to win food; certainly also they are propagated by them. There is a Pṛshṭhya Ṣhaḍaha. Six are the seasons, six the Pṛshṭhas; certainly by the Pṛshṭhas they mount upon the seasons, by the seasons upon the year; certainly in the year they find support. There are twelve Ekavimshas for support; certainly they place radiance in themselves.

ब॒हव॑ः षोड॒शिनो॑ भवन्ति॒ विजि॑त्यै॒ षडा॑श्वि॒नानि॑ भवन्ति॒ षड्वा ऋ॒तव॑ ऋ॒तुष्वे॒व प्रति॑ तिष्ठन्त्यूनाति॒रिक्ता वा ए॒ता रात्र॑य ऊ॒नास्तद्यदेक॑स्यै॒ न प॑ञ्चा॒शदति॑रिक्ता॒स्तद्यद्भूय॑सीर॒ष्टाच॑त्वारिꣳशत ऊ॒नाच्च॒ खलु॒ वा अति॑रिक्ताच्च प्र॒जाप॑ति॒ः प्राजा॑यत॒ ये प्र॒जाका॑माः प॒शुका॑मा॒ः स्युस्त ए॒ता आसी॑र॒न् प्रैव जा॑यन्ते प्र॒जया॑ (३) प॒शुभि॑ः

bahavaḥ ṣhoḍashino bhavanti vijityai ṣhaṭ āshvināni bhavanti ṛtava ṛtuṣhu eva prati tiṣhṭhanti ūnātiriktā vā etā rātraya ūnāḥ tat yat ekasyai na pañchādashat atiriktāḥ tat yat bhūyasīḥ aṣhṭā-chatvārimshata ūnāt cha khalu vā atiriktāt cha prajāpatiḥ prājāyata ye prajākāmāḥ pashukāmāḥ syuḥ ta etā āsīrann pra eva jāyante prajayā pashubhiḥ

There are many Ṣhoḍashins for conquest. There are six (days) with the Ashvina (Shastra), six are the seasons; certainly they rest on the seasons. These nights are deficient (*ūnaḥ*) and redundant (*atiriktā*). They are deficient in that they are one less than fifty, redundant in that they are (one) more than forty-eight. From both the deficient (*ūnaḥ*), and from the redundant (*atiriktā*), Prajāpati was propagated. Those who desire offspring and Ray-Cows should perform (the rite of) these nights; certainly are they propagated with offspring and Ray-Cows.

वै॒रा॒जो वा ए॒ष य॒ज्ञो यदे॑कस्मान्नपञ्चा॒शो य ए॒वं वि॒द्वाꣳस॑ एकस्मान्न॒पञ्चा॒शमास॑ते वि॒राज॑मे॒व ग॑च्छन्त्यन्ना॒दा भ॑वन्त्यतिरा॒त्राव॒भितो॑ भवतो॒ऽन्नाद्य॑स्य॒ परि॑गृहीत्यै ॥ 7

vairājo vā eṣha yajño yat ekasmāt napañchāsho ya evam vidvāmsa ekasmāt napañchāsham āsate virājam eva gachchhanti annādā bhavanti atirātrau abhito bhavataḥ annādyasya parigṛhītyai

This sacrifice is connected with the Virāj because it is one of forty-nine (nights). Those, who knowing thus perform (the rite) of forty-nine nights, attain the Virāj, and become eaters of food. There are Atirātras on either side for the securing of food.

7.4.8 (anuvāka 8) (B)

[ekaṣhṭaka rite; beginning of new year; time of consecration]

सं॒व॒त्स॒राय॑ दीक्षि॒ष्यमा॑णा एका॒ष्टका॑याँ दीक्षेरन्ने॒षा वै सं॑वत्स॒रस्य॒ पत्नी॒ यदै॑काष्ट॒कैतस्यां॒ वा ए॒ष ए॒ताꣳ रात्रिं॑ वसति सा॒क्षादे॒व सं॑वत्स॒रमा॒रभ्य॑ दीक्षन्त॒ आर्तं॒ वा ए॒ते सं॑वत्स॒रस्या॒भि दी॑क्षन्ते॒ य ए॑काष्ट॒काया॒ं दीक्ष॒न्तेऽन्त॑नामानावृ॒तू भ॑वतो॒ व्य॑स्तं॒ वा ए॒ते सं॑वत्स॒रस्या॒भि दी॑क्षन्ते॒ य ए॑काष्ट॒काया॒ं दीक्ष॒न्तेऽन्त॑नामानावृ॒तू भ॑वतः फल्गुनीपूर्णमा॒से दी॑क्षेर॒न्

samvatsarāya dīkṣhiṣhyamāṇā ekāṣhṭakāyām dīkṣheran eṣhā vai samvatsarasya patnī yat ekāṣhṭaka etasyām vā eṣha etām rātrim vasati sākṣhāt eva samvatsaram ārabhya dīkṣhanta ārtam vā ete samvatsarasya abhi dīkṣhante ya ekāṣhṭakāyām dīkṣhante anta-nāmānau ṛtū bhavato vyastam vā ete samvatsarasya abhi dīkṣhante ya ekāṣhṭakāyām dīkṣhante anta-nāmānau ṛtū bhavataḥ phalgunī-pūrṇamāse dīkṣherann

Those who are about to consecrate themselves for the year (rite) should consecrate themselves on the Ekāṣhṭakā. The Ekāṣhṭaka is the wife of the year; on that night he dwells with her; certainly they consecrate themselves grasping openly the year. Those, who consecrate themselves on the Ekāṣhṭakā, consecrate themselves on the troubled part of the year, for the two months at that time are called the end. They should consecrate themselves on the full moon in Phalgunī.

मुख॒ं वा ए॒तत् (१) सं॑वत्स॒रस्य॒ यत् फ॑ल्गुनीपूर्णमा॒सो मु॑ख॒त ए॒व सं॑वत्स॒रमा॒रभ्य॑ दीक्षन्ते॒ तस्यै॒कैव नि॒र्या यत् साम्मे॑ध्ये विषू॒वान्त्स॒ंपद्य॑ते चित्रापूर्णमा॒से दी॑क्षेर॒न् मुख॒ं वा ए॒तत् सं॑वत्स॒रस्य॒ यच्चि॑त्रापूर्णमा॒सो मु॑ख॒त ए॒व सं॑वत्स॒रमा॒रभ्य॑ दीक्षन्ते॒ तस्य॒ न का च॒न नि॒र्या भ॑वति चतु॒रहे पु॒रस्ता॑त् पौर्णमा॒स्यै दी॑क्षेर॒न् तेषा॑मेकाष्ट॒काया॑ं क्र॒यः सं प॑द्यते॒ तेनै॑काष्ट॒कां न छ॒म्बट् कु॑र्वन्ति॒

mukham vā etat samvatsarasya yat phalgunī-pūrṇamāso mukhata eva samvatsaram ārabhya dīkṣhante tasya eka eva niryā yat sāmmedhye viṣhūvān sampadyate chitrā-

pūrṇamāse dīkṣheran mukham vā etat samvatsarasya yat chitrā-pūrṇamāso mukhata eva samvatsaram ārabhya dīkṣhante tasya na kāchana niryā bhavati chatur ahe purastāt paurṇamāsyai dīkṣherann teṣhām ekāṣhṭakāyām krayaḥ sampadyate tena ekāṣhṭakām na chhambaṭ kurvanti

The full moon in Phalguni is the beginning (*mukham*) of the year; certainly they consecrate themselves grasping the year at its beginning. To that there is this one objection that the Viṣhūvān day falls in the cloudy season. They should consecrate themselves on the full moon in Chitrā. The full moon in Chitrā is the beginning of the year; certainly they consecrate themselves grasping the year at the beginning. In that there is no objection at all. They should consecrate themselves on the fourth day before the full moon. Then the buying (of the Soma) falls for them on the Ekāṣhṭakā; certainly they do not waste the Ekāṣhṭakā.

तेषां॑ (२) पूर्वप॒क्षे सु॒त्या सं प॑द्यते पूर्वप॒क्षं मासा॑ अ॒भि सं प॑द्यन्ते॒ ते पू॑र्वप॒क्ष उत् ति॑ष्ठन्ति॒ तानु॒त्तिष्ठ॑त॒ ओष॑धयो॒ वन॒स्पत॒योऽनूत् ति॑ष्ठन्ति॒ तान् क॑ल्या॒णी की॒र्तिरनूत् ति॑ष्ठ॒त्यरा॑त्सुरि॒मे यज॑माना॒ इति॒ तदनु॒ सर्वे॑ राध्नुवन्ति ॥ 8

teṣhām pūrvapakṣhe sutyā sam padyate pūrvapakṣham māsā abhi sampadyante te uttiṣhṭhanti tān uttiṣhṭhata oṣhadhayo vanaspatayo anu uttiṣhṭhanti tān kalyāṇī kīrtir anu uttiṣhthati arātsur ime yajamānā iti tat anu sarve rādhnuvanti

In their case the pressing (day) falls on the first half (of the month), the months end in the first half, they complete (the rite) in the first half, and when they complete the rite the plants and trees come out after them. And after them follows the happy report, 'These sacrificers have succeeded', and therefore all succeed.

[*vishuvat* is the equinox]

7.4.9 (anuvāka 9) (B)

[Inner yajña; symbolically remove the various outer parts like hair, skin etc., and reach the self (*ātma*); Self (*ātma*) is discernment (*dakṣhiṇa*)]

सु॒व॒र्गं वा ए॒ते लो॒कं य॑न्ति॒ ये स॒त्रमु॑प॒यन्त्य॒भीन्ध॑त ए॒व दी॒क्षाभि॑रा॒त्मानँ॑ श्रपयन्त उ॒प॒सद्भि॒र्द्वाभ्या॒ं लो॒माव॑ द्यन्ति॒ द्वाभ्या॒ं त्वच॒ं द्वाभ्या॒मसृ॒द् द्वाभ्यां॑ मा॒ँसं द्वाभ्या॒मस्थि॒ द्वाभ्यां॑ म॒ज्जान॑मा॒त्मद॑क्षिण॒ं वै स॒त्रमा॒त्मन॑मे॒व दक्षि॑णां नी॒त्वा सु॑व॒र्गं लो॒कं य॑न्ति॒ शि॒खा॒मनु॒ प्र व॑पन्त॒ ऋद्ध्या अथो॒ रघी॑याँसः सुव॒र्गं लोकम॑या॒मेति॑ ॥ 9

suvargam vā ete lokam yanti ye satram upayanti abhīndhata eva dīkṣhābhiḥ ātmānam shrapayanta upasadbhiḥ dvābhyām loma avadyanti dvābhyām tvacham dvābhyām asṛt dvābhyām māmsam dvābhyām asthi

dvābhyām majjānam ātmadakṣhiṇam vai satram ātmānam eva dakṣhiṇām nītvā suvargam lokam yanti shikhām anu pra vapanta ṛddhyā atho raghīyāmsaḥ suvargam lokam ayāma iti

They go to the world of heaven who perform the Sattra. They kindle themselves with the consecration (*dikṣhā*); approaching this fire (*upasad*), they become mature (or cook themselves, *shrapayanta).* With two, they (symbolically) remove the hair; with two they remove the skin; with two they (symbolically) remove flesh, bones and marrow. (Now what is left is the self.) In the inner yajña (*sattra*), the self is the sacrificial gift (*dakṣhiṇa,* discernment); certainly discerning the heaven using this *ātma* (self) they go to the world of heaven.

They cut off the tuft of hair (*shikha*) for obtaining the felicities (*ṛdhya*) (for the journey) (thinking), 'More swiftly may we attain the world of heaven.'

[This anuvāka explicitly mentions the inner yajña in great detail. First the fire of consecration is kindled; using this fire the mind, prāṇa etc., are matured or purified. Then the sacrificer symbolically removes all the outer coverings like hair, skin, blood, flesh and bones; (he) locates the essence, self or *ātma*. Using the *ātma* as the discerning instrument, he goes to the heaven; alternatively he goes to the heaven with this *ātma* as the *dakṣhiṇa* (sacrificial gift).

The tuft of hair on the head (*shikha*) is like a gate for the inner treasure. He opens this gate and using the inner treasures, he attains the heaven.]

7.4.10 (anuvāka 10) (B)

[Atirātra rite; *jyoti, gau* and *āyu*]

ब्र॒ह्म॒वा॒दिनो॑ वदन्त्यतिरा॒त्रः प॑र॒मो य॑ज्ञक्रतू॒नां क॒स्मा॒त् तं प्र॑थ॒ममु॑प॒ यन्ती॒त्ये॒तद्वा अ॑ग्नि॒ष्टो॒मं॑ प्र॑थ॒ममु॑प॒ य॒न्त्यथो॒क्थ्य॑मथ॑ षो॒ड॒शिन॒म् अथा॑तिरा॒त्रम॑नुपू॒र्वमे॒वैतद्य॑ज्ञक्र॒तू॒न् उपे॑त्य॒ ता॒ना॒लभ्य॑ प॒रि॒गृ॒ह्य सोम॑मे॒वैतत् पिब॑न्त आस॒ते ज्योति॑ष्टो॒मं प्र॒थ॒ममु॑प॒ यन्ति॒ ज्योति॑ष्टो॒मो॒ वै स्तोमा॑नां॒ मुखं॑ मुख॒त ए॒व स्तोमा॒न् प्र यु॑ङ्क्ते॒

brahmavādino vadanti atirātraḥ paramo yajña-kratūnām kasmāt tam prathamam upa yanti iti etat vā agniṣhṭomam prathamam upa yanti atha ukthyam atha ṣhoḍashinam atha atirātram anupūrvam eva etat yajñakratūn upetya tān ālabhya parigṛhya somam eva etat pibanta āsate jyotiṣhṭomam prathamam upa yanti jyotiṣhṭomo vai stomānām mukham mukhata eva stomān pra yuñjate

The theologians say, 'The Atirātra is the highest of the forms of sacrifice. Why do they perform it first?' Now in doing so they really perform in order first the Agniṣhṭoma, then the Ukthya, then the Ṣhoḍashin, then the Atirātra; they seize and hold all the forms of yajña and keep drinking the Soma. They perform the Jyotiṣhṭoma first; the Jyotiṣhṭoma is the beginning of the Stomas; certainly they commence the Stomas from the beginning.

ते (१) सꣳस्तु॑ता वि॒राज॑म॒भि सं प॑द्यन्ते॒ द्वे चर्चा॒वति॑ रिच्येते॒ एक॑या॒ गौरति॑रिक्त॒ एक॒याऽऽयु॑रू॒नः सु॑व॒र्गो वै लो॒को ज्योति॒रूर्ग्वि॒राट्त्सु॑व॒र्गमे॒व तेन॑ लो॒कं य॑न्ति रथन्त॒रं दिवा॒ भव॑ति रथन्त॒रं नक्त॒मित्या॑हुर्ब्रह्मवा॒दि॒नः केन॒ तदजा॒मीति॑ सौभ॒रं तृ॑तीयसव॒ने ब्र॑ह्मसा॒मं बृ॒हत् तन्म॑ध्य॒तो द॑धति॒ विधृ॑त्यै॒ तेनाजा॑मि ॥ 10

te samstutā virājam abhi sam padyante dve cha ṛchau atirichyete ekayā gaur atirikta ekayā āyuḥ ūnaḥ suvargo vai loko jyotir ūrk virāṭ suvargam eva tena lokam yanti rathantaram divā bhavati rathantaram naktam iti āhuḥ brahmavādinaḥ kena tat ajāmi iti saubharam tṛtīyasavane brahmasāmam bṛhat tat madhyato dadhati vidhṛtyai tena ajāmi

The Stomas being sung together make up the Virāj, and two ṛk verses are redundant; the Goṣhṭoma (*gaur*) has one too many, and the Ayuṣhṭoma one too few. The Jyotiṣhṭoma is the world of heaven. 'The Rathantara is used in the day, the Rathantara at night', say the theologians, 'what is used to avoid repetition?' The great Sāman of Sobhari is used as the Brahmasāman at the third pressing; they place it in the middle to separate them; certainly there is no repetition.

7.4.11 (anuvāka 11) (B)

[*jyoti, gau* and *āyu* stoma; wheel of the Gods; man is of twelve parts]

ज्योति॑ष्टोमं प्रथ॒ममुप॑ यन्त्य॒स्मिन्ने॒व तेन॑ लो॒के प्रति॑ तिष्ठन्ति॒ गोष्टो॑मं द्वि॒तीय॒मुप॑ यन्त्य॒न्तरि॑क्ष ए॒व तेन॒ प्रति॑ तिष्ठ॒न्त्यायु॑ष्टोमं तृ॒तीय॒मुप॑ यन्त्य॒मुष्मि॑न्ने॒व तेन॑ लो॒के प्रति॑ तिष्ठन्ती॒यं वाव ज्योति॑र॒न्तरि॑क्षं॒ गौर॒सावायु॒र्यदे॒तान्त्स्तोमा॑नुप॒यन्त्ये॒ष्वे॑व तल्लो॒केषु॑ स॒त्रिणः॑ प्रति॒तिष्ठ॑न्तो यन्ति॒

jyotiṣhṭomam prathamam upa yanti asmin eva tena loke prati tiṣhṭhanti go-ṣhṭomam dvitīyam upa yanti antarikṣham eva tena prati tiṣhthanti āyu-ṣhṭomam tṛtīyam upa yanti amuṣhminn eva tena loke pratitiṣhṭhanti iyam vāva jyotir antarikṣham gauḥ asau āyuḥ yat etān stomān upayanti eṣhu eva tat lokeṣhu satriṇaḥ pratitiṣhṭhanto yanti

They first perform the Jyotiṣhṭoma; certainly by it they find support in this world. They perform secondly the Goṣhṭoma; certainly by it they find support in the midworld. They perform thirdly the Āyuṣhṭoma; certainly by it they find support in the yonder world. The *jyoti* is this (earth), the *gau* the midworld, and the *āyu* the yonder (heaven). In that they perform these rites, the performers of the Sattra keep finding support in these worlds.

ते सꣳस्तुता विराज (१) मभि सं पद्यन्ते द्वे
चर्चावति रिच्येते एकया गौरतिरिक्त
एकयाऽऽयुरूनः सुवर्गो वै लोको
ज्योतिरूर्ग्विराडूर्जमेवाव रुन्धते ते न
क्षुधाऽऽर्तिमार्छन्त्यक्षोधुका भवन्ति
क्षुत्संबाधा इव हि सत्रिणो

te samstutā virājam abhi sam padyante dve cha ṛchau atirichyete ekayā gauḥ atirikta ekayā āyuḥ ūnaḥ suvargo loko jyotir ūrk virāṭ ūrjam eva avarundhate te na kṣhudhā ārtim ā ṛchchhanti akṣhodhukā bhavanti kṣhut-sambadhā iva hi satriṇo

These (Stomas) being sung together make up the Virāj, and two rik verses are redundant; the Goṣhṭoma has one too many, and the Ayuṣhṭoma one too few. The Jyotiṣhṭoma is the world of heaven, the Virāj is strength; certainly they win strength. The performers of Sattras are as it were afflicted with hunger. Still those who perform jyotiṣhṭoma are not hungry and do not experience the misery of hunger.

[Note the four lines of the text, *te samstutā . . . virāṭ'* are exactly as in the earlier anuvāka (7.4.10). Such repetition in toto are not uncommon in the Brāhmaṇa parts of TS.]

ऽग्निष्टोमावभितः प्रधी तावुक्थ्या मध्ये नभ्यं
तत् तदेतत् परियद्देवचक्रं यदेतेन (२)
षडहेन यन्ति देवचक्रमेव समारोहन्त्यरिष्ट्यै
ते स्वस्ति समश्नुवते षडहेन यन्ति षड्वा
ऋतव ऋतुष्वेव प्रति तिष्ठन्त्युभयतो
ज्योतिषा यन्त्युभयत एव सुवर्गे लोके
प्रतितिष्ठन्तो यन्ति द्वौ षडहौ भवतस्तानि
द्वादशाहानि सं पद्यन्ते द्वादशो वै पुरुषो द्वे
सक्थ्यौ द्वौ बाहू आत्मा च शिरश्च
चत्वार्यङ्गानि स्तनौ द्वादशौ (३)

agniṣhṭomau abhitaḥ pradhī tau ukthyā madhye nabhyam tat etat pariyat devachakram yat etena ṣhaṭ-ahena yanti devachakram eva samārohanti ariṣhṭyai te svasti sam ashnuvate ṣhaṭ-ahena yanti ṣhaḍvā ṛtava ṛtuṣhu eva prati tiṣhṭhanti ubhayato jyotiṣhā yanti ubhayata eva suvarge loke prati tiṣhṭhanto yanti dvau ṣhaṭ-ahau bhavataḥ tāni dvādasha ahāni sam padyante dvādasho vai puruṣho dve sakthyau dvau bāhū ātmā cha shiraḥ cha chatvāri angāni stanau dvādashau

The two Agniṣhṭomas on either side are the rims, the Ukthyas in the middle the nave (of the wheel), and that is the circling wheel of the gods. They go by that Ṣhaḍaha; they mount the wheel of the gods for safety. They obtain all round happiness (*svasti).* They go with the Ṣhaḍaha; there are six seasons; certainly in the seasons they find support. They go with a Jyotiṣhṭoma on either side; certainly on either side they find support in the world of heaven. There are two Ṣhaḍahas, they make up twelve days. Man is of twelve parts, two thighs, two arms, the trunk (*ātma*) and the head, four limbs (*aṅga*), and the breasts as the eleventh and twelfth.

तत् पुरु॑ष॒मनु॑ प॒र्याव॑र्तन्ते॒ त्रय॑: षड॒हा भ॑वन्ति॒ तान्य॒ष्टाद॒शाहा॑नि॒ सं प॑द्यन्ते॒ नवा॒न्यानि॒ नवा॒न्यानि॒ न॒व वै पुरु॑षे प्रा॒णास्तत् प्रा॒णाननु॑ प॒र्याव॑र्तन्ते च॒त्वार॑: षड॒हा भ॑वन्ति॒ तानि॒ चतु॑र्विꣳशति॒रहा॑नि॒ सं प॑द्यन्ते॒ चतु॑र्विꣳशतिरर्धमा॒साः सं॑वत्स॒रस्तत् सं॑वत्स॒रमनु॑ प॒र्याव॑र्त॒न्ते ऽप्र॑तिष्ठितः संवत्स॒र इति॒ खलु॒ वा आ॑हुर्व॒र्षी॑यान् प्रति॒ष्ठाया॒ इत्ये॒ताव॒द्वै (४) सं॑वत्स॒रस्य॒ ब्राह्म॑णं॒ याव॑न्मा॒सो मा॒सिमा॑स्ये॒व प्र॑ति॒तिष्ठ॑न्तो यन्ति ॥ 11

tat purușham anu pari-āvartante trayaḥ ṣhaḍahā bhavanti tāni aṣhṭā-dashāhāni sampadyante nava anyāni nava anyāni nava vai puruṣhe prāṇāḥ tat prāṇān anu pari-āvartante chatvāraḥ shaḍ-ahā bhavanti tāni chaturvimshatiḥ ahāni sampadyante chaturvimshatir ardhamāsāḥ samvatsaraḥ tat samvatsaram anu paryāvartante apratiṣhṭhitaḥ samvatsara iti khalu vā āhuḥ varṣhīyān pratiṣhṭhāyā iti etāvat vai samvatsarasya brāhmaṇam yāvat māso māsi-māsi eva pratiṣhṭhanto yanti

Therefore (the days) follow man. There are three Ṣhaḍahas, they make up eighteen days, nine and nine. Nine are the breaths in man; certainly they follow the breaths. There are four Ṣhaḍahas, they make up twenty-four days. The year consists of twenty-four half-months; certainly they follow the year. 'The year is not fixed', they say. 'It is greater than a support.' The Brāhmana of the month is that of the year also; certainly they go finding support in each month.

Ashvamedha mantrās:

(7.4.12 - 7.4.22)

[The subject matter of the mantrās in the eleven anuvākās (7.4.12) through (7.4.22) is the rite of Ashvamedha. The commentators S or BB and the translator K view these anuvākās as dealing with the outer rite involving the horse ending finally with the ritual killing of the horse. But a careful look at these mantrās does not lend any support to the ritual killing of the horse. All the mantrās basically deal with the Life-force which is symbolized by the horse.

For instance, the first mantra in (7.4.12) is translated as, 'let the ram (*mesha*) aid you with cooked food' or 'let the cotton tree aid you with increase' etc. These phrases do not make sense. However if we use the esoteric meanings of the words like *mesha* or *shalmali,* then the relevance of the mantrās as addressed to the Life-force is clear. The yajamāna is addressing the Life-force so that he can develop within himself the powers like maturity, increase of powers, wisdom etc., associated with the symbolic horse or prāṇa.

anuvāka 12: Prayer for the manifestation of the powers in the yajamāna
anuvāka 13: Sources of dynamical energies (waters)
anuvāka 14: Flow of the dynamical energies (waters)

anuvāka 15: RV mantrās for Indra
anuvāka 16: Homage
anuvāka 17: RV mantrās; happiness and delight
anuvāka 18: Riddles; RV mantrās
anuvāka 19: Queen's prayer to Life-force for the welfare of the state; RV mantrās for the waters and Dadhikrāvaṇ steed
anuvāka 20: Anointing the Life-Force; Indra's steed; RV mantrās for Indra
anuvāka 21: Prayer to the Life-Force to energise the various parts of body
anuvāka 22: Mantrās to the horse on its release; Life-Force

See also the comments at the end of anuvāka.]

7.4.12 (anuvāka 12) (M)

[Prayer for the manifestation of the life-powers in the yajamāna]

मे॒षस्त्वा॑ पच॒तैर॑वतु॒ लोहि॑तग्रीव॒श्छागैः॑
शल्म॒लिर्वृद्ध्या॑ प॒र्णो ब्रह्म॑णा प्ल॒क्षो मेधे॑न
न्य॒ग्रोध॑श्चम॒सैरु॑दु॒म्बर॑ ऊ॒र्जा गा॑य॒त्री
छन्दो॑भिस्त्रि॒वृत् स्तोमै॒रव॑न्ती॒ः

meṣhas tvā pachataiḥ avatu

(O Life-force), you are awareness (mesha); may you protect me with maturity (*pachatai*).

lohita-grīvaḥ chhāgaiḥ

You are one with free motion (*grīva*); protect me from hidden movements (*chhāgaiḥ*).

shalmaliḥ vṛddhyā

You are peace (*shalmāli*); protect me by increasing in me (*vṛddhya*).

parṇo brāhmaṇā

You are the winged one; protect me with the mantra-power.

plakṣho medhena

You fill everything (*plakṣha, pṛkṣha*), protect me with wisdom.

nyagrodhaḥ chamasaiḥ

You are the banyan tree; protect me with its different levels (*chamasa*).

udumbara ūrjā

You are Udumbara; aid me with strength (*ūrja*).

gāyatrī chhandobhiḥ

You are Gāyatri; aid me with the metres.

trivṛt stomaiḥ avantīḥ

You are Trivṛt; aid me with the stomās.

[In the usual translation, *tva* is regarded as the horse. The use of common meanings such as goat for *chāga,* or cotton-tree for *shalmali* does not give any meaning for the phrase. We are giving the alternative meanings for the various words so that with these words, and interpreting 'you (*tva*)' as Life-force, all the phrases have interesting meanings. For instance *chāga* is rendered as hidden movements since *chā* means in words like *'chādhaya'* 'to cover', and *ga* is *gati,* movements. Similarly by the usual interchange of r and l common in Veda, *shalmali* is really *sharmali* meaning peace. Since Life-force is associated with peace, Life-force can increase the relevant powers in us. We will omit further details.]

स्थाव॑न्तीस्त्वाऽवन्तु प्रि॒यं त्वा॑ प्रि॒याणा॒ं
वर्षि॑ष्ठमाप्या॑नां निधी॒नां त्वा॑ निधि॒पति॑ꣳ
हवामहे वसो मम ॥ 12

sthāvantīḥ tvā avantu priyam tvā priyāṇām varṣhiṣhṭham āpyānām nidhīnām tvā nidhipatim havāmahe vaso mama

You are helpers; let the helpers help you. Dear among dear things, best among things to be sought, treasure of the lord of treasures, we offer svāhā to you, O My Radiant One.

7.4.13 (anuvāka 13) (M)

[Sources of dynamical energies (waters)]

कू॒प्या॑भ्य॒ः स्वाहा॒ कू॒ल्या॑भ्य॒ः स्वाहा॑

kūpyābhyaḥ svāhā kūlyābhyaḥ svāhā

To (the waters of) wells, svāhā; to those of the pools, svāhā;

वि॒क॒र्या॑भ्य॒ः स्वाहा॑ ऽव॒ट्या॑भ्य॒ः स्वाहा॒

vikaryābhyaḥ svāhā avaṭyābhyaḥ svāhā

To those of the clefts, svāhā; to those of holes, svāhā;

खन्या॑भ्य॒ः स्वाहा॒ ह्र॒द्या॑भ्य॒ः स्वाहा॒

khanyābhyaḥ svāhā hradyābhyaḥ svāhā

To those which are dug for, svāhā; to those of lakes, svāhā;

सू॒द्या॑भ्य॒ः स्वाहा॑ स॒र॒स्या॑भ्य॒ः स्वाहा॑

sūdyābhyaḥ svāhā sarasyābhyaḥ svāhā

To those of morasses, svāhā; to those of ponds, svāhā;

[Morass is a soft wet land, dangerous to walk]

वैश॒न्तीभ्य॒ः स्वाहा॑ पल्व॒ल्या॑भ्य॒ः स्वाहा॒

vaishantībhyaḥ svāhā palvalyābhyaḥ svāhā

To those of tanks, svāhā; to those of marshes, svāhā;

वर्ष्या॑भ्य॒ः स्वाहा॑ ऽव॒र्ष्या॑भ्य॒ः स्वाहा॑

varṣhyābhyaḥ svāhā avarṣhyābhyaḥ svāhā

To those of rain, svāhā; to those without rain, svāhā;

ह्रा॒दुनी॑भ्य॒ः स्वाहा॒ पृष्वा॑भ्य॒ः स्वाहा॒

hrādunībhyaḥ svāhā pṛṣhvābhyaḥ svāhā

To those of hail, svāhā; to those of frost, svāhā;

स्यन्द॑मानाभ्य॒ः स्वाहा॑ स्थाव॒राभ्य॒ः स्वाहा॑

syandamānābhyaḥ svāhā sthāvarābhyaḥ svāhā

To those which glide, svāhā; to those which are stagnant, svāhā;

ना॒देयी॑भ्य॒ः स्वाहा॑ सैन्ध॒वीभ्य॒ः स्वाहा॑

nādeyībhyaḥ svāhā saindhavībhyaḥ svāhā

To those of the surrounding streams, svāhā; to those of the mighty rivers, svāhā;

स॒मु॒द्रिया॑भ्य॒ः स्वाहा॒ सर्वा॑भ्य॒ः स्वाहा॑ ॥ 13

samudriyābhyaḥ svāhā sarvābhyaḥ svāhā

To those of the ocean, svāhā; to all svāhā.

7.4.14 (anuvāka 17) (M)

[Flow of dynamical energies (waters)]

अ॒द्भ्यः स्वाहा॒ वह॑न्तीभ्य॒ः स्वाहा॑

adbhyaḥ svāhā vahantībhyaḥ svāhā

To waters, svāhā; to those that flow, svāhā;

परि॒वह॑न्तीभ्य॒ः स्वाहा॑ सम॒न्तं वह॑न्तीभ्य॒ः
स्वाहा॒

parivahantībhyaḥ svāhā samantam vahantībhyaḥ svāhā

To those that flow around, svāhā; to those that flow all about, svāhā;

शीघ्रं॒ वह॑न्तीभ्य॒ः स्वाहा॒

shīghram vahantībhyaḥ svāhā

To those that flow swiftly, svāhā;

शीभं॒ वह॑न्तीभ्य॒ः स्वाहो॒ग्रं वह॑न्तीभ्य॒ः
स्वाहा॑

shībham vahantībhyaḥ svāhogram vahantībhyaḥ svāhā

To those that flow quickly, svāhā; to those that flow wildly, svāhā;

भी॒मं वह॑न्तीभ्य॒ः स्वाहा ऽम्भो॑भ्य॒ः स्वाहा॒

bhīmam vahantībhyaḥ svāhā ambhobhyaḥ svāhā

To those that flow terribly, svāhā; to the waters of earth, svāhā;

नभो॑भ्य॒ः स्वाहा॒ महो॑भ्य॒ः स्वाहा॒ सर्व॑स्मै॒
स्वाहा॑ ॥ 14

nabhobhyaḥ svāhā mahobhyaḥ svāhā sarvasmai svāhā

To those of the heaven (*nabha*), svāhā; to those of the great heaven (mahas), svāhā; to all svāhā.

7.4.15 (anuvāka 15) (M)

[RV mantrās for Indra]

यो अर्व॑न्तं॒ जिघाꣳ॑सति॒ तम॒भ्य॑मीति॒
वरु॑णः । प॒रो मर्त॑ः प॒रः श्वा ॥

yo arvantam jighāmsati tam abhyamīti varuṇaḥ paro martaḥ paraḥ shvā

Varuṇa punishes him who is eager to injure the Life-force (steed). Away the mortal, away the jealous one (dog).

[In Veda, *shva* (dog) is the standard symbol for jealousy; see RV (7.104.22) or AV (8.4.22)]

RV (8.62.11) (v)

अ॒हं च॒ त्वं च॑ वृत्रह॒न्त्सं ब॑भूव स॒निभ्य॒ आ ।

aham cha tvam cha vṛtrahan sam babhūva sanibhya ā

I and you, Vṛtra-slayer, have been united to win the riches (felicities);

अ॒रा॒ती॒वा चि॑दद्रि॒वोऽनु॑ नौ शू॒र मꣳसतै॑
भ॒द्रा इन्द्र॑स्य रा॒तय॑ः ॥

arātī iva chidadrivo anu nau shūra mamsatai bhadrā indrasya rātayaḥ

Even the foe, O hero with the bolt, must think of us; good are Indra's gifts.

RV (7.21.6)

अ॒भि क्रत्वे॑न्द्र भू॒रध॒ ज्मन्न ते॑
विव्यङ्महि॒मान॒ꣳ रजा॑ꣳसि ।

abhi kratva indra bhūḥ adha jman na te vivyak mahimānam rajāmsi

You have surpassed in might, O Indra, on the earth; the regions comprehend not your greatness;

स्वेना॒ हि वृ॒त्रꣳ शव॑सा ज॒घन्थ॒ न श॒त्रुरन्तं॑
विविद (१) यु॒धा ते॑ ॥ 15

svena hi vṛtram shavasā jaghantha na shatruḥ antam vividat yudhā te

with your own strength you did slay Vṛtra; no foe has found the end of you in fight.

7.4.16 (anuvāka 16) (M)

[Homage]

नमो॒ राज्ञे॒ नमो॒ वरु॑णाय॒

namo rājñe namo varuṇāya

Homage to the king; Homage to Varuṇa;

नमोऽश्वा॑य॒ नमः॑ प्र॒जाप॑तये॒

namo ashvāya namaḥ prajāpataye

Homage to the life-force (ashva); Homage to Prajāpati;

नमोऽधि॑पत॒येऽधि॑पतिर॒स्यधि॑पतिं मा कु॒र्वधि॑पतिर॒हं प्र॒जाना॑ं भूयास॒ं

namo adhipataye adhipatiḥ asi adhipatim mā kuru adhipatiḥ aham prajānām bhūyāsam

Homage to the overlord; you are an overlord; make me an overlord; may I be overlord of creatures.

मां धै॑हि॒ मयि॑ धेहि

mām dhehi mayi dhehi

Place me (in the field of Life-force). Place in me (the powers of Life-force).

उ॒पाकृ॑ताय॒ स्वाहा ऽऽल॑ब्धाय॒ स्वाहा॑

upākṛtāya svāhā ālabdhāya svāhā

To him that is driven near (the Life-force), svāhā; To him that is taken hold of (by the Life-force), svāhā;

हु॒ताय॒ स्वाहा॑ ॥ 16

hutāya svāhā

To him who offers himself, svāhā;

7.4.17 (anuvāka 17) (M)

[Rig Veda mantrās; knowledge and delight and their harmony]

RV (10.169.1)

म॒यो॒भूर्वातो᳚ अ॒भि वा॑तू॒स्रा ऊर्ज॑स्वती॒रोष॑धी॒रा रि॑शन्ताम् ।

mayobhūrvāto abhi vātu usrā ūrjasvatīḥ oṣhadhīḥ ā rishantām

Let the bliss-causing wind blow upon Ray-Cows; let them feed on energising herbs;

पीव॑स्वतीर्जी॒वध॑न्याः पिबन्त्वव॒साय॑ प॒द्वते॑ रुद्र मृड ॥

pīvasvatīḥ jīvadhanyāḥ pibantu avasāya padvate rudra mṛḍa

let them drink the nutritious life-sustaining waters; O Rudra, be gracious to the animals in your safe-keeping (*ạvasāya*).

RV (10.169.2)

याः सरू॑पा॒ विरू॑पा॒ एक॑रूपा॒ यासा॑म॒ग्निरिष्ट्या॒ नामा॑नि॒ वेद॑ ।

yāḥ sarūpā virūpā ekarūpā yāsām agnir iṣhṭyā nāmāni veda

Those which are of one form, of various form, or of similar forms; those whose names Agni knows by sacrifice,

या अङ्गि॑रस॒स्तप॑से॒ह च॒क्रुस्ताभ्यः॑ पर्ज॑न्य॒ महि॒ शर्म॑ यच्छ ॥

yā angirasaḥ tapasā iha chakruḥ tābhyaḥ parjanya mahi sharma yachchha

those which the Añgirasās formed here by (their) askesis (tapas); O Parjanya, to those, grant abundant happiness (to all these entities).

RV (10.169.3)

या दे॒वेषु॑ त॒नुव॒मैर॑यन्त॒ यासा॒ꣳ सोमो॒
विश्वा॑ रू॒पाणि॒ वेद॑ ।

yā deveṣhu tanuvam airayanta yāsām
somo vishvā rūpāṇi veda

Those who have offered to the Gods their bodies; those whose every form Soma knows,

ता अ॒स्मभ्यं॒ पय॑सा॒ पिन्व॑मानाः
प्र॒जाव॑तीरिन्द्र गो॒ष्ठे रि॑रीहि ।

tā asmabhyam payasā pinvamānāḥ
prajāvatīḥ indra goṣhṭe rirīhi

O Indra, place them in our places of knowledge (*goṣhṭe gau*), swelling with the products of rays (*payasa*) and rich in successors.

RV (10.169.4)

प्र॒जाप॑ति॒र्मह्य॑मे॒ता ररा॑णो॒ विश्वै॑र्दे॒वैः
पि॒तृभि॑ः संवि॒दा॒नः ।

prajāpatiḥ mahyam etā rarāṇo
vishvaiḥ devaiḥ pitṛbhiḥ samvidānaḥ

Bestowing (*rarāṇa*) these (felicities) on me, in harmony (*samvidāna*) with all the gods and Pitṛs,

शि॒वाः स॒तीरुप॑ नो गो॒ष्ठमाऽक॒स्तासा॑ं व॒यं
प्र॒जया॒ सꣳ स॑देम ।

shivāḥ satīrupa no goṣhṭham
ākastāsām vayam prajayā sam
sadema

Prajāpati, has brought them, auspicious (*shiva*), to our place of knowledge (*goṣhṭham*). May we have access to their successors (*praja*).

rvv end

इ॒ह धृति॒ः स्वाहे॒ह विधृ॑ति॒ः स्वाहा॒

iha dhṛtiḥ svāha iha vidhṛtiḥ svāhā

Here is support, svāha; here is keeping apart, svāha;

इह रन्ति॒ः स्वाहे॒ह रम॑ति॒ः स्वाहा॑

iha rantiḥ svāhā iha ramatiḥ svāhā

here is joy, svāha; here is delight, svāha;

म॒हीमू॒षु सु॒त्रामा॑णम् ॥ 17

mahīm ūṣhu sutrāmāṇam

(here is) the great; the protecting.

7.4.18 (anuvāka 18) (M)

[Riddles; Rig Veda mantrās]

किꣳ स्वि॑दासीत् पू॒र्वचि॑त्ति॒ः किꣳ
स्वि॑दासीद् बृ॒हद्वय॑ः ।
किꣳ स्वि॑दासीत् पिशङ्गि॒ला किꣳ
स्वि॑दासीत् पिलिप्पि॒ला ॥

kim svidāsīt pūrvachittiḥ kim svidāsīt
bṛhat vayaḥ

What was the first conception (*pūrvachitti*)? what was the great manifestation (*vaya*)?

kim svidāsīt pishangilā kim svidāsīt
pilippilā

what was the tawny one? what was the smooth one?

द्यौरा॑सीत् पू॒र्वचि॑त्ति॒रश्व॑ आसीद्बृ॒हद्वय॑ः ।
रात्रि॑रासीत् पिशङ्गि॒लाऽवि॑रासीत्
पिलिप्पि॒ला ॥

dyauḥ āsīt pūrvachittiḥ ashva āsīt
bṛhat vayaḥ

The sky was the first conception. The horse (life-energy) was the great manifestation.

rātrirāsīt pishangilā aviḥ āsīt pilippilā
The night was the tawny one. The (power of) protection (*avi)* was the smooth one.

कःस्वि॑देका॒की च॑रति॒ क उ॑ स्विज्जायते॒
पुन॑ः ।
कि ꣳ॑ स्वि॑द्धि॒मस्य॑ भेष॒जं कि ꣳ॑
स्वि॑दा॒वप॑नं म॒हत् ॥

kaḥ svit ekākī charati ka u svit jāyate punaḥ
Who moves alone? who too is born again?
kim svit himasya bheṣhajam kim svit āvapanam mahat
What is the remedy for the cold? what is the great enveloper?

सूर्य᳚ एका॒की च॑रति च॒न्द्रमा॑ जायते॒ पुन॑ः ।
अ॒ग्निर्हि॒मस्य॑ भेष॒जं भूमि॑रा॒वप॑नं म॒हत् ॥

sūrya ekākī charati chandramā jāyate punaḥ
The Sun moves alone. The moon is born again.
agnir-himasya bheṣhajam bhūmir-āvapanam mahat
Fire is the remedy for the cold. Earth is the great enveloper.

RV (1.164.34)

पृ॒च्छामि॑ त्वा॒ प॒रमन्तं॑ पृथि॒व्याः

pṛchchhāmi tvā paramantam pṛthivyāḥ
I ask you of the farthest end of the earth.

पृ॒च्छामि॑ त्वा॒ भुव॑नस्य॒ नाभि॑म् ।

pṛchchhāmi tvā bhuvanasya nābhim
I ask you of the navel of the world.

पृ॒च्छामि॑ त्वा॒ वृष्णो॒ अश्व॑स्य॒ रेत॑ः

pṛchchhāmi tvā vṛṣhṇo ashvasya retaḥ
I ask you of the seed (*reta*) of the mighty prāṇa (horse).

पृ॒च्छामि॑ वा॒चः प॑र॒मं व्यो᳚म ॥

pṛchchhāmi vāchaḥ paramam vyoma
I ask you of speech's highest realm (*paramam vyoma*).

RV (1.164.35)

वेदि॑माहु॒ः प॒रमन्तं॑ पृथि॒व्या
य॒ज्ञमा॑हु॒र्भुव॑नस्य॒ नाभि॑म् ।
सोम॑माहु॒र्वृष्णो॒ अश्व॑स्य॒ रेतो॒ ब्र॒ह्मैव वा॒चः
प॑र॒मं व्यो᳚म ॥ 18

vedim āhuḥ paramantam pṛthivyā
They call the altar-ground the farthest end of the earth.
yajñam āhuḥ bhuvanasya nābhim
They call the sacrifice the navel of the world.
somam āhuḥ vṛshṇo ashvasya reto
They call Soma the seed of the mighty prāṇa (horse).
brahmaiva vāchaḥ paramam vyoma
(They call) the Brahman the highest realm of speech.

7.4.19 (anuvāka 19) (M)

[Queen's prayer to Life-force for the welfare of the state; RV mantrās for Waters and Dadhikrāvaṇ]

[1] अम्बे॒ अम्बा॒ल्यम्बि॑के॒ न मा॑ नयति॒
कश्च॒न । स॒ सस्त्य॑श्व॒कः ॥

ambe ambāli ambike na mā nayati kashchana sa sasti ashvakaḥ

O mother, grandmother, great grand mother, I do not want to be led (by a son) who is lazy (*sasasti*) who has no might (*ashvaka*).

[The queen states that she does not want a lazy person to be a king. She wants the right type of son who will become the king in future.]

[2]सु॒भ॑गे॒ काम्पीलवासिनि सुव॒र्गे लो॒के सं प्रोर्ण्वा॑थाम् ।

subhage kāmpīla-vāsini suvarge loke sam pra-ūrṇvāthām

I am the fortunate one (*subhage*) with an abode in Kampila (higher world) and connected by a thread (*ūrṇa*) to the highest world (*suvarge loke*).

आऽहम॑जानि गर्भ॒धमा त्वम॑जासि गर्भ॒धम् ॥

ā aham ajāni garbhadham ā tvam ajāsi garbhadham

I know that you (the Life-Force) are the supporter of all things born (*garbadham*) and you are the immortal one (*aja*) in all wombs (*garbhadham*).

[3]तौ स॒ह च॒तुरः॑ प॒दः सं प्र सा॑रयावहै ॥

tau saha chaturaḥ padaḥ sam pra sārayāvahai

You two (*tau*, the king and the citizens) maintain the essence of the four aims of life or the four powers.

[Four aims are: *dharma, artha, kāma, mokṣha;* Four powers are matter, life-energy, mind, super-mind (*mahas*).]

[4]वृषा॑ वाꣳ रेतो॒धा रेतो॑ दधा॒तु

vṛṣhā vām retodhā reto dadhātu

you (the life-force) are the showerer (of light and might); you support the seed; you deposit the seed.

उत् स॒क्थ्योर्गृ॒दं धे॑ह्य॒ञ्जिमु॒द॑ञ्जि॒मन्व॑ज ।

ut sakthyoḥ gṛdam dhehi añjim udañjim anvaja

Establish (*dhehi)* a spontaneous (*utsa*) growth (*gṛdam*) which is revealing (*anjim*) and is repeatedly born (*anvaja*).

यः स्त्री॒णां जी॑व॒भोज॑नो॒ य आ॑सां (१) विल॒धाव॑नः । प्रि॒यः स्त्री॒णाम॑पी॒च्यः॑ ॥

yaḥ strīṇām jīvabhojano ya āsām biladhāvanaḥ priyaḥ strīṇām apīchyaḥ

He (the future king) should be aware of the licentious women in their secret hidings (*biladhāvana)* and the secret lovers of these women.

[He should have this knowledge so that he does not fall into their trap.]

[5]य आ॑सां कृ॒ष्णे ल॒क्ष्म॑णि॒ सर्दि॑गृ॒दिं प॒राव॑धीत् ॥

ya āsām kṛṣhṇe lakṣhmaṇi sardigṛdim parāvadhīt

He (the king) should destroy (*parā vadhīt)* the dark foes (*lakṣhmaṇi)* who cause burning (*sṛdik*) and cause confusion.

or

The king should completely smite the foes who openly make indecent (*sardigṛdi)* and offensive (*kṛṣhṇe*) signs (*lakṣhamaṇi*).

[6]अम्बे॒ अम्बा॒ल्यम्बि॑के॒ न मा॑ यभति॒ कश्च॒न । स॒सस्त्य॑श्व॒कः ॥

ambe ambālyambike na mā yabhati kashchana sasti ashvakaḥ

O mother, grandmother, great grandmother, I do not want to have any close interaction (*yabh*) (with a son) who is indolent (*sasasti*) and not mighty (*ashvaka*).

[The word *yabh* occurs only in this anuvāka and nowhere else in the Veda mantrās. It has several meanings connected with interaction. Translators K, Griffith render it as sexual interaction which is unwarranted. The queen here does not want any interaction with a son who is weak and incompetent.]

[7]उ॒र्ध्वामे॑ना॒मुच्छ्र॑यताद्वेणुभा॒रं गि॒रावि॑व ।
अथा॑स्या॒ मध्य॑मेधताꣳ शी॒ते वाते॑
पुनन्नि॑व ॥

ūrdhvām enām ut-shrayatāt
veṇubhāram girau iva

He (the king) should lift up his citizens full of promise like the men taking the load up the hill;

atha asyā madhyam edhatām shīte
vāte punann iva

he should increase (*edhatam*) the affluence of citizens who work consistently (*madhyam*) whether in wind or cold.

[8]अम्बे॒ अम्बा॒ल्यम्बि॑के॒ न मा॑ यभति॒ कश्च॒न ।
स॒सस्त्य॑श्व॒कः ॥

Same as verse 6.

यद्ध॑रि॒णी यव॒मत्ति॒ न (२) पु॒ष्टं प॒शु मन्य॑ते ।
शू॒द्रा यदर्य॑जारा॒ न पोषा॑य धनायति ॥

yat hariṇī yavam atti na pushṭham
pashu manyate shūdrā yat aryajārā na
poshāya dhanāyati

He (the king) should make the citizens take care of the cattle; he should not encourage careless living like the deer which eats grain (grown by others), and like a shūdra lady with an Aryan lover who makes him lazy and does not contribute to the prosperity of the family.

[9]अम्बे॒ अम्बा॒ल्यम्बि॑के॒ न मा॑ यभति॒
कश्च॒न । स॒सस्त्य॑श्व॒कः ॥

Same as verse 6.

[10]इ॒यं य॒का श॑कुन्ति॒का ऽऽह॒लमिति॒ सर्प॑ति ।
आह॑तं ग॒भे प॒सो नि ज॑ल्गुलीति॒ धाणि॑का ॥

iyam yakā shakuntikā āhalam iti
sarpati āhatam gabhe paso ni jalgulī
iti dhāṇikā

He (the king) should take care of mild persons who like little birds (*shakuntika*) move about with little noise (*āhalam*). Let him place them (*āhatam*) in appropriate occupations (*gabhi + apasa*) in the stream of virtuous life (*dhanika*).

[11]अम्बे॒ अम्बा॒ल्यम्बि॑के॒ न मा॑ यभति॒ कश्च॒न ।
स॒सस्त्य॑श्व॒कः ॥

Same as verse 6.

[12]मा॒ता च॑ ते पि॒ता च॒ तेऽग्रं॑ वृ॒क्षस्य॑
रोहतः (३)

mātā cha te pitā cha te agram
vṛkṣhasya rohtaḥ

The father and mother (of their future son) are dedicated to the climbing the tree of progress (*vṛkṣha*).

प्र सु॑ला॒मीति॑ ते पि॒ता ग॒भे मु॒ष्टिम॑तꣳसयत् ॥

pra sulāmi iti te pitā gabhe
mushṭhimatam sayat

The father has enlightened (*prasulami*) his subjects with his deep (*gabhe*) and luminous (*atamsa*) might (*mushṭi*).

RV (4.39.6) (v)

13 द॒धि॒क्राव्णो॑ अकारिषं जि॒ष्णोरश्व॑स्य वा॒जिन॑: ।

dadhikrāvṇo akārisham jishṇorashvasya vājinaḥ

I form and worship within me the Dadhikrāvaṇ Agni who is victorious (*jishṇa*), swift (*vājinaḥ*) and pervades everywhere (*ashvasya*).

सु॒र॒भि नो॒ मुखा॑ कर॒त् प्र ण॒ आयू॑ꣳषि तारिषत् ।।

surabhi no mukhā karat pra ṇa āyūmshi tārishat

May he endow our bodies (*mukha*) with all perfect felicities (*surabhi*); may he lengthen our life-span.

RV (10.9.1) (v)

14 आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ ऊ॒र्जे द॑धातन । म॒हे रणा॑य॒ चक्ष॑से ।।

āpo hi shṭhā mayobhuvaḥ tāna ūrje dadhātana

May we have the bliss-creating (*mayobhuvaḥ*) energies (waters, āpaḥ); may they establish in us the abounding force,

mahe raṇāya chakshase

so that we can see the great delight (*raṇe*).

RV (10.9.2), TS (4.1.5.3)

15 यो व॑: शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयते॒ह न॑: । उ॒श॒तीरि॑व मा॒तर॑: ।।

yo vaḥ shivatamo rasaḥ tasya bhājayateha naḥ

May we have our share (*bhajayata*) of your most auspicious essence (*rasa*),

ushatīriva mātaraḥ

Like eager mothers *ushatīrva mātaraḥ* (who bestow happiness on their children).

RV (10.9.3), TS (4.1.5.4)

16 तस्मा॒ अर॑ं गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ । आपो॑ ज॒नय॑था च नः ।। 19

tasmā aram gamāma vo yasya kshayāya jinvatha

May we readily go to the abode to which you hasten us,

āpo janayathā cha naḥ

And may the waters give us a new birth.

7.4.20 (anuvāka 20) (M)

[Anointing the Life-force; Indra's steed; RV mantrās for Indra]

भूर्भुव॒: सुव॒:

bhūrbhuvaḥ suvaḥ

Bhūḥ! Bhuvaḥ! Svar!

वस॑वस्त्वाऽञ्जन्तु गाय॒त्रेण॒ छन्द॑सा रु॒द्रास्त्वा॑ऽञ्जन्तु॒ त्रैष्टु॑भेन॒ छन्द॑सा

vasavaḥ tvā añjantu gāyatreṇa chhandasā rudrāḥ tvā añjantu traishṭubhena chhandasā

Let the Vasus anoint you with the Gāyatrī metre. Let the Rudrās anoint you with the Trishṭubh metre.

ऽऽदि॒त्यास्त्वा॑ऽञ्जन्तु जाग॑तेन॒ छन्द॑सा ।।

ādityāḥ tvā añjantu jāgatena chhandasā

Let the Adityās anoint you with the Jagati metre.

यद्वातो॑ अ॒पो अग॑म॒दिन्द्र॑स्य त॒नुवं॑ प्रि॒याम् ।

yat vāto apo agamat indrasya tanuvam priyām

(By the path with which) the wind has gone to the waters, Indra's dear body,

ए॒तꣳ स्तो॑तरे॒तेनं॑ प॒था पुन॒रश्व॒मा व॑र्तयासि नः ॥

etam stotar etena pathā punar ashvam ā vartayāsi naḥ

by that path followed by the person who lauds you, bring back to us the life-force.

लाजी३ञ्छाची३न् यशो॑ म॒मा३म् ।

lājīn shāchīn yasho mamām

O Giver of maturity and powers, (bring) renown for me.

[*lajī* is derived from *lāj,* 'to fry' or 'to mature, *shāchī* powers]

य॒व्यायै॑ ग॒व्याया॑ एतद्दे॑वा॒ अन्नं॑मत्तै॒तदन्नं॑मद्धि प्रजापते ॥

yavyāyai gavyāyā etat devā annam atta etat annam addhi prajāpate

O you gods, accept this food made of youthful power (*yava*) and knowledge (*gavya*); O Prajāpati, may you accept this food.

RV (1.6.7)

युञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुषः॑ ।
रोच॑न्ते रोच॒ना दि॒वि ॥

yuñjanti bradhnam aruṣham charantam pari tasthuṣhaḥ

They (the eternals) yoke the broad and shining car; they stand around as it moves

rochante rochanā divi

The luminous stations gleam in Heaven.

RV (1.6.2)

युञ्जन्त्य॑स्य॒ काम्या॒ हरी॒ विप॑क्षसा॒ रथे॑ ।
शोणा॑ धृ॒ष्णू नृ॒वाह॑सा ॥

yuñjanti asya kāmyā harī vipakṣhasā rathe

They (eternals) yoke Indra's charming horses (inner sight), deep red vehement, carrying the God, and

shoṇā dhruṣhṇū nṛvāhasā

stand on either side of the chariot carrying the God.

[The car or chariot symbolizes the movement of the Divine energy which moves to the human to do his work or moves towards the psychological hostiles to vanquish them. The mantra itself does not say who yokes the car. It is to be understood to be the eternals. Again the word 'car' is to be understood from the words like yoke, moving etc. Note that the (Indra's) chariot signifies a divine movement, both broad and bright for his advent in man.]

RV (1.6.3)

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑ ।
समु॒षद्भि॑रजायथाः ॥ 20

ketum kṛṇvan aketave pesho maryā apeshase

O strong one, you manifest knowledge (ketu) for one who has no knowledge (aketu), and form for one who has no form (*apesha*).

sam uṣhadbhiḥ ajāyathāḥ

You are born with the dawn of the rays of knowledge.

[*ketu* means ray or banner in the external sense; but in the spiritual sense, it signifies the vision or the eye of knowledge born of inner understanding. Indra is the lord of divine mind. He gives the vision of the supraphysical to the Rishi, thus manifesting knowledge for the Rishi who earlier had no knowledge, *aketu.* Rayless or bannerless does not make much sense for *aketu* in this mantra or others. This mantra is used in the Navagraha worship for invoking the deity Ketu, conveying the symbolism of this deity.

The second half of the mantra clearly states that Indra manifests himself or Indra is born in the sacrificer with the subtle body, *rūpa,* made up of the rays of the divine illumination. Indra manifests the subtle body in the seeker. The subtle body can sustain the divine revelation and the Rishi can feel Indra's vision continuously.

ushadbhiḥ: Usha is the Divine Dawn, not merely the physical; her rays are the illuminations of the dawning divine consciousness.

This mantra with its straightforward spiritual meaning can be explained in the context of nature-god theory, only with great difficulty. For instance, Wilson's translation is: "Indra is here again identified with the sun whose morning rays may be said to reanimate those who have been dead in sleep through the night".]

7.4.21 (anuvāka 21) (M)

[Prayer to the Life-force to permeate and energise the various parts of body]

प्राणाय स्वाहा व्यानाय स्वाहा
prāṇāya svāhā vyānāya svāhā
(permeate the) prāṇa to energise it, svāhā; (permeate the) vyāna, svāhā;

ऽपानाय स्वाहा स्नावभ्यः स्वाहा
apānāya svāhā snāvabhyaḥ svāhā
to apāna, svāhā; to sinews, svāhā;

संतानेभ्यः स्वाहा परिसंतानेभ्यः स्वाहा
santānebhyaḥ svāhā parisantānebhyaḥ svāhā
ligatures to energise it, svāhā; to surrounding ligatures, svāhā;

पर्वभ्यः स्वाहा संधानेभ्यः स्वाहा
parvabhyaḥ svāhā sandhānebhyaḥ svāhā
To joints, svāhā; to joinings, svāhā;

शरीरेभ्यः स्वाहा यज्ञाय स्वाहा
sharīrebhyaḥ svāhā yajñāya svāhā
To bodies, svāhā; to the sacrifice, svāhā;

दक्षिणाभ्यः स्वाहा सुवर्गाय स्वाहा
dakṣhiṇābhyaḥ svāhā suvargāya svāhā
To the sacrificial gifts (or discernment), svāhā; to heaven, svāhā;

लोकाय स्वाहा सर्वस्मै स्वाहा ।। 21
lokāya svāhā sarvasmai svāhā
To the world, svāhā; to all, svāhā.

7.4.22 (anuvāka 22) (M)

[Mantrās to the horse on its release; life-force]

सिताय स्वाहा ऽसिताय स्वाहा
sitāya svāhā asitāya svāhā
To the bound, svāhā; to the unbound, svāhā;

ऽभिहिताय स्वाहा ऽनभिहिताय स्वाहा
abhihitāya svāhā anabhihitāya svāhā
To the fastened, svāhā; to the unfastened, svāhā;

युक्ताय स्वाहा ऽयुक्ताय स्वाहा
yuktāya svāhā ayuktāya svāhā
To the yoked, svāhā; to the unyoked, svāhā;

सुयु॑क्ताय॒ स्वाहोद्यु॑क्ताय॒ स्वाहा॒

suyuktāya svāhā udyuktāya svāhā

To the well-yoked, svāhā; to the unyoked, svāhā;

विमु॑क्ताय॒ स्वाहा॒ प्रमु॑क्ताय॒ स्वाहा॒

vimuktāya svāhā pramuktāya svāhā

To the one set free, svāhā; to the one let go, svāhā;

वञ्च॑ते॒ स्वाहा॑ परि॒वञ्च॑ते॒ स्वाहा॑

vañchate svāhā parivañchate svāhā

To that which moves crookedly, svāhā; to that which moves around, svāhā;

सं॒वञ्च॑ते॒ स्वाहा॑ऽनु॒वञ्च॑ते॒ स्वाहा॒

samvañchate svāhā anuvañchate svāhā

To that which moves together, svāhā; to that which moves along, svāhā;

उ॒द्वञ्च॑ते॒ स्वाहा॑ य॒ते स्वाहा॒

udvañchate svāhā yate svāhā

To that which rises (jumps), svāhā; to that which goes to the goal, svāhā;

धाव॑ते॒ स्वाहा॒ तिष्ठ॑ते॒ स्वाहा॒ सर्व॑स्मै॒ स्वाहा॑ ॥ 22

dhāvate svāhā tiṣhṭhate svāhā sarvasmai svāhā

To that which gallops, svāhā; to that which stands, svāhā; to all, svāhā.

[The mantrās in this anuvāka clearly indicate that the sacrificial horse is set free after the rituals and is not killed.]

End of Prapāṭhaka 4 (kāṇḍa 7)

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(7.5): Prapāṭhaka 5

Brāhmaṇa & Mantra

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7.5.1 (anuvāka 1) (B)

[The Sattra (sacrifice of the *gavaḥ*); year its symbol; Atirātra; Metres (chhandas) are the paths to the Gods; Metres and Stoma]

गावो॒ वा ए॒तत् स॒त्रमा॑सताशृ॒ङ्गाः स॒तीः शृङ्गा॑णि नो जायन्ता॒ इति॒ कामे॑न॒ तासां॒ दश॒ मासा॒ निष॑ण्णा॒ आस॒न्नथ॒ शृङ्गा॑ण्यजायन्त॒ ता उद॑तिष्ठ॒न्नरा॒त्स्मेत्यथ॒ यासां॒ नाजा॑यन्त॒ ताः सं॑वत्स॒रमा॒प्त्वोद॑तिष्ठ॒न्नरा॒त्स्मेति॒ यासां॒ चाजा॑यन्त॒ यासां॑ च॒ न ता उ॒भयी॒रुद॑तिष्ठ॒न्नरा॒त्स्मेतिं गोस॒त्रं वै (१)

gāvo vā etat satram āsata ashṛngāḥ satīḥ shṛngāṇi no jāyantā iti kāmena tāsām dasha māsā niṣhaṇṇā āsann atha shṛngāṇi ajāyanta tā udatiṣhṭhann arātsma iti atha yāsām na ajāyanta tāḥ samvatsaram āptvā uda tiṣhṭhann arātsma iti yāsām cha ajāyanta yāsām cha na tā ubhayīr udhatiṣhṭhann arātsma iti gosatram vai

The Ray-Cows (*gāvaḥ*) performed that Sattra; they, being hornless, performed with the desire, 'May we have horns.' For ten months they performed it, and then horns appeared on them; they ceased (the rite), (saying), 'We have obtained (our desire).' Then those whose (cows) in which the horns did not appear ceased (the rite) after making up the year, (saying), 'We have obtained (our desire).' Both those which obtained horns and those which did not ceased, (saying), 'We have obtained (our desire).'

[Clearly the animals do not perform the yajña. Persons who have knowledge (*gāvaḥ*) perform the rite. Even if their desire is not fulfilled, they stop thinking that the divine is not going to grant the wishes at them. The persons continue to be happy even if their desire is not satisfied.]

सं॑वत्स॒रो य ए॒वं वि॒द्वाꣳसः॑
सं॑वत्स॒रमु॑प॒यन्त्यृ॑ध्नु॒वन्त्ये॒व तस्मा॑त् तूप॒रा
वार्षि॑कौ॒ मासौ॒ पत्वा᳚ चरति
स॒त्राभि॑जित॒ꣳ ह्य॑स्यै॒ तस्मा॑त् संवत्स॒रस॒दो॒
यत् किं च॑ गृ॒हे क्रि॒यते॒
तदा॒प्तमव॑रुद्धम॒भिजि॑तं क्रियते समु॒द्रं वा ए॒ते
प्र प्ल॑वन्ते॒ ये सं॑वत्स॒रमु॑प॒यन्ति॒ यो वै स॑मु॒द्रस्य॑
पा॒रं न पश्य॑ति॒ न वै स तत॒ उदे॑ति संवत्स॒रो
(२)

samvatsaro ya evam vidvāmsaḥ samvatsaram upayanti ṛdhnuvanti eva tasmāt tūparā vārṣhikau māsau partvā charati satra abhijitam hi asyai tasmāt samvatsara-sado yat kim cha gṛhe kriyate tat āptam avaruddham abhijitam kriyate samudram vā ete pra plavante ye samvatsaram upayanti yo vai samudrasya pāram na pashyati na vai sa tata udeti samvatsaro

The year is the Sattra of the Ray-Cows, and those who knowing thus perform the year (sacrifice) are prosperous. Therefore a hornless cow has pleasure during the two months of the rainy season, for that is won for it by the Sattra. Therefore whatever is done in the house of one who performs for a year (a Sattra), that is done completely, successfully, and adequately. Those who perform the year (Sattra) are swimming on the ocean. He who does not see the farther bank of the ocean cannot get out from it.

वै स॑मु॒द्रस्तस्यै॒तत् पा॒रं यद॑तिरा॒त्रौ य ए॒वं
वि॒द्वाꣳसः॑ संवत्स॒रमु॑प॒यन्त्यना॑र्ता ए॒वोदृचं॑
गच्छन्ती॒यं वै पूर्वो॑ऽतिरा॒त्रो॑ऽसावुत्त॑रो॒ मन॒ः
पूर्वो॒ वागुत्त॑रः प्रा॒णः पूर्वो॑ऽपा॒न उत्त॑रः
प्ररो॒धन॒ं पूर्व॑ उदय॒नमुत्त॑रो॒ ज्योति॑ष्टोमो
वैश्वान॒रो॑ऽतिरा॒त्रो भ॑वति॒ ज्योति॑रे॒व
पु॒रस्ता॑द्दधते सुव॒र्गस्य॑ लो॒कस्यानु॑ख्यात्यै
चतुर्वि॒ꣳशः प्राय॒णीयो॑ भवति॒
चतु॑र्विꣳशतिरर्धमासाः (३) सं॑वत्स॒रः प्र॒यन्त॑
ए॒व संव॑त्स॒रे प्रति॑ तिष्ठन्ति॒

vai samudraḥ tasya etat pāram yad atirātrau ya evam vidvāmsaḥ samvatsaram upayanti anārtā eva utṛcham gachchhanti iyam vai pūrvo atirātro asau uttaro manaḥ pūrvo vāk uttaraḥ prāṇaḥ pūrvo apāna uttaraḥ prarodhanam pūrva udayanam uttaro jyotiṣhṭomo vaishvānaro atirātro bhavati jyotireva purastāt dadhate suvargasya lokasya anukhyātyai chaturvimshaḥ prāyaṇīyo bhavati chaturvimshatiḥ ardhamāsāḥ samvatsaraḥ prayanta eva samvatsare prati tiṣhṭhanti

The ocean is the year. Its farther banks are the two Atirātras. Those who knowing thus perform the year (Sattra) reach the end without injury. The former Atirātra is this (earth), the latter is yonder (heaven); the former is mind, the latter (is) speech; the former (is) inbreath, the latter (is) outbreath; the former (is) the commencement, the latter (is) the end. The Atirātra is a Jyotiṣhṭoma of Vaishvānara; certainly they put light before them to reveal the world of heaven. There is a fore-offering, accompanied by the Chaturvimsha Stoma. The year has twenty-four half-months; certainly as they go on they find support in the year.

तस्य॒ त्रीणि॑ च श॒तानि॑ ष॒ष्टिश्च॑ स्तो॒त्रीया॒स्ताव॑तीः संवत्स॒रस्य॒ रात्र॑य उ॒भे ए॒व सं॑वत्स॒रस्य॑ रू॒पे आप्नु॑वन्ति॒ ते स॒ꣳस्थि॑त्या॒ अरि॑ष्ट्या॒ उत्त॑रै॒रहो॑भिश्चरन्ति ष॒डहा भ॑वन्ति॒ षड् वा ऋ॒तव॑ः संवत्स॒र ऋ॒तुष्वे॒व सं॑वत्स॒रे प्रति॑ तिष्ठन्ति॒ गौश्चाऽऽयु॑श्च मध्य॒तः स्तोमौ॑ भवतः संवत्स॒रस्यै॒व तन्मि॑थु॒नं म॑ध्य॒तो (४) द॑धति प्र॒जन॑नाय॒

tasya trīṇi cha shatāni ṣhaṣhṭiḥ cha stotrīyāḥ tāvatīḥ samvatsarasya rātraya ubhe eva samvatsarasya rūpe āpnuvanti te samsthityā ariṣhṭyā uttarair ahobhiḥ charanti ṣhaṭ-ahā bhavanti ṣhaṭ vā ṛtavaḥ samvatsara ṛtuṣhu eva samvatsare prati tiṣhṭhanti gauḥ cha āyuḥ cha madhyataḥ stomau bhavataḥ samvatsarasya eva tat mithunam madhyato dadhati prajananāya

There are three hundred and sixty Stotriyās (chants of riks); so many are the nights of the year; certainly they attain both forms of the year. They perform (the rites of) the next days for rest, for safety. There are six-day periods. The year has six seasons; certainly they find support in the seasons, the year. The *gau* and the *āyus* (Stomas) are the Stomas in the middle; certainly they place a pair in the middle of the year for procreation.

ज्योति॑र॒भितो॑ भवति वि॒मोच॑नमे॒व तच्छन्दा॑ꣳस्ये॒व तद्वि॒मोकं॑ य॒न्त्यथो॑ उ॒भय॒तो॑ज्योतिषै॒व ष॑ड॒हेन॑ सु॒वर्गं लो॒कं य॑न्ति ब्रह्मवा॒दिनो॑ व॒दन्त्यास॑ते॒ केन॑ य॒न्तीति॑ दे॒वया॒नेन॑ प॒थेति॑ ब्रू॒या॒च्छन्दा॑ꣳसि॒ वै दे॑व॒या॒नः॒ पन्था॑ गाय॒त्री त्रि॒ष्टुब्जग॑ती॒ ज्योति॒र्वै गा॑य॒त्री गौस्त्रि॒ष्टुगा॒यु॒र्जग॑ती॒ यदे॒ते स्तोमा॒ भव॑न्ति दे॒वया॒नेनै॒व (५) तत् प॒था य॑न्ति

jyotir abhito bhavati vimochanam eva tat chhandāmsi eva tat vimokam yanti atho ubhayato jyotiṣha eva ṣhaṭ-ahena suvargam lokam yanti brahmavādino vadanti āsate kena yanti iti devayānena pathā iti brūyāt chhandāmsi vai devayānaḥ panthā gāyatrī triṣhṭub jagatī jyotirvai gāyatrī gauḥ triṣhṭuk āyur jagatī yat ete stomā bhavanti devayānena eva tat pathā yanti

On either side there is the Jyotiṣhṭoma. It is the releasing; certainly the metres are released; certainly also they go to the world of heaven with the six-day (rite) which has a Jyotiṣhṭoma on either side. The theologians say, 'They sit; by what path do they go?' One should reply, 'By the path that leads to the gods. The path that leads to the gods is the metres, the Gāyatrī, Triṣhṭubh, and Jagatī. The Gāyatrī is the Jyotiṣhṭoma, the Triṣhṭubh the *gausṭoma,* the Jagatī the āyuṣṭoma. Since there are these Stomas, so do they go by the path that leads to the gods.

स॒मानꣳ॒ साम॑ भवति देवलो॒को वै साम॑ देवलो॒कादे॒व न य॑न्त्य॒न्याअ॑न्या॒ ऋचो॑ भवन्ति मनुष्यलो॒को वा ऋचो॑ मनुष्यलो॒कादे॒वान्यम॑न्यं देवलो॒कम॑भ्या॒रोह॑न्तो यन्त्यभिव॒र्तो ब्र॑ह्मसा॒मं भ॑वति सु॒वर्गस्य॑ लो॒कस्या॒भिवृ॑त्त्या अभि॒जिद्भ॑वति सु॒वर्गस्य॑ लो॒कस्या॒भिजि॑त्यै विश्व॒जिद्भ॑वति॒ विश्व॑स्य॒ जित्यै॑ मा॒सिमा॑सि पृ॒ष्ठान्युप॑ यन्ति मा॒सिमा॑स्यतिग्रा॒ह्या॑ गृह्यन्ते मा॒सिमा॑स्ये॒व वी॒र्यँ॑ (६) दधति मा॒सां प्रति॑ष्ठित्या उ॒परि॑ष्टान्मा॒सां पृ॒ष्ठान्युप॑ यन्ति॒ तस्मा॑दु॒परि॑ष्टा॒दोष॑धय॒: फल॑ं गृह्णन्ति ॥ 1

samānam sāma bhavati devaloko vai sāma devalokāt eva na yanti anyā anyā ṛcho bhavanti manuṣhyaloke vā ṛcho manuṣhyalokāt eva anyam-anyam devalokam abhi ārohanto yanti abhivarto brahma-sāmam bhavati suvargasya lokasya abhivṛttyā abhijit bhavati suvargasya lokasya abhijityai vishvajit bhavati vishvasya jityai māsi-māsi pṛshṭhāni upa yanti māsi-māsi atigrāhyā gṛhyante māsi-māsi eva vīryam dadhati māsām pratiṣhṭhityā upariṣhṭāt māsām pṛshṭhāni upa yanti tasmāt upariṣhṭāt oṣhadhayaḥ phalam gṛhṇanti

The same Sāman is used. The Sāman is the world of the gods; certainly they do not leave the world of the gods. Various ṛk verses are used. The ṛk verses are the world of man; certainly from the world of men they keep mounting one world of gods after another. There is the Brahman's Sāman as the Abhivarta to win the world of heaven. There is the Abhijit (day) for the gaining of the world of heaven. There is the Vishvajit (day) for the gaining of all. Month by month they perform the Pṛshṭhas, month by month the Atigrāhyas are drawn; certainly in each month they place strength, for the support of the months. They perform the Pṛshṭhas in the latter part of the month. Therefore it is on the top that the plants bear fruit.

7.5.2 (anuvāka 2) (B)

[Performing rites with desires; Sattra of Cows]

गावो॒ वा ए॒तत् स॒त्रमा॑सताशृ॒ङ्गाः स॒तीः शृ॒ङ्गा॑णि॒ सिषा॑सन्ती॒स्तासा॑ं दश॒ मासा॒ निष॑ण्णा॒ आस॒न्नथ॒ शृङ्गाण्यजायन्त॒ ता अ॑ब्रुव॒न्नरा॒त्स्मोत् तिष्ठा॒माव॒ तं काम॑मरुत्स्महि॒ येन॒ कामे॑न॒ न्यष॑दा॒मेति॒ तासा॑मु॒ त्वा अ॑ब्रुव॒न्नर्धा वा॒

याव॑ती॒र्वा॑ऽसा॑महा ए॒वेमौ द्वा॑द॒शौ मासौ॑
संव॒त्स॒रꣳ स॒ंपाद्योत् ति॑ष्ठा॒मेति॒

gāvo vā etat satram āsata ashṛngāḥ satīḥ shṛngāṇi siṣhāsantīs tāsām dasha māsā niṣhaṇṇā āsann atha shṛngāṇi ajāyanta tā abruvann arātsma uttiṣhṭhāma ava tam kāmam arutsmahi yena kāmena ni aṣhadāma iti tāsām u tvā abruvann ārdhā vā yāvatīr vā asāmahā eva imau dvādashau māsau samvatsaram sampādya ut tiṣhṭhāma iti

Being hornless, the cows performed that Sattra, desiring to obtain horns. For ten months they performed it, and then horns appeared. They said, 'We have gained (them), let us stop the performance of (the rite), for we have attained the desire for the sake of which we began (the rite).' But others said, either half of them or as many as might be the case, 'Let us perform (the rite) for these months, the eleventh and the twelfth, and when we have made up the year, let us stop'.

तासां॑ (१) द्वाद॒शे मा॒सि शृङ्गा॑णि॒ प्राव॑र्तन्त
श्र॒द्धया॒ वाऽश्र॑द्धया वा॒ ता इ॒मा यास्तू॑परा
उ॒भय्यो॒ वाव ता आर्ध्नु॑व॒न् याश्च॒
शृङ्गा॒ण्यस॑न्व॒न् याश्चोर्ज॑म॒वारु॑न्धत॒र्ध्नोति॑
द॒शसु॑ मा॒सू॑त्तिष्ठ॑न्नृ॒ध्नोति॑ द्वाद॒शसु॒ य ए॒वं वेद॑
प॒देन॒ खलु॒ वा ए॒ते य॑न्ति वि॒न्दति॒ खलु॒ वै
प॒देन॑ यन् तद्वा ए॒तदृ॒द्धमय॑न॒ं तस्मा॑ (२)
दे॒तद्गो॒सनि॑ ॥ 2

tasām dvādashe māsi shṛngāṇi prāvartanta shraddhayā vā ashraddhayā vā tā imā yās tūparā ubhayyo vāva tā ārdhnuvan yāḥ cha shṛngāṇi asanvann yāḥ cha ūrjam avā rundhata ṛdhnoti dashasu māsu uttiṣhṭhann ṛdhnoti dvādashasu ya evam veda padena khalu vā ete yanti vindati khalu vai padena yann tat vā etat ṛddham ayanam tasmāt etat gosani

In their case their horns grew in the twelfth month. Whether by faith, or by the lack of faith---both indeed were prosperous, those which gained horns and those which won strength. He who stops after ten months is prosperous (*ṛddham*), and he who stops after twelve (is prosperous) also, if he knows thus. They go by their feet, and he who goes by his foot attains (what he seeks). The Ayana is successful, and therefore it leads to the gain of Ray-Cows.

[The idea is that even when one performs a rite (*ayana*) with a particular desire in view, a feeling of satisfaction is there at the end of the rite whether the particular desire is fulfilled or not. The yajamāna becomes prosperous anyway.]

7.5.3 (anuvāka 3) (B)

[Performing rite is like entering an ocean]

प्र॒थ॒मे मा॒सि पृ॒ष्ठान्युप॑ यन्ति मध्य॒म उप॑
यन्त्यु॒त्त॒म उप॑ यन्ति॒ तदा॑हु॒र्यां वै त्रिरे॑क॒स्याह्न॑
उ॒पसीद॑न्ति द॒ह्रं वै साऽप॑राभ्या॒ं दोहा॑भ्यां

दुहेऽथ कुतः सा धोक्ष्यते यां द्वादश कृत्व उपसीदन्तीति संवत्सरꣳ संपाद्योत्तमे मासि सकृत् पृष्ठान्युपेयुस्तद्यजमाना यज्ञं पशूनव रुन्धते

prathame māsi pṛṣhṭhāni upa yanti madhyama upa yanti uttama upa yanti tat āhur yām vai trir ekasya ahna upasīdanti dahram vai sā aparābhyām dohābhyām duhe atha kutaḥ sā dhokṣhyate yām dvādasha kṛtva upasīdanti iti samvatsaram sampādya uttame māsi sakṛt pṛṣhṭhāni upeyus tat yajamānā yajñam pashūn avarundhate

They perform the Pṛṣhṭhas in the first month; they perform them in the middle month; they perform them in the last month. They say, 'In the case of a cow which they milk thrice a day, she yields sparingly at the latter two milkings; how then can she be milked who is milked twelve times?' Having made up the year, they should perform the Pṛṣhṭhas once in the last month; certainly the sacrificer wins the sacrifice and Ray-Cows.

समुद्रं वा (१) एतेनवारमपारं प्र प्लवन्ते ये संवत्सरमुपयन्ति यद् बृहद्रथन्तरे अन्वर्जेयुर्यथा मध्ये समुद्रस्य प्लवमन्वर्जेयुस्तादृक् तदनुत्सर्गं बृहद्रथन्तराभ्यामित्वा प्रतिष्ठां गच्छन्ति सर्वेभ्यो वै कामेभ्यः सन्धिर्दुहे तद्यजमानाः सर्वान् कामानव रुन्धते ॥ 3

samudram vā etena vāram apāram pra plavante ye samvatsaram upayanti yat bṛhat rathantare anvarjeyur yathā madhye samudrasya plavam anvarjeyus tādṛk tat anutsargam bṛhat rathantarābhyām itvā pratiṣhṭhām gachchhanti sarvebhyo vai kāmebhyaḥ sandhir duhe tat yajamānāḥ sarvān kāmān avarundhate

Those who perform the year (rite) enter an ocean without a near or a farther shore. If they employ the Bṛhat and the Rathantara Sāmans, it would be as if they were to provide a boat in the middle of the ocean. Going continuously with the Bṛhat and the Rathantara they obtain support. The union (*sandhi)* is milked for all desires; thus the sacrificers obtain all their desires.

7.5.4 (anuvāka 4) (B)

[Ṛks belong to the world of men, Sāman to Gods: Ten-day rite and procreation]

समान्य ऋचो भवन्ति मनुष्यलोको वा ऋचो मनुष्यलोकादेव न यन्त्यन्यदन्यत् साम भवति देवलोको वै साम देवलोकादेवान्यमन्यं मनुष्यलोकं प्रत्यवरोहन्तो यन्ति जगतीमग्र उप यन्ति जगती वै छन्दाꣳसि प्रत्यवरोहन्त्याग्रयणं ग्रहा बृहत् पृष्ठानि त्रयास्त्रिꣳशꣳ स्तोमास्तस्माज्ज्यायाꣳसं कनीयान् प्रत्यवरोहति वैश्वकर्मणो गृह्यते विश्वान्येव तेन कर्माणि यजमाना अव रुन्धत

samānya rucho bhavanti manuṣhya-loko vā ṛcho manuṣhya-lokāt eva na yanti anyat anyat sāma bhavati devaloko vā sāma devalokāt eva anyam-anyam manushya lokam prati-avarohantaḥ yanti jagatīm agra up yanti jagatīm vai chhandāmsi prati-avarohanti āgrayaṇam grahā bṛhat pṛshṭhāni trayas-trimsham stomāḥ tasmāt jyāyāmsam kanīyān prati-avarohati vaishvakarmaṇo gṛhyate vishvāni eva tena karmāṇi yajamānā ava rundhata

The Ṛk mantrās are all equal. The Ṛk mantrās are the world of man; certainly they leave not the world of man. There are different Sāmans; the Sāman is the world of the gods; certainly they descend from the world of the gods to one world of men after another. They first use the Jagatī, and the metres descend from the Jagatī, the cups from Āgrayaṇa, the Pṛshṭhas from the Bṛhat, the Stomas from the Trayastrimsha. Therefore the younger descends before an elder. The Vishvakarman cup is drawn; certainly by it the sacrificers win all rites.

आदि॒त्यो (१) गृ॑ह्यत इ॒यं वा अदि॑ति॒रस्या॑मे॒व प्रति॑ तिष्ठन्त्य॒न्यो॑ऽन्यो गृह्येते मिथु॒नत्वाय॒ प्रजा॑त्या अवान्त॒रं वै द॑शरा॒त्रेण॑ प्र॒जाप॑तिः प्र॒जा अ॑सृजत॒ यद्द॑शरा॒त्रो भव॑ति प्र॒जा ए॒व तद्यज॑मानाः सृजन्त ए॒ताꣳह॒ वा उ॑द॒ङ्कः शौल्बाय॒नः स॒त्रस्यर्धि॑मुवाच॒ यद्द॑शरा॒त्रो यद्द॑शरा॒त्रो भव॑ति स॒त्रस्यर्द्ध्या॒ अथो॒ यदे॒व पूर्वे॑ष्वह॑ःसु॒ विलो॑म क्रि॒यते॒ तस्यै॒वै(२)षा शान्ति॑ः ॥ 4

ādityo gṛhyata iyam vā aditir asyām eva prati tiṣhṭhanti anyo-anyo gṛhyete mithunatvāya prajātyā avāntaram vai dasha-rātreṇa prajāpatiḥ prajā asṛjata yat dasha-rātro bhavati prajā eva tat yajamānāḥ sṛjanta etām ha vā udangkaḥ shaulbāyanaḥ satrasya ṛddhim uvācha yat dasha-rātro yat dasharātro bhavati satrasya ṛddhyā atho yat eva pūrveṣhu ahaḥ su viloma kriyate tasya eva eṣhā shāntiḥ

The cup for Aditi is drawn. Aditi is this (earth); certainly they rest on this (earth). The one and the other are drawn, for pairing, for propagation. Of old, Prajāpati created offspring by means of the ten-night (rite); thus, the sacrificers create offspring by performing the ten-right rite. Udaṅka Shaulbāyana has declared the prosperity (*ṛddhim*) of the ten-night rite; and the ten-night rite serves for the prosperity of the Sattra. Certainly also whatever is done wrongly in the earlier days, this serves to pacify for these (worngs).

[The information in the last quarter of this anuvāka is same as that TS (7.4.5) including the reference to Prajāpati and Udanka.]

7.5.5 (anuvāka 5) (B)

[Viṣhṇu Shipiviṣhṭa; entry and rest are metres; Vihavya mantra, Sajanīya mantra, Kayāshubhīya mantra of Agastya; Vashaṭkāra is the support of yajña]

यदि॒ सोमौ॒ सꣳसु॑तौ॒ स्याता॑ं मह॒ति रात्रि॑यै प्रातरनुवा॒कमु॒पाकु॑र्या॒त् पूर्वो॒ वाच॒ं पूर्वो॑

दे॒वता॒: पूर्व॑श्छन्दा॑ꣳसि वृ॒ङ्क्ते वृष॑ण्वतीं प्रति॒पदं॑ कुर्यात् प्रातःसव॒नादे॒वैषा॒मिन्द्रं॑ वृ॒ङ्क्ते ऽथो॒ खल्वा॑हुः सवनमु॒खेसं॑वनमुखे का॒र्ये॑ति॑ सवनमु॒खात्सं॑वनमुखादे॒वैषा॒मिन्द्रं॑ वृ॒ङ्क्ते

yadi somau samsutau syātām mahati rātriyai prātar anuvākam upākuryāt pūrvo vācham pūrvo devatāḥ pūrvāḥ chhandāmsi vṛngkte vṛshaṇvatīm pratipadam kuryāt prātaḥ-savanāt eva eṣhām indram vṛngkte atho khalu āhuḥ savanamukhe savanamukhe kāryā iti savanamukhāt savanamukhāt eva eṣhām indram vṛngkte

If two libations are offered simultaneously, then one should perform the early litany in the advanced part of the night. He who does it first wins the speech, the gods, and the metres (of the others). The part of the verse (*pratipadam*) should be connected with showering (*vṛshaṇvati*); certainly he takes Indra away from their morning pressing. Or rather they say, 'The verse at the beginning of each pressing should be of this kind'; certainly he takes Indra away from each of their pressings.

[The relevant verse is RV (10.30.2) beginning with 'apo revatir . . . .' which deals with the shower of energies or waters, *āpaḥ.*]

सं॒वे॒शायौ॑पवे॒शाय॑ गायत्रि॒यास्त्रि॒ष्टुभो॒ जग॑त्या अनु॒ष्टुभ॑ः प॒ङ्क्त्या अ॒भिभू॑त्यै॒ स्वाहा॒

samveshāya upaveshāya gāyatriyās trishṭubho jagatyā anuṣhṭubhaḥ pangktyā abhibhūtyai svāhā

For entry, for rest, for the overcoming, of the Gāyatrī, of the Trishṭubh, of the Jagatī, of the Anushṭubh, of the Pañgkti, svāhā. [Same as TS (3.1.7.2)]

छन्दा॑ꣳसि॒ वै सं॑वे॒श उ॑पवे॒शश्छन्दो॑भिरे॒वैषा॒ं (१) छन्दा॑ꣳसि वृ॒ङ्क्ते सज॒नीय॒ꣳ शस्यं॑ वि॒हव्यं॑ꣳ शस्य॑म॒गस्त्य॑स्य कयाशु॒भीय॒ꣳ शस्य॑मे॒ताव॒द्वा अ॑स्ति॒ याव॑दे॒तद्याव॑दे॒वास्ति॒ तदे॑षां वृ॒ङ्क्ते यदि॑ प्रातःसव॒ने क॒लशो॒ दीर्ये॑त वैष्ण॒वीषु॑ शिपिवि॒ष्टव॑तीषु स्तुवी॒रन् यद्वै य॒ज्ञस्या॑ति॒रिच्य॑ते॒ विष्णुं॒ तच्छि॑पिवि॒ष्टम॒भ्यति॑ रिच्यते॒ तद्विष्णु॑ः शिपिवि॒ष्टोऽति॑रिक्त ए॒वाति॑रिक्तं दधा॒त्यथो॒ अति॑रिक्तेनै॒वाति॑रिक्तमा॒प्त्वाऽव॑ (२) रुन्धते॒ यदि॑ म॒ध्यन्दि॑ने॒ दीर्ये॑त वषट्का॒रनि॑धन॒ꣳ साम॑ कुर्युर्वषट्का॒रो वै य॒ज्ञस्य॑ प्रति॒ष्ठा प्र॑ति॒ष्ठामे॒वैनं॑द्गमयन्ति॒ यदि॑ तृतीयसव॒न ए॒तदे॒व ॥ 5

chhandāmsi vai samvesha upaveshaḥ chhandobhir eva eṣhām chhandāmsi vṛngkte sajanīyam shasyam vihavyam shasyam agastyasya kayā-shubhīyam shasyam etāvat vā asti yāvat etat yāvat eva asti tat eṣhām vṛngkte yadi prātaḥ savane kalasho dīryeta vaiṣhṇavīṣhu shipiviṣhṭa-vatīṣhu stuvīrann yad vai yajñsya atirichyate viṣhṇum tat shipiviṣhṭam abhi atirichyate tat viṣhṇuḥ shipiviṣhṭo atirikta eva atiriktam dadhāti atho

atiriktena eva atiriktam āptvā avarundhate yadi madhyandine dīryeta vashaṭkāra-nidhanam sāma kuryur vashaṭ-kāro vai yajñasya pratishṭhā pratishṭhām eva enat gamayanti yadi tṛtīya-savana etat eva

Entry and rest are the metres; certainly by the metres, he takes away their metres. One should recite the Sajanīya hymn; one should recite the Vihavya hymn; one should recite the Kayāshubhīya hymn of Agastya. This indeed is so much as that; certainly he takes away so much as is theirs. If at the early pressing the bowl is broken, they should sing verses addressed to Vishṇu and containing the epithet Shipivishṭa. Whatever in the sacrifice is redundant, it is redundant with regard to Vishṇu Shipivishṭa; certainly Vishṇu Shipivishṭa places the redundant (*atiriktam*) in the redundant. Certainly having obtained the redundant by the redundant, they win it. If it is broken at the midday pressing, they should make the Sāman have the Vashaṭkāra as its finale. The support of the sacrifice is the Vashaṭkāara; certainly they make the Sāman obtain support. If it breaks at the third pressing, the same thing (should be done).

[Sajanīya hymn is RV (2.12), all of whose mantrās end with the refrain, 'sa janāsa indra'. RV (2.12.1) is in (TS 1.7.13). Vihavya hymn is RV (10.128). Many mantrās of the hymn RV (10.128) are in (TS 4.7.14). Kayāshubhiya is RV (1.165.1).

Vishṇu Shipivishṭa and his connection to redundancy is also mentioned earlier in TS (3.4.1.2).]

7.5.6 (anuvāka 6) (B)

[Sacrifice with six-day periods]

ष॒ड॒हैर्मा॑सा॑न्त्स॒ं॑पाद्याह॒रुत् सृ॑जन्ति षड॒हैर्हि मासा॑न्त्स॒ं॑पश्य॑न्त्यर्ध॑मा॒सै॑र्मा॑सा॑न्त्स॒ं॑पाद्याह॒रुत् सृ॑जन्त्यर्ध॑मा॒सै॑र्हि मासा॑न्त्स॒ं॑पश्य॑न्त्यमा॒वा॒स्यं॑या॒ मासा॑न्त्स॒ं॑पाद्याह॒रुत् सृ॑जन्त्यमा॒वा॒स्यं॑या॒ हि मासा॑न्त्स॒ं॑पश्य॑न्ति पौर्ण॑मा॒स्या मासा॑न्त्स॒ं॑पाद्याह॒रुत् सृ॑जन्ति पौर्ण॑मा॒स्या हि मासा॑न्त्स॒ं॑पश्य॑न्ति॒ यो॑ वै पू॒र्णं॑ आ॑सि॒ञ्चति॒ परा॒ स सि॑ञ्चति॒ यः पू॒र्णा॑दु॒दच॑ति (१) प्रा॒णम॑स्मि॒न्त्स द॑धाति॒

ṣhaḍ-ahair māsān sampādya ahar utsṛjanti ṣhaṭ-ahair hi māsān sampashyanti ardha-māsair māsān sampādya ahaḥ utsṛjanti ardha-māsair hi māsān sampashyanti amāvāsyayā māsān sampādya ahar utsṛjanti amāvāsyayā hi māsān sampashyanti paurṇamāsyā māsān sampādya ahaḥ utsṛjanti paurṇamāsyā hi māsān sampashyanti yo vai pūrṇa āsiñchati parā sa siñchati yaḥ pūrṇāt udachati prāṇam asminn sa dadhāti

Having made up the month with the six-day periods, they leave out a day, for they behold the months by the six-day periods. Having made up the months with the half-months, they leave out a day, for they behold the months by the half-months. Having made up the months by the new- moon night, they leave out a day, for they behold the months by the new-moon night. Having made up the

months by the full-moon night, they leave out a day, for they behold the month by the full-moon night. He who pours (liquid) into a full (vessel) wastes the liquid; he who pours out from a full (vessel) places breath in it.

यत् पौर्णमास्या मासान्त्संपाद्याहरुत् सृजन्ति
संवत्सरायैव तत् प्राणं दधति तदनु सत्रिणः
प्राणन्ति यदहर्नोत्सृजेयुर्यथा दृतिरुपनद्धो
विपतत्येवꣳ संवत्सरो वि पतेदार्ति-
मार्छेयुर्यत् पौर्णमास्या मासान्त्संपाद्याहरुत्
सृजन्ति संवत्सरायैव तदुदानं दधति तदनु
सत्रिण उ (२) दनन्ति नाऽऽर्तिमार्छन्ति

yat paurṇamāsyā māsān sampādya ahaḥ utsṛjanti samvatsarāya eva tat prāṇam dadhati tat anu satriṇaḥ prāṇanti yat ahar na utsṛjeyur yathā dṛtir upanaddho vipatati evam samvatsaro vi patet ārtim ā ṛchheyur yat paurṇamāsyā māsān sampādya ahar utsṛjanti samvatsarāya eva tat udānam dadhati tat anusatriṇa ut ananti nā ārtim ā ṛchhanti

In that, having made up the months with the full-moon night, they leave out a day, they place breath in the year, and the performers of the Sattra breathe along it. If they did not leave out a day, then the year would fall asunder, just as a skin bag tied tightly falls apart, and they would be ruined. In that, having made up the months with the full moon night, they leave out a day, they place udāna breath in the year, and the performers of the Sattra do upbreathing (*udāna*) out along it, and are not ruined.

पूर्णमासे वै देवानाꣳ सुतो यत् पौर्णमास्या
मासान्त्संपाद्याहरुत् सृजन्ति देवानामेव
तद्यज्ञेन यज्ञं प्रत्यवरोहन्ति वि वा एतद्यज्ञं
छिन्दन्ति यत् षडहसंततꣳ सन्तमथाहरुत्
सृजन्ति प्राजापत्यं पशुमा लभन्ते प्रजापतिः
सर्वा देवता देवताभिरेव यज्ञꣳ सं तन्वन्ति
यन्ति वा एते सवनाद्येऽह (३) रुत् सृजन्ति

pūrṇamāse vai devānām suto yat paurṇamāsyā māsān sampādya ahar utsṛjanti devānām eva tat yajñena yajñam prati-avarohanti vi vā etat yajñam chhindanti yat ṣaḍaha-santatam santam atha ahar utsṛjanti prājāpatyam pashum ālabhante prajāpatiḥ sarvā devatā devatābhir eva yajñam samtanvanti yanti vā ete savanāt ye ahar utsṛjanti

At the full moon, (the Soma) of the gods is pressed. In that, having made up the months with the full moon night, they leave out a day, with the sacrifice to the gods they go to another sacrifice. They cleave asunder the sacrifice because they (perform it) as a series of six-day rites leaving out a day. They offer a Light (*pashu;* animal) for Prajāpati. Prajāpati is all the gods; certainly with the gods do they offer the sacrifice. They leave the pressing, who leave out the day.

तुरीयं खलु वा एतत् सवनं यत् सान्नाय्यं
यत् सान्नाय्यं भवति तेनैव सवनान्न यन्ति
समुपहूय भक्षयन्त्येतत् सोमपीथा ह्येतर्हि
यथायतनं वा एतेषाꣳ सवनभाजो देवता

गच्छन्ति॒ येऽह॑रुत् सृ॒जन्त्य॑नुसव॒नं
पु॑रो॒डाशा॒न् निर्व॑पन्ति यथायत॒नादे॒व
सं॑वन॒भाजो॑ दे॒वता॒ अव॑ रुन्धते॒ ऽष्टाक॑पालान्
प्रातःसव॒न एका॑दशकपाला॒न् माध्यं॑न्दिने॒
सवं॑ने॒ द्वाद॑शकपालाꣳस्तृतीयसव॒ने
छन्दां॑ꣳस्ये॒वाऽऽप्त्वा (४) ऽव॑ रुन्धते वैश्वदे॒वं
च॒रुं तृ॑तीयसव॒ने निर्व॑पन्ति वैश्वदे॒वं वै
तृ॑तीयसव॒नं ते॒नैव तृ॑तीयसव॒नान्न यं॑न्ति ॥ 6

turīyam khalu vā etat savanam yat sānnāyyam yat sānnāyam bhavati tena eva savanāt na yanti sam-upahūya bhakṣhayanti etat somapīthā hi etarhi yathā-āyatanam vā eteṣhām savanabhājo devatā gachchhanti ye ahar utsṛjanti anu-savanam puroḍāshān nirvapanti yathā-āyat anāt eva savanabhājo devatā ava rundhate aṣhṭākapālān prātaḥ savana ekādasha-kapālān mādhyandine savane dvādasha-kapālām tṛtīya-savane chhandāmsi eva āptvā avarundhate vaishvadevam charum tṛtīya-savane nirvapanti vaishvadevam vai tṛtīya-savanam tenaiva tṛtīya-savanāt na yanti

The Sānnāyya is the fourth pressing. Because there is the Sānnāyya, they do not leave the pressing. They partake of it after uttering the invocation, and use this as their Soma to drink. The deities who share in the pressings of those who leave out the day go to their places; they offer the sacrificial cakes in each of the pressings; certainly they win the deities who share in the pressing from their several places. (They offer the cakes) on eight potsherds (*kapāla*) at the early pressing, on eleven potsherds at the midday pressing, and on twelve potsherds at the third pressing; certainly they obtain and win the metres. They offer an offering to the All-gods at the third pressing. The third pressing belongs to the All-gods; certainly they leave not the third pressing.

7.5.7 (anuvāka 7) (B)

[Prajāpati is yajña; may we attain the light while living; world of heaven won by mantra; Indra guides devotees as a father guides his son]

उ॒त्सृज्यां३ नोत्सृज्या३मिति॑ मीमाꣳसन्ते
ब्रह्मवा॒दिन॒स्तद्वा॑हुरुत्सृज्यं॑मे॒वेत्यं॑मावा॒स्या॑यां
च पौर्णमा॒स्यां चो॒त्सृज्य॒मित्या॑हुरे॒ते हि य॒ज्ञं
व॑ह॒त इति॒ ते त्वाव नोत्सृज्ये॒ इत्या॑हु॒र्ये
अ॑वान्त॒रं य॒ज्ञं भे॒जाते॒ इति॒ या प्र॑थ॒मा
व्यं॑ष्टका॒ तस्या॑मु॒त्सृज्य॒मित्या॑हुरे॒ष मा॒सो
विं॑श॒र इति॒

utsṛjyām na-utsṛjyām iti mīmāmsante brahmavādinaḥ tat u āhur utsṛjyam eva iti amāvāsyāyām cha paurṇamāsyām cha utsṛjyam ityāhuḥ ete hi yajñam vahata iti te tu vāva na utsṛjye ityāhuḥ ye avāntaram yajñam bhejāte iti yā prathamā vi-aṣhṭakā tasyām utsṛjyam ityāhuḥ eṣha vai māso vishara iti

The theologians pose the question, 'Should (a day) be left out, or should it not be left out?'. Some say, 'It should be left out.' 'It should be left out at the new moon and at the full moon, for these two guide the sacrifice.' Some others say that, 'These two must not be left out, for these two determine the dependent sacrifice.' Others say, '(The day) should be left out on the first Vyaṣhṭakā, for this is what rends the month.'

नाऽऽदि॑ष्ट॒ (१) मुत्सृ॑जेयु॒र्यदादि॑ष्ट-
मुत्सृ॒जेयु॑र्या॒दृशे॒ पुन॑ः पर्या॑प्ला॒वे मध्ये॑ षड॒हस्य॑
सं॒पद्ये॑त ष॒ड॑हैर्मासा॑न्त्स॒ंपाद्य॒ यत्
स॑प्त॒मम॒ह॒स्तस्मि॒न्नुत्सृ॑जेयु॒स्तद॒ग्नये॒ वसु॑मते
पु॒रो॒डाश॑म॒ष्टाक॑पालं॒ निर्व॑पेयु॒रैन्द्रं॑ दधीन्द्रा॑य
म॒रुत्व॑ते पु॒रो॒डाश॒मेका॑दशकपालं वैश्वदे॒वं
द्वाद॑शकापालम॒ग्नेर्वै वसु॑मतः प्रातःसव॒नं
यद॒ग्नये॒ वसु॑मते पु॒रो॒डाश॑म॒ष्टाक॑पालं॒
नि॒र्वप॑न्ति दे॒वता॑मे॒व तद्भा॒गिनीं॑ कु॒र्वन्ति॑
(२) सव॑नमष्टा॒भिरुप॑ यन्ति॒

na ādiṣhṭam utsṛjeyuḥ yat ādiṣhṭam utsṛjeyuḥ yādṛshe punaḥ pari-āplāve madhye ṣhaṭ-ahasya sampadyeta ṣhaṭ-ahair māsān sampādya yat saptamam ahaḥ tasmin utsṛjeyuḥ tat agnaye vasumate puroḍāsham aṣhṭā-kapālam nirvapeyur aindram dadhi indrāya marutvate puroḍāshām ekādasha-kapālam vaishvadevam dvādasha-kāpālam agner vai vasumataḥ prātaḥ-savanam yat agnaye vasumate puroḍāsham aṣhṭā-kapālam nirvapanti devatām eva tat bhāgīnīm kurvanti savanam aṣhṭābhiḥ upa yanti

They should not leave out a day which is appointed. If they should leave out one which is appointed, they should leave it out on the seventh day after making up the months with six-day periods, whatever be the recurrent position which it occupies in the course of the six-day period. They should then offer to Agni, with the Vasus, a (puroḍāsha) cake on eight potsherds, to Indra curds, to Indra with the Maruts a cake on eleven potsherds, to the All-gods a cake on twelve potsherds. The early pressing belongs to Agni with the Vasus; in that they offer to Agni with the Vasus a cake on eight potsherds, they make the gods share in it, and they approach the pressing with eight.

यदै॒न्द्रं दधि॒ भव॒तीन्द्र॑मे॒व तद्भा॑ग॒धेया॒न्न
च्या॑वय॒न्तीन्द्र॑स्य॒ वै म॒रुत्व॑तो॒ माध्य॑न्दिन॒ꣳ
सव॑नं॒ यदिन्द्रा॑य म॒रुत्व॑ते
पु॒रो॒डाश॒मेका॑दशकपालं नि॒र्वप॑न्ति दे॒वता॑मे॒व
तद्भा॒गिनीं॑ कु॒र्वन्ति॒ सव॑नमेका॒दशभि॒रुप॑
यन्ति॒ विश्वे॑षां॒ वै दे॒वाना॑मृभु॒मतां॑ तृतीयस॒वनं॑
यद्वै॑श्वदे॒वं द्वाद॑शकपालं नि॒र्वप॑न्ति दे॒वता॑ ए॒व
तद्भा॒गिनीः॑ कु॒र्वन्ति॒ सव॑नं द्वा॒दशभि॒ (३)
रुप॑ यन्ति

yat aindram dadhi bhavati indrameva tat bhāga-dheyāt na chyāvayanti indrasya vai marutvato mādhyandinam savanam yat indrāya

marutvate puroḍāsham ekādashakapālam nirvapanti devatām eva tat bhāginīm kurvanti savanam ekādashibhir upayanti vishveṣhām vai devānām ṛbhumatām tṛtīya-savanam yat vaishvadevam dvādasha-kapālam nirvapanti devatā eva tat bhāginīḥ kurvanti savanam dvādashabhir upa yanti

In that the curds (*dadhi,* knowledge) belong to Indra, they do not shut out Indra from a share. The midday pressing belongs to Indra with the Maruts. In that they offer to Indra with the Maruts a cake on eleven potsherds, they make the gods share in it, and they approach the pressing with eleven. The third pressing belongs to the All-gods with the Ṛbhus (the Divine Form-makers). In that they offer to the All-gods a cake on twelve potsherds, they make the gods share in it, and they approach the pressing with twelve.

प्राजाप॒त्यं प॒शुमा ल॑भन्ते य॒ज्ञो वै प्र॒जाप॑तिर्य॒ज्ञस्यान॑नुसर्गा॑याभिव॒र्त इ॒तः षण्मा॒सो ब्र॑ह्मसा॒मं भ॑वति॒ ब्रह्म॒ वा अ॑भिव॒र्तो ब्रह्म॑णै॒व तत् सु॑व॒र्गं लो॒कम॑भिव॒र्तय॑न्तो यन्ति प्रतिकू॒लमि॑व॒ हीतः सु॑व॒र्गो लो॒क इन्द्र॒ क्रतुं॑ न॒ आ भ॑र पि॒ता पु॒त्रेभ्यो॒ यथा॑ । शिक्षा॑ नो अ॒स्मिन् पु॑रुहू॒त याम॑नि जी॒वा ज्योति॑रशीम॒हीत्य॒ (४) मु॒तं आय॒ताꣳ षण्मा॒सो ब्र॑ह्मसा॒मं भ॑वत्य॒यं वै लो॒को ज्योति॑ः प्र॒जा ज्योति॑रि॒ममे॒व तल्लो॒कं पश्य॑न्तोऽभि॒वद॑न्त॒ आ य॑न्ति ॥ 7

prājāpatyam pashum ālabhante yajño vai prajāpatir yajñasya ananu usargāya abhivarta itaḥ ṣhaṭ māso brahmasāmam bhavati brahma vā abhivarto brahmaṇā eva tat suvargam lokam abhivartayanto yanti pratikūlam iva hi itaḥ suvargo loka, **"indra kratum na ābhara pitā putrebhyo yathā | shikṣhā no asmin puruhūta yāmani jīvā jyotir ashīmahi"** iti (RV 7.32.26) amuta āyatām ṣhaṭ māso brahma-sāmam bhavati ayam vai loko jyotiḥ prajā jyotir imam eva tat lokam pashyanta abhi-vadanta ā yanti

They offer a light (*pashu;* beast) to Prajāpati so that the sacrifice may not be abandoned; Prajāpati is the sacrifice. For six months the Brahman's Sāman should be the 'victorious' (*abhivarta*). The 'victorious' is the mantra-power (Brahman); certainly they go winning the world of heaven by the mantra-power (brahman); for the world of heaven is as it were opposite from here. When they come there, the Brahman's Sāman for six months should be as follows:

'O Indra, develop the will in us, as a father to his sons.

Guide us on our path, O one who is much invoked;

May we attain the light while living', RV (7.32.26).

The light is this world, the light is offspring; certainly they come, gazing on this world by repeating the mantra.

7.5.8 (anuvāka 8) (B)

[Rewinning power by Krosha Sāman; Prajāpati's hṛdaya; powers of various sāman mantrās; wives sing mantrās; sacrificers make a bridge to the world of heaven]

दे॒वानां॒ वा अन्तं॑ ज॒ग्मुषा॑मिन्द्रि॒यं
वी॒र्य॑मपा॑क्राम॒त् तत् क्रोशेनावा॑रुन्धत॒ तत्
क्रोशस्य॑ क्रोश॒त्वं॑ यत् क्रो॒शेन॒
चात्वा॑ल॒स्यान्ते॑ स्तु॒वन्ति॑ य॒ज्ञस्यै॒वान्तं॑
ग॒त्वेन्द्रि॒यं वी॒र्य॑मव॑ रुन्धते
स॒त्रस्यर्ध्या॑ऽऽहव॒नीय॒स्यान्ते॑
स्तु॒वन्त्य॒ग्निमे॒वोप॑द्र॒ष्टारं॑ कृ॒त्वर्द्धि॒मुप॑ यन्ति
प्र॒जाप॑ते॒र्हृद॑येन हवि॒र्धाने॒ऽन्तः स्तु॑वन्ति
प्रे॒माणं॑मे॒वास्य॑ गच्छन्ति

devānām vā antam jagmuṣhām indriyam vīryam apākrāmat tat kroshena avārundhata tat kroshasya kroshatvam yat kroshena chātvālasya ante stuvanti yajñasya eva antam gatva indriyam vīryam avarundhate satrasyardhyā āhavanīyasya ante stuvanti agnim eva updrashṭāram kṛtvā ṛddhim upa yanti prajāpater hṛdayena havirdhāne antaḥ stuvanti premāṇam eva asya gachchhanti

When the gods had come to the end, their power and strength departed. They won them again by the Krosha (Sāman), and that is why the Krosha has the name. In that they sing the Krosha at the end of the chātvāla (pit), they win power and strength at the end of the sacrifice. They sing the Sattrasyarddhi (Sāman) at the end of the Āhavanīya; certainly making Agni a witness, they advance to prosperity. They sing the Prajāpater Hṛdaya within (*antaḥ*); certainly they win his favour.

श्लो॒केन॑ पु॒रस्ता॒त् सद॑सः (१)
स्तु॑व॒न्त्यनु॑श्लोकेन प॒श्चाद्य॒ज्ञस्यै॒वान्तं॑ ग॒त्वा
श्लो॑क॒भाजो॑ भवन्ति न॒वभि॑रध्व॒र्युरुद्गा॑यति॒ न॒व
वै पुरु॑षे प्रा॒णाः प्रा॒णाने॒व यज॑मानेषु दधाति॒
सर्वा॑ ऐ॒न्द्रियो॑ भवन्ति प्रा॒णेष्वे॒वेन्द्रि॒यं
द॑ध॒त्यप्र॑तिहृताभि॒रुद्गा॑यति॒ तस्मा॒त् पुरु॑षः॒
सर्वा॑ण्य॒न्यानि॑ शी॒र्ष्णोऽङ्गा॑नि॒ प्रत्यं॑चति॒ शिर॑
ए॒व न प॑ञ्चद॒शꣳ र॑थन्त॒रं भ॑वतीन्द्रि॒यमे॒वाव॑
रुन्धते सप्तद॒शं॑ (२) बृ॒हद॒न्नाद्य॒स्याव॑रुद्ध्या॒
अथो॒ प्रैव तेन॑ जायन्त

shlokena purastāt sadasaḥ stuvanti anushlokena pashchāt yajñasya eva antam gatvā shlokabhājo bhavanti navabhir adhvaryur udgāyati nava vai puruṣhe prāṇāḥ prāṇān eva yajamāneṣhu dadhāti sarvā aindriyo bhavanti prāṇeṣhu eva indriyam dadhati apratihṛtābhir udgāyati (RV 10.103; TS 4.6.4) tasmāt puruṣhaḥ sarvāṇi anyāni shīrṣhṇo angāni prati-achati shira eva na pañcha-dasham rathantaram bhavati indriyam eva ava rundhate sapta-dasham bṛhat annādyasya avaruddhyā atho pra eva tena jāyanta

They sing the Shloka (Sāman) in front of the Sadas (hall), the Anushloka (Sāman) behind; certainly fame is their portion at the end of the sacrifice. The Adhvaryu sings nine (verses). Nine are the breaths in man; certainly he places power *(indriya)* in the breaths. He sings the Apratihṛta hymn RV (10.103). Therefore a man can contact all the other members (of the body) except the head, but the head he cannot contact; The Rathantara (Sāman) has the Pañchadasha (Stoma); certainly they win power. The Bṛhat has the Saptadasha, for the winning of food; certainly also they are propagated by it.

[The hymn RV (10.103) is called as *apratiratha* hymn after the seer to whom it was revealed. Here it is called as Apratihṛta. The text is also in (TS 4.6.4).]

एक॒वि॒ꣳशं भ॒द्रं द्वि॒पदा॑सु प्रति॑ष्ठित्यै॒ पत्न॑य॒
उप॑ गायन्ति मिथु॒नत्वाय॒ प्रजा॑त्यै प्र॒जाप॑तिः
प्र॒जा अ॑सृजत॒ सो॑ऽकामयता॒ऽऽसाम॒हꣳ
रा॒ज्यं परी॑या॒मिति॒ तासा॑ꣳ राज॒नेनै॒व रा॒ज्यं
पर्यै॒त् तद्रा॑ज॒नस्य॑ राज॒नत्वं यद्रा॑ज॒नं भव॑ति
प्र॒जाना॑मे॒व तद्यज॑माना रा॒ज्यं परि॑ यन्ति
पञ्चवि॒ꣳशं भव॑ति प्र॒जाप॑ते॒(३)राप्त्यै

eka-vimsham bhadram dvipadāsu pratiṣhṭhityai patnaya upagāyanti mithunatvāya prajātyai prajāpatiḥ prajā asṛjata so akāmayatā āsām aham rājyam pari-iyām iti tāsām rājanena eva rājyam pari ait tat rājanasya rājanatvam yat rājanam bhavati prajānām eva tat yajamānā rājyam pari yanti pañcha-vimsham bhavati prajāpater āptyai

The Bhadra (Sāman) has the Ekavimsha (Stoma) with Dvipadā verses for support. For obtaining successors and propagation, the wives (of the sacrificers) sing. Prajāpati created offspring; he desired, 'May I gain the kingship over them.' He obtained the kingship over them by the Rājana (Sāman), and that is why the Rājana has the name. Since there is the Rājana, the sacrificers obtain the kingship over offspring. It has the Pañchavimsha (Stoma) to win Prajāpati.

प॒ञ्चभि॒स्तिष्ठ॑न्तः स्तुवन्ति देवलो॒कमे॒वाभि
ज॑यन्ति प॒ञ्चभि॒रासी॑ना मनुष्यलो॒कमे॒वाभि
ज॑यन्ति॒ दश॒ सं प॑द्यन्ते॒ दशा॑क्षरा वि॒राडन्नं॑
वि॒राड् वि॒राजै॒वान्नाद्य॒मव॑ रुन्धते पञ्च॒धा
वि॑नि॒षद्य॑ स्तुवन्ति॒ पञ्च॒ दिशो॑ दि॒क्ष्वे॑व प्रति॑
तिष्ठ॒न्त्येकै॑क॒याऽस्तु॑तया स॒मार्य॑न्ति दि॒ग्भ्य
ए॒वान्नाद्य॒ꣳ सं भ॑रन्ति॒ ताभि॑रुद्गा॒तोद्गा॑यति
दि॒ग्भ्य ए॒वान्नाद्यं॑ (४) सं॒भृत्य॒ तेज॑ आ॒त्मन्
द॑धते॒

pañchabhiḥ tiṣhṭhantaḥ stuvanti devalokam eva abhi jayanti pañchabhir āsīnā manuṣhyalokam eva abhi jayanti dasha sampadyante dasha-akṣhara viraṭ annam virāṭ virājā eva annādyam avarundhate pañchadhā viniṣhadya stuvanti pañcha disho dikṣhu eva prati tiṣhṭhanti ekai-ekayā astutayā samāyanti digbhya eva annādyam sambharanti tābhir udgātā utgāyati digbhya eva annādyam sambhṛtya teja ātmann dadhate

They sing five (verses) standing; certainly they win the world of the gods; (By singing the) five sitting, certainly they win the world of men. These come to ten; the Virāj is of ten syllables, the Virāj is food; certainly they win food by the Virāj. In five places they sing sitting down; they are five quarters; certainly they rest on the quarters. They come up each before one verse has been sung; certainly they bear food from the quarters. The Udgātṛ sings these (verses); certainly having borne food from the quarters they place glory in themselves.

तस्मा॒देक॑ः प्रा॒णः सर्वा॒ण्यङ्गा॑न्यव॒त्यथो॒ यथा॑
सु॒पर्ण उ॑त्पति॒ष्यञ्छिर॑ उत्त॒मं कु॑रु॒त ए॒वमे॒व
तद्यज॑मानाः प्र॒जाना॑मुत्त॒मा
भ॑वन्त्यास॒न्दीमु॒द्गा॑ताऽऽरो॑हति॒ साम्रा॑ज्यमे॒व
ग॑च्छन्ति प्ले॒ङ्खꣳ होता॒ नाक॑स्यै॒व पृ॒ष्ठꣳ
रो॑हन्ति कू॒र्चाव॑ध्व॒र्युर्ब्र॒ध्नस्यै॒व वि॒ष्टप॑ं
गच्छन्त्ये॒ताव॑न्तो॒ वै दे॑वलो॒कास्तेष्वे॒व
य॑थापू॒र्वं प्रति॑ (५) तिष्ठ॒न्त्यथो॑ आ॒क्रम॑णमे॒व
तत् सेतु॒ं यज॑मानाः कुर्वते सु॒वर्ग॑स्य लो॒कस्य॒
सम॑ष्ट्यै ॥ 8

tasmāt ekaḥ prāṇaḥ sarvāṇi angāni avati atho yathā suparṇa utpatiṣhyanshira uttamam kuruta evam eva tat yajamānāḥ prajānām uttamā bhavanti āsandhīm udgātā ārohati sāmrājyam eva gachchhanti plengkham hotā nākasya eva pṛṣhṭham rohanti kūrchau adhvaryur bradhnasya eva viṣhṭapam gachchhanti etāvanto vai devalokāḥ teṣhu eva yathā-pūrvam prati tiṣhṭhanti atho ākramaṇam eva tat setum yajamānāḥ kurvate suvargasya lokasya samaṣhṭyai

Therefore one breath protects all the limbs. Therefore, just as a bird about to fly upwards raises its head aloft, so the sacrificers are highest among people. The Udgātṛ mounts a throne; certainly they attain the role of ruler. The Hotṛ (mounts) a swing; certainly they mount the back of the (lower) heaven (*nāka*). The Adhvaryu (mounts) two mats (*kūrcha*); certainly they reach the great Sun-world or the supreme place, (*bradhnasya viṣhṭapam* RV 8.69.7; 9.113.10, TS 5.3.3.15, TS 4.3.8.7). So many indeed are the worlds, and in them in order they find support. Then the sacrificers make thus a bridge (*setum*) to mount, for the gaining of the world of heaven.

7.5.9 (anuvāka 9) (B)

[Hunger and imperfect Sattra; blessing mantra; man has a hundred years; vāna or vīṇa; voice of drum; earth-drum; voice of freedom; reviling a person purifies him (the reviled person); *bhūtached sāman*]

अ॒र्क्ये॑ण॒ वै स॑हस्र॒शः प्र॒जाप॑तिः प्र॒जा
अ॑सृजत॒ ताभ्य॒ इला॑न्दे॒नेरा॒ं लूता॒मवा॑रुन्ध॒
यद॒र्क्यं॑ भव॑ति प्र॒जा ए॒व तद्यज॑मानाः सृजन्त॒
इला॑न्दं भवति प्र॒जाभ्य॑ ए॒व सृ॒ष्टाभ्य॒ इरा॒ं

लूता॒मव॑ रुन्धते॒ तस्मा॒द्याꣳ समा॑ꣳ स॒त्रꣳ
समृ॑द्धं॒ क्षोधु॑का॒स्ताꣳ समां॑ प्र॒जा इष॒ꣳ
ह्या॑सा॒मूर्ज॑मा॒दद॑ते॒ याꣳ समा॒
व्यृ॑द्ध॒मक्षो॑धुका॒स्ताꣳ समां॑ प्र॒जा (१) न
ह्या॑सा॒मिष॒मूर्ज॑मा॒दद॑त

arkyeṇa vai sahasrashaḥ prajāpatiḥ prajā asṛjata tābhya ilāndena irām lūtām avārundha yat arkyam bhavati prajā eva tat yajamānāḥ sṛjanta ilāndam bhavati prajābhya eva sṛshṭābhya irām lūtām ava rundhate tasmāt yām samām satram samṛddham kṣhodhukās tām samām prajā iṣham hi āsām ūrjam ādadate yām samām vi-ṛddham akṣhodhukās tā samām prajā na hi āsām iṣham ūrjam ādadata

By means of the Arkya (Sāman), Prajāpati created offspring in thousands. By means of the Ilāmda (Sāman) he took away the food they had gathered. Using the Arkya, the sacrificers create offspring; using the Ilāmda, they take away from the offspring the food they have gathered (and leave them hungry). Therefore, in whatever year the Sattra is performed, the offspring are hungry in that year, for they take away their food and strength; in whatever year the Sattra is imperfect, the offspring are not hungry in that year; for they take not their power of impelling (*iṣham*) and energy (*ūrjam*).

उत्क्रो॒दं कु॑र्वते॒ यथा॑ ब॒न्धान्मु॑मुचा॒ना उ॑त्क्रो॒दं
कु॒र्व॑त ए॒वमे॒व तद्यज॑माना देवब॒न्धान्मु॑मुचा॒ना
उ॑त्क्रो॒दं कु॑र्वत॒ इष॒मूर्ज॑मा॒त्मन् दधा॑ना वा॒णः
श॒तत॑न्तुर्भ॑वति श॒तायु॒ः पुरु॑षः श॒तेन्द्रि॑य॒
आयु॑ष्ये॒वेन्द्रि॒ये प्रति॑ तिष्ठन्त्या॒जिं
धाव॒न्त्यन॑भिजितस्या॒भिजि॑त्यै
दुन्दुभीन्त्स॒माघ्न॑न्ति प॒रमा वा ए॒षा वाग्या
दु॑न्दु॒भौ प॑र॒मामे॒व (२) वा॒चमव॑ रुन्धते

utkrodam kurvate yathā bandhān mumuchānā utkrodam kurvata evam eva tat yajamānā devabandhāt mumuchānā utkrodam kurvata iṣham ūrjam ātman dadhānā vāṇaḥ shata-tantur bhavati shata-āyuḥ puruṣhaḥ shata-indriya āyuṣhi eva indriye pratitiṣhṭhanti ājim dhāvanti anabhijitasya abhijityai dundhubhīn samāghnanti paramā vā eṣhā vāk yā dundubhau paramāmeva vācham ava rundhate

They make a loud noise (*utkrodam*). As men being freed from bonds cry aloud, so the sacrificers freed from the bonds of the gods cry aloud, placing the power of impulsion (*īsham*) and energy (*ūrja*) in themselves. The lute (*vāṇaḥ*) has a hundred strings. Man is of a hundred (years) of age, and of a hundredfold strength; certainly they find support in age and strength. They have a contest (*ājim*) to win what has not yet been won. They beat drums; the voice of the drum is the highest (form of) speech; certainly they win the highest (form of) speech.

भूमिदुन्दु॒भिमा घ्नं॑न्ति॒ यैवे॑मां वाक् प्रविं॑ष्टा॒
ता॒मे॒वाव॑ रुन्ध॒ते ऽथो॑ इ॒मामे॒व ज॑यन्ति॒ सर्वा॒
वाचो॑ वदन्ति॒ सर्वा॑सां वा॒चामव॑रुद्ध्या॒ आ॒र्द्रे
चर्म॒न् व्याय॑च्छेते इन्द्रि॒यस्याव॑रुद्ध्या॒
आऽन्यः क्रोशं॑ति॒ प्रान्यः श॑ꣳसति॒ य
आ॒क्रोशं॑ति पु॒नात्ये॒वैना॒न्त्स यः प्र॒शꣳसं॑ति
पू॒ते॒ष्वे॒वान्नाद्यं॑ दधा॒ति

bhūmi-dundubhim āghnanti yā eva imām vāk praviṣhṭhā tām eva ava rundhate atho imām eva jayanti sarvā vācho vadanti sarvāsām vāchām avaruddhyā ārdre charman vi-āyachchhete indriyasya avaruddhyā ā anyaḥ kroshati pra anyaḥ shamsati ya ākroshati punāti eva enān sa yaḥ prashamsati pūteṣhu eva annādyam dadhāti

They beat the kettle-drum (*dundubhi*); certainly they win that speech which has entered this (earth); certainly also they conquer the earth. They utter all (forms of) speech, to gain all (forms of speech). Two strive on a dry hide, to gain strength. One reviles, another extols. He who reviles purifies them, he who extols places food in them after they are purified.

ऋषिं॑कृतं च॒ (३) वा ए॒ते दे॒वकृं॑तं च॒
पू॒र्वै॑र्मासै॒रव॑ रुन्धते॒ यद्भू॑ते॒च्छदा॒ꣳ सामा॑नि॒
भव॑न्त्यु॒भय॒स्याव॑रुद्ध्यै॒ यन्ति॒ वा ए॒ते
मिं॑थु॒नाद्ये सं॑वत्स॒रमु॑प॒यन्त्य॑न्त॒र्वे॑दि मिं॑थु॒नौ सं
भ॑वत॒स्तेनै॒व मिं॑थु॒नान्न य॑न्ति ॥ 9

ṛṣhikṛtam cha vā ete devakṛtam cha pūrvaiḥ māsaiḥ avarundhate yad bhūteḥ chhadām sāmāni bhavanti ubhayasya avaruddhyai yanti vā ete mithunāt ye samvatsaram upayanti antarvedi mithunau sam bhavataḥ tena eva mithunāt na yanti

They win by the first months what is done by the Rishis and by the gods; since Bhūtechad Sāman (AV 5.1.5) are used, both are gained. Those who perform the year-rite lose their virility. There are a pair united within the sacrificial ground; certainly they lose not virility.

7.5.10 (anuvāka 10) (B)

[Dance of maidens; honey as an important food]

चर्मा॑व भिन्दन्ति पा॒प्मान॑मे॒वैषा॒मव॑ भिन्दन्ति॒
माऽप॑ रात्सी॒र्माऽति॑ व्यात्सी॒रित्या॑ह
सं॑प्र॒त्यैवैषां॑ पा॒प्मान॒मव॑
भिन्दन्त्युद॒कुम्भान॑धिनि॒धाय॑ दा॒स्यो॑
मार्जा॒लीयं॒ परि॑ नृत्यन्ति प॒दो नि॑घ्न॒तीरि॒दंम॑धु॒
गाय॑न्त्यो॒ मधु॒ वै दे॒वाना॑ं प॒रम॒न्नाद्यं॑
प॒रम॒ेवान्नाद्य॒मव॑ रुन्धते प॒दो नि घ्न॑न्ति
मही॒यामे॒वैषु॑ दधति ॥ 10

charma avabhindanti pāpmānam evaiṣhām ava bhindanti mā apa rātsīr mā ati vyātsīḥ ityāha samprati eva eṣhām pāpmānam ava bhindanti udakumbhān adhinidhāya dāsyo mārjālīyam pari nṛtyanti pado nighnatīr idam madhum gāyantyo madhu vai devānām paramam annādyam paramam eva annādyam avarundhate pado ni ghnanti mahīyām evaiṣhu dadhati

They pierce the hide; certainly they remove the sin of the (sacrificers). 'Do not miss, do not pierce through', he says; certainly they now remove their sin. Maidens (*dāsi)* dance round the Mārjāliya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the most important food of the gods; certainly they win the most important food. They beat the ground with their feet; certainly they endow the (sacrificers) with greatness (*mahīyām*).

7.5.11 (anuvāka 11) (M)

[Offerings with svāhā; rain]

पृ॒थि॒व्यै स्वाहा॒ ऽन्तरि॑क्षाय॒ स्वाहा॑

pṛthivyai svāhā antarikṣhāya svāhā

To earth, svāhā; to the midworld, svāhā;

दि॒वे स्वाहा॑ संप्लोष्य॒ते स्वाहा॑

dive svāhā samploṣhyate svāhā

to the heaven, svāhā; to that which will stream together, svāhā;

सं॒प्लव॑मानाय॒ स्वाहा॒ संप्लु॑ताय॒ स्वाहा॑

samplavamānāya svāhā sampluptāya svāhā

to that which is streaming together, svāhā; to that which has streamed together, svāhā;

मेघायिष्य॒ते स्वाहा॑ मेघाय॒ते स्वाहा॑

meghayiṣhyate svāhā maghāyate svāhā

to that which will cloud, svāhā; to that which clouds. svāhā;

मेघि॒ताय॒ स्वाहा॑ मे॒घाय॒ स्वाहा॑

meghitāya svāhā meghāya svāhā

to that which has been clouded, svāhā; to cloud, svāhā;

नीहा॒राय॒ स्वाहा॑ नि॒हाका॑यै॒ स्वाहा॑

nīhārāya svāhā nihākāyai svāhā

to mist, svāhā; to storm, svāhā;

प्रास॒चाय स्वाहा॑ प्रच॒लाका॑यै॒ स्वाहा॑

prāsachāya svāhā prachalākāyai

to freezing, svāhā; to springing, svāhā;

विद्योतिष्य॒ते स्वाहा॑ वि॒द्योत॑मानाय॒ स्वाहा॑

vidyotiṣhyate svāhā vidyotamānāya svāhā

to that which causes shining (or lightning), svāhā; to that which spans the lightning, svāhā;

संवि॒द्योत॑मानाय॒ स्वाहा॑ स्तनयिष्य॒ते स्वाहा॑

samvidyotamānāya svāhā

stanayiṣhyate svāhā

to that which collectively measures the lightening or shining, svāhā; to that which will thunder, svāhā;

स्त॒नय॑ते॒ स्वाहो॒ग्रꣳ स्त॒नय॑ते॒ स्वाहा॑

stanayate svāhā ugram stanayate svāhā

to that which thunders, svāhā; to that which thunders terribly, svāhā;

वर्षिष्य॒ते स्वाहा॒ वर्ष॑ते॒ स्वाहा॑

varṣhiṣhyate svāhā varṣhate svāhā

to that which causes rain, svāhā; to that which rains, svāhā;

ऽभि॒वर्ष॑ते॒ स्वाहा॑ परि॒वर्ष॑ते॒ स्वाहा॑

abhivarṣhate svāhā parivarṣhate svāhā

to that which showers (energies) in front, svāhā; to that which showers (energies) all-arounds, svāhā;

सं॒वर्ष॑ते (१) स्वाहा॑ ऽनु॒वर्ष॑ते॒ स्वाहा॑

samvarṣhate svāhā anuvarṣhate svāhā

to that which showers collectively together, svāhā; to that which showers repeatedly, svāhā;

शीकायिष्य॒ते स्वाहा॑ शीकाय॒ते स्वाहा॑

shīkāyiṣhyate svāhā shīkāyate svāhā

to that which will sprinkle, svāhā; to that which sprinkles, svāhā;

शीकि॒ताय॒ स्वाहा॑ प्रोषिष्य॒ते स्वाहा॑

shīkitāya svāhā proṣhiṣhyate svāhā

to that which is sprinkled, svāhā; to that which will warm, svāhā;

प्रुष्ण॒ते स्वाहा॑ परिप्रुष्ण॒ते स्वाहा

pruṣhṇate svāhā paripruṣhṇate svāhā

to that which warms, svāhā; to that which warms around, svāhā;

उ॑द्ग्रहीष्य॒ते स्वाहौ॑द्गृह्ण॒ते स्वाहा

udgrahīṣhyate svāhā udgṛhṇate svāhā

to that which will lift up, svāhā; to that which lifts up, svāhā;

उद्गृ॑हीताय॒ स्वाहा॑ विप्लोष्य॒ते स्वाहा॑

udgṛhītāya svāhā viploṣhyate svāhā

to that which has lifted up, svāhā; to that which will stream away, svāhā;

वि॒प्लव॑मानाय॒ स्वाहा॒ विप्लु॑ताय॒ स्वाहा॑

viplavamānāya svāhā viplutāya svāhā

to that which streams away, svāhā; to that which has streamed away, svāhā;

ऽऽतप्स्य॒ते स्वाहा॒ ऽऽतप॑ते॒ स्वाहा

ātapsyate svāhā ātapate svāhā

to that which will burn, svāhā; to that which burns, svāhā;

उ॒ग्रमा॒तप॑ते॒ स्वाहृ॒ग्भ्यः स्वाहा॒

ugram ātapate svāhā ṛgbhyaḥ svāhā

to that which burns terribly, svāhā; to the Rik verses, svāhā;

यजु॑र्भ्य॒ः स्वाहा॒ साम॑भ्य॒ः स्वाहा

yajurbhyaḥ svāhā sāmabhyaḥ svāhā

to the Yajus verses, svāhā; to the Sāmans, svāhā;

ऽङ्गि॑रोभ्य॒ः स्वाहा॒ वेदे॑भ्य॒ः स्वाहा॒

angirobhyaḥ svāhā vedebhyaḥ svāhā

to the Añgirasās, svāhā; to the Vedas, svāhā;

गाथा॑भ्य॒ः स्वाहा॑ नाराश॒ꣳसीभ्य॒ः स्वाहा॒

gāthābhyaḥ svāhā nārāshamsībhyaḥ svāhā

to the Gāthās, svāhā; to the Nārāshamsīs, svāhā;

रैभी॑भ्य॒ः स्वाहा॒ (२) सर्व॑स्मै॒ स्वाहा॑ ॥ 11

raibhībhyaḥ svāhā sarvasmai svāhā

to the Raibhīs, svāhā; to all, svāhā;

7.5.12 (anuvāka 12) (M)

[Symbolic offering of characteristics of animals identified by organs]

द॒त्वते॒ स्वाहा॑ ऽद॒न्तका॑य॒ स्वाहा॑

datvate svāhā adantakāya svāhā

To the toothed, svāhā; to the toothless, svāhā;

प्रा॒णिने॒ स्वाहा॑ ऽप्रा॒णाय॒ स्वाहा॒

prāṇine svāhā aprāṇāya svāhā

to those with prāṇa, svāhā; to that which are not living, svāhā;

मुख॑वते॒ स्वाहा॑ ऽमु॒खाय॒ स्वाहा॒

mukhavate svāhā amukhāya svāhā

to that which has a face, svāhā; to the faceless, svāhā;

नासि॑कवते॒ स्वाहा॑ ऽनासि॒काय॒ स्वाहा॑

nāsīkavate svāhā anāsikāya svāhā

to that which has a nose, svāhā; to the noseless, svāhā;

ऽक्ष॒ण्वते॒ स्वाहा ऽन॒क्षिका॑य॒ स्वाहा॑

akṣhaṇvate svāhā ankṣhikāya svāhā

to that which has eyes, svāhā; to the eyeless, svāhā;

क॒र्णिने॒ स्वाहा॑ ऽक॒र्णका॑य॒ स्वाहा॑

karṇine svāhā akarṇakāya svāhā

to that which has ears, svāhā; to the earless, svāhā;

शीर्ष॒ण्वते॒ स्वाहा॑ऽ शी॒र्षका॑य॒ स्वाहा॑

shīrṣhaṇvate svāhā ashīrṣhakāya svāhā

to that which has a head, svāhā; to the headless, svāhā;

प॒द्वते॒ स्वाहा॑ ऽपा॒दका॑य॒ स्वाहा॑

padvate svāhā apādakāya svāhā

to that which has feet, svāhā; to the footless, svāhā;

प्राण॒ते स्वाहाऽप्रा॑णते॒ स्वाहा॒

prāṇate svāhā aprāṇate svāhā

to that which breathes, svāhā; to that which breathes not, svāhā;

वद॑ते॒ स्वाहा ऽव॑दते॒ स्वाहा॒

vadate svāhā avadate svāhā

to that which speaks, svāhā; to the speechless, svāhā;

पश्य॑ते॒ स्वाहा ऽप॑श्यते॒ स्वाहा॑

pashyate svāhā apashyate svāhā

to that which sees, svāhā; to that which sees not, svāhā;

शृण्व॒ते स्वाहा ऽशृ॑ण्वते॒ स्वाहा॑

shṛṇvate svāhā ashṛṇvate svāhā

to that which hears, svāhā; to that which hears not, svāhā;

मन॒स्विने॒ स्वाहा॑ (१) ऽम॒नसे॒ स्वाहा॑

manasvine svāhā amanase svāhā

to that which has a mind, svāhā; to the mindless, svāhā;

रेत॒स्विने॒ स्वाहा॑ ऽरे॒तस्का॑य॒ स्वाहा॑

retaḥsvine svāhā aretaskāya svāhā

to that which has seed, svāhā; to the seedless, svāhā;

प्र॒जाभ्य॒ः स्वाहा॑ प्र॒जन॑नाय॒ स्वाहा॒

prajābhyaḥ svāhā prajananāya svāhā

to offspring, svāhā; to begetting, svāhā;

लोम॑वते॒ स्वाहा॑ ऽलो॒मका॑य॒ स्वाहा॑

lomavate svāhā alomakāya svāhā

to that which has hair, svāhā; to the hairless, svāhā;

त्व॒चे स्वाहा॒ ऽत्वक्का॑य॒ स्वाहा॒

tvache svāhā atvakkāya svāhā

to skin, svāhā; to the skinless, svāhā;

चर्म॑ण्वते॒ स्वाहा॑ ऽच॒र्मका॑य॒ स्वाहा॒

charmaṇvate svāhā acharmakāya svāhā

to that which has a hide, svāhā; to the hideless, svāhā;

लोहि॑तवते॒ स्वाहा॑ ऽलोहि॒ताय॒ स्वाहा॑

lohitavate svāhā alohitya svāhā

to that which has blood, svāhā; to the bloodless, svāhā;

माꣳस॒न्वते॒ स्वाहा॑ ऽमा॒ꣳसका॑य॒ स्वाहा॒

māmsanvate svāhā amāmsakāya svāhā

to that which has flesh, svāhā; to the fleshless, svāhā;

स्नाव॑भ्यः स्वाहा॑ ऽस्ना॒वका॑य॒ स्वाहा॑

snāvabhyaḥ svāhā asnāvakāya svāhā

to sinews, svāhā; to that which has no sinews, svāhā;

ऽस्थ॒न्वते॒ स्वाहा॑ ऽन॒स्थिका॑य॒ स्वाहा॑

asthanvate svāhā anasthikāya svāhā

to that which has bones, svāhā; to the boneless, svāhā;

मज्ज॒न्वते॒ स्वाहा॑ ऽम॒ज्जका॑य॒ स्वाहा॒

majjanvate svāhā amajjakāya svāhā

to that which has marrow, svāhā; to the marrowless, svāhā;

ऽङ्गिने॒ स्वाहा॑ ऽनङ्गाय स्वाहा॒

angine svāhā anangāya svāhā

to that which has limbs, svāhā; to the limbless, svāhā;

ऽऽत्मने॒ स्वाहा ऽना॑त्मने॒ स्वाहा॒ (२)

ātmane svāhā anātmane svāhā

to the trunk, svāhā; to the trunkless, svāhā;

सर्व॑स्मै स्वाहा॑ || 12

sarvasmai svāhā

To all, svāhā.

7.5.13 (anuvāka 13) (M)

[One who yokes and gives prāṇa]

कस्त्वा॑ युनक्ति॒ स त्वा॑ युनक्तु॒

kastvā yunakti sa tvā yunaktu

Who yokes you? Let him yoke you.

विष्णु॑स्त्वा युनक्त्व॒स्य य॒ज्ञस्य॒र्द्ध्यै

viṣhṇuḥ tvā yunaktvasya yajñasya ṛddhyai

Let Viṣhṇu yoke you, for the prosperity of this sacrifice,

मह्य॒ꣳ संन॑त्या अ॒मुष्मै॒ कामा॑या

mahyam samnatyā amuṣhmai kāmāyā

you calmness in me, for others pleasure;

ऽऽयु॑षे त्वा प्रा॒णाय॑ त्वा

āyuṣhe tvā prāṇāya tvā

you for life, you for prāṇa,

ऽपा॒नाय॑ त्वा व्या॒नाय॑ त्वा॒

apānāya tvā vyānāya tvā

you for out-breath, you for vyāna,

व्यु॑ष्ट्यै त्वा र॒य्यै त्वा॒

vyuṣhṭhyai tvā rayyai tvā

you for dawning, you for wealth,

राध॑से त्वा॒ घोषा॑य त्वा॒

rādhase tvā ghoṣhāya tvā

you for prosperity, you for sound,

पोषा॑य त्वा ऽऽरा॒द्घोषा॑य त्वा॒ प्रच्यु॑त्यै त्वा || 13

poṣhāya tvā ārāddhoṣhāya tvā prachyutyai tvā

you for nourishing, you for calling from afar, you for the departure (of all miseries) (I yoke).

7.5.14 (anuvāka 14) (B)

[Offering to Gods]

अ॒ग्नये॑ गाय॒त्राय॑ त्रि॒वृते॒ राथ॑न्तराय वास॒न्ताया॒ष्टाक॑पाल॒

agnaye gāyatrāya trivṛte rāthantarāya vāsantāya aṣhṭākapāla

With the Gāyatrī (metre), the Trivṛt (Stoma), the Rathantara (Sāman), the spring (season), (offering is made) to Agni on eight potsherds (*kapāla*).

इन्द्रा॑य॒ त्रैष्टु॑भाय पञ्च॒द॒शाय॒ बार्ह॑ताय॒ ग्रैष्मा॒यैका॑दशकपालो॒

indrāya traiṣhṭubhāya pañcha-dashāya bārhatāya graiṣhmāya ekādasha-kapālaḥ

with the Triṣhṭubh (metre), the Pañchadasha (Stoma), the Bṛhat (Sāman), the summer (season), (offering is made) to Indra on eleven potsherds.

विश्वे॑भ्यो दे॒वेभ्यो॒ जाग॑तेभ्यः सप्तद॒शेभ्यो॑ वैरू॒पेभ्यो॒ वार्षि॑केभ्यो॒ द्वाद॑शकपालो

vishvebhyo devebhyo jāgatebhyaḥ sapta-dashebhyo vairūpebhyo vārṣhikebhyo dvādasha-kapālaḥ

With the Jagatī (metre), the Saptadasha (Stoma), the Vairūpa (Sāman), the rainy (season), (offering is made) to the All-Gods on twelve potsherds.

मि॒त्रावरु॑णाभ्या॒मानु॑ष्टुभाभ्यामेक- वि॒ꣳशाभ्यां॑ वैरा॒जाभ्या॑ꣳ शार॒दाभ्यां॑ पय॒स्या॑

mitrā-varuṇābhyām ānuṣhṭubhābhyām ekavimshābhyām vairājābhyām shāradābhyām payasyā

With the Anuṣhṭubh (metre), the Ekavimsha (Stoma), the Vairāja (Sāman), the autumn (season), (an offering of) payas (milk) is made to Mitra and Varuṇa,

बृ॒ह॒स्पत॑ये॒ पाङ्क्ता॑य त्रिण॒वाय॑ शाक्व॒राय॒ हैम॑न्तिकाय च॒रुः

bṛhaspataye pāngktāya triṇavāya shākvarāya haimantikāya charuḥ

With the Pañgkti (metre), the Triṇava (Stoma), the Shākvara (Sāman), the winter (season), an offering (charu) (is made) to Bṛhaspati.

स॑वि॒त्र आति॑च्छन्द॒साय॑ त्रयस्त्रि॒ꣳशाय॑ रै॒वताय॑ शैशि॒राय॒ द्वाद॑शकपा॒लो

savitra ātichchhandasāya trayas-trimshāya raivatāya shaishirāya dvādashakapālo

With the Atichandas (metre), the Trayastrimsha (Stoma), the Raivata (Sāman), the cool (season), (offering is made) to Savitṛ, on twelve potsherds.

ऽदि॑त्यै॒ विष्णु॑पत्न्यै च॒रुः

adityai viṣhṇupatnyai charuḥ

To Aditi as Viṣhṇu's consort, an offering (charu) (is made).

अ॒ग्नये॑ वैश्वा॒न॒राय॒ द्वाद॑शकपा॒लो

agnaye vaishvānaro dvādashakapālo

To Agni Vaishvānara (offering is made) on twelve potsherds.

ऽनु॑मत्यै च॒रुः का॒य एक॑कपालः॥ 14

anumatyai charuḥ kāya ekakapālaḥ

To Anumati an offering (is made). To Ka, (an offering is made) on one potsherd.

7.5.15 (anuvāka 15) (B)

[Offerings to Fire; ten prāṇās; Soma and quarters; becoming like Indra]

यो वा अ॒ग्नाव॒ग्निः प्र॑ह्रि॒यते॒ यश्च॒ सोमो॒ राजा॒ तयो॑रे॒ष आ॑ति॒थ्यं यद॑ग्नीषो॒मीयोऽथै॒ष रु॒द्रो यश्ची॒यते॒ यत् सं॑चि॑ते॒ऽग्नावे॒तानि॑ ह॒वीꣳषि॒ न नि॒र्वपे॑दे॒ष ए॒व रु॒द्रोऽशा॑न्त उपो॒त्थाय॑ प्र॒जां प॒शून् यज॑मानस्या॒भि म॑न्येत॒ यत् सं॑चि॑ते॒ऽग्नावे॒तानि॑ ह॒वीꣳषि॑ नि॒र्वप॑ति भाग॒धेये॑नै॒वैन॑ꣳ शमयति॒ नास्य॑ रु॒द्रोऽशा॑न्त (१) उपो॒त्थाय॑ प्र॒जां प॒शून॒भि म॑न्यते॒

yo vā agnau agniḥ prahriyate yaḥ cha somo rājā tayor eṣha ātithyam yat agnīṣhomīyo atha eṣha rudro yaḥ chīyate yat sanchite agnau etāni havīmṣhi na nirvapet eṣha eva rudro ashānta upa-utthāya prajām pashūn yajamānasya abhimanyeta yat sanchite agnau etāni havīmṣhi nirvapati bhāgadheyena evainam shamayati na asya rudro ashānta upa utthāya prajām pashūn abhi manyate

For the fire which is produced on the fire-altar and for the king Soma, the guest offering is the offering for Agni and Soma. Again the fire which is piled up is terrible, and if one were not to cast these offerings upon the fire which has been piled up, the cruel fire would spring up in wrath, and injure the offspring and Ray-Cows of the sacrificer. In that he casts the offerings on the fire which has been piled up, he appeases it with its own portion, and the terrible fire does not spring up in wrath and injure his offspring and Ray-Cows.

[Here Rudra refers to the Agni who appears to cause terror.]

दश॑ ह॒वीꣳषि॑ भवन्ति॒ नव॒ वै पुरु॑षे प्रा॒णा नाभि॑र्दश॒मी प्रा॒णाने॒व यज॑माने दधा॒त्यथो॒ दशा॑क्षरा वि॒राडन्नं॑ वि॒राड् वि॒राज्ये॒वान्नाद्ये॒ प्रति॑ तिष्ठत्यृ॒तुभि॒र्वा ए॒ष छन्दो॑भिः॒ स्तोमैः॑ पृ॒ष्ठैश्चे॑त॒व्य॑ इत्या॑हु॒र्यदे॒तानि॑ ह॒वीꣳषि॑ नि॒र्वप॑त्यृ॒तुभि॑रे॒वैनं॒ छन्दो॑भिः॒ स्तोमैः॑ पृ॒ष्ठैश्चि॑नुते॒ दिशः॑ सुषुवा॒णेना॑ (२) भि॒जित्या॒ इत्या॑हुः॒

dasha havīmṣhi bhavanti nava vai puruṣhe prāṇā nābhir dashamī prāṇān eva yajamāne dadhāti atho dasha-akṣharā virāṭ annam virāṭ virāji eva annāt ye prati tiṣhṭhati ṛtubhiḥ vā eṣha chhandobhiḥ stomaiḥ pṛṣhṭhaiḥ chetavya ityāhuḥ yat etāni havīmṣhi nirvapati ṛtubhir evainam chhandobhiḥ stomaiḥ pṛṣhṭhaiḥ chinute dishaḥ suṣhuvāṇena abhijityā iti āhuḥ

There are ten offerings. Nine are the breaths in man, and the navel is the tenth; certainly he places breaths in the sacrificer. Again the Virāj as ten syllables; the Virāj is food; certainly he finds support in the Virāj as food. 'It must be piled with the seasons, the metres, the Stomas, and the Pṛṣhṭhas', they say. In that he casts these offerings, he piles it with the seasons, the metres, the Stomas, and the Pṛṣhṭhas. 'The quarters can be won by one who has pressed the Soma', they say.

य॒दे॒तानि॑ ह॒वीꣳषि॑ नि॒र्वप॑ति
दि॒शाम॒भिजि॑त्या ए॒तया॒ वा इ॒न्द्रं॑ दे॒वा
अ॑याजय॒न् तस्मा॑दिन्द्रस॒व ए॒तया॒ मनु॑
म॒नु॒ष्या॑स्तस्मा॑न्मनुस॒वो यथेन्द्रो॑ दे॒वाना॒ं यथा॒
मनु॑र्मनु॒ष्या॑णाम॒ेवं भ॑वति॒ य ए॒वं
वि॒द्वाने॒तये॒ष्ट्या यज॑ते॒ दिग्व॑तीः
पुरो॑ऽनुवा॒क्या॑ भवन्ति॒ सर्वा॑सां
दि॒शाम॒भिजि॑त्यै ।। 15

yat etāni havīmṣhi nirvapati dishām abhijityā etayā vā indram devā ayājayan tasmāt indrasava etayā manum manuṣhyāḥ tasmāt manusavo yathā indro devānām yathā manuḥ manuṣhyāṇām eva bhavati ya evam vidvān etayā iṣhṭyā yajate digvatīḥ puro anuvākyā bhavanti sarvāsām dishām abhijityai

In that he casts these offerings, (it is) for the winning of the quarters. The gods made Indra sacrifice with it, and therefore it is Indra's pressing; men made Manu sacrifice with it, and therefore it is Manu's pressing. He becomes well-known as Indra among the gods and as Manu among men, who sacrifices with this sacrifice knowing (its secret). The Puronuvākyās contain the word 'quarter', for the conquest of the quarters.

7.5.16 (anuvāka 16) (M & B)

[Lord of the world and Prāṇa; RV (10.121.3)]

यः प्रा॑ण॒तो नि॑मिष॒तो म॑हि॒त्वैक॒ इद्राजा॒
जग॑तो ब॒भूव॑ ।

yaḥ prāṇato nimiṣhato mahitvā eka idrājā jagato babhūva

He is the mighty one and the sole lord of all this world of breath (prāṇa) and sleep (*nimishate*)

य ईशे॑ अ॒स्य द्वि॒पद॒श्चतु॑ष्पद॒ः कस्मै॑ दे॒वाय॑
ह॒विषा॑ विधेम ।।

ya īshe asya dvipadaḥ chatuṣhpadaḥ kasmai devāya haviṣhā vidhema

He who is the lord of beings with two and four states (of consciousness); Him, the god *ka,* we worship with offering.

[Recall the passage *'kam brahma'* in Chh. U. [4.10.4]. Thus *ka* is the highest Brahman or Supreme Person.]

Brāhmaṇa

उ॒प॒या॒मगृ॑हीतोऽसि प्र॒जाप॑तये त्वा॒ जुष्टं॑
गृ॒ह्णा॒मि

upayāmagṛhīto asi prajāpataye tvā juṣhṭam gṛhṇāmi

You (life-force) are taken inside by restraining (*upayāma*). You are dear to Prajāpati.

तस्य॑ ते॒ द्यौर्म॑हि॒मा नक्ष॑त्राणि रू॒पमा॑दि॒त्यस्ते॒
तेज॒स्

tasya te dyaurmahimā nakṣhatrāṇi rūpam ādityas te tejas

For you the sky is the greatness, the Nakṣhatrās the form, the sun the splendour;

तस्मै॑ त्वा महि॒म्ने प्र॒जाप॑तये॒ स्वाहा॑ ।। 16

tasmai tvā mahimne prajāpataye svāhā

For your greatness and Prajāpati, (I offer), svāhā.

7.5.17 (anuvāka 17) (M & B)

[Immortality and Death: RV (10.121.2)]

य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्व॑ उ॒पास॑ते
प्र॒शिषं॒ यस्य॑ दे॒वाः ।

ya ātmadā baladā yasya vishva
upāsate prashiṣham yasya devāḥ

He is the upholder of soul, the giver of strength. All creations wait on his command, even the Gods.

यस्य॑ छा॒याऽमृ॒तं यस्य॑ मृ॒त्युः कस्मै॑ दे॒वाय॑
ह॒विषा॑ विधेम ।

yasya chhāyā amṛtam yasya mṛtyuḥ
kasmai devāya haviṣhā vidhema

His shadow is immortality; His is death; He is the God ka whom we worship with offering.

Brāhmaṇa

उ॒प॒या॒मगृ॑हीतोऽसि प्र॒जाप॑तये त्वा॒ जुष्टं॑
गृह्णामि॒

upayāmagṛhīto asi prajāpataye tvā
juṣhṭam gṛhṇāmi

You (life-force) are taken inside by restraining (*upayāma*). You are dear to Prajāpati.

तस्य॑ ते पृथि॒वी म॑हि॒मौष॑धयो॒ वन॒स्पत॑यो
रू॒पम॒ग्निस्ते॒ तेज॒स्

tasya te pṛthivī mahimā oṣhadhayo
vanaspatayo rūpam agniste tejaḥ

For you the earth is the greatness, the plants and trees the form, the fire the splendour; to his greatness,

तस्मै॑ त्वा महि॒म्ने॒ प्र॒जाप॑तये॒ स्वाहा॑ ॥ 17

tasmai tvā mahimne prajāpataye
svāhā

For your greatness and Prajāpati, (I offer), svāhā.

7.5.18 (anuvāka 18) (M)

[Birth of distinguished persons]

आ ब्रह्म॑न् ब्राह्म॒णो ब्र॑ह्मवर्च॒सी
जाय॑ता॒माऽस्मिन् रा॒ष्ट्रे रा॑ज॒न्य॑ इष॒व्यः॑ शूरो॑
महा॒रथो॑ जाय॑तां॒

ā brahmann brāhmaṇo brahma-
varchasī jāyatām ā asmin rāṣhṭre
rājanya iṣhavyaḥ shūro mahā-ratho
jāyatām

Among the knowers of the Word (*brahman*), may a Brāhmaṇa be born of spiritual glory. In this kingdom may a prince be born, an archer, a hero, and a great car-fighter.

दोग्ध्री धे॒नुर्वोढा॑ऽन॒ड्वाना॒शुः सप्ति॒ः
पुर॑न्धि॒र्योषा॑ जि॒ष्णू र॑थे॒ष्ठाः स॒भेयो॒ युवा

dogdhrī-dhenur voḍhā-anaḍvān
āshuḥ-saptiḥ purandhir-yoṣhā jiṣhṇu-
rathe-ṣhṭhāḥ sabheyo yuvā

A milk cow, a draught ox, a swift racer, a many-thoughted goddess (woman) (*purandhir-yosha*), a victorious warrior, and a youth fit for (addressing) the assembly (*sabheyo yuva*).

ऽस्य यज॑मानस्य वी॒रो जाय॑तां

asya yajamānasya vīro jāyatām

To this sacrificer may a hero be born.

निका॒मेनि॑कामे नः प॒र्जन्यो॑ वर्ष॑तु
फ॒लिन्यो॑ न॒ ओष॑धयः पच्यन्ता॒म्

nikāme-nikāme naḥ parjanyo varṣhatu phalinyo na oṣhadhayaḥ pachyatām

May Parjanya rain for us whenever we desire. May our plants ripen with fruit.

यो॒ग॒क्षे॒मो नः॑ कल्पता॒म् ॥ 18

yogakṣhemo naḥ kalpatām

May all of us be permeated with union, peace and happiness.

[Note *yogakṣhema* has several different meanings.]

7.5.19 (anuvāka 19) (M)

[The steed of Ashvamedha or the Life-force]

आऽक्रा॑न् वा॒जी पृ॑थि॒वीम॒ग्निं युज॑मकृत वा॒ज्यर्वा॑

ākrān vājī pṛthivīm agnim yujam akṛta vājī arvā

The steed (*vāji)* has come to the earth; the strong steed has made Agni his ally (*yujam*).

ऽऽक्रा॑न् वा॒ज्य॑न्तरि॑क्षं वा॒युं युज॑मकृत वा॒ज्यर्वा॑

ākrān vājī antarikṣham vāyum yujam akṛta vājī arvā

The steed has come to the midworld; the strong steed has made Vāyu his ally.

द्यां वा॒ज्याऽक्र॑ꣳस्त॒ सूर्यं॒ युज॑मकृत वा॒ज्यर्वा॑

ādyām vājī ā akramsta sūryam yujam akṛta vājī arvā

The steed has come to the heaven; the strong steed has made Sūrya his ally.

ऽग्निस्ते॑ वाजि॒न् युङ्

anu agnis te vājin yung

Agni is your ally (*yuñgñg*), O steed;

अनु॑ त्वा ऽऽ र॑भे स्व॒स्ति मा॒ सं पा॑रय

anu tvā ārabhe svasti mā sampāraya

I grasp (*anvārabhe*) you; carry me towards bliss and felicity (*svasti*).

वा॒युस्ते॑ वाजि॒न् युङ्

vāyus te vājin yung

Vāyu is your ally, O steed; I grasp you;

अनु॑ त्वा ऽऽ र॑भे स्व॒स्ति मा॒ सं (१) पा॑रया

anu tvā ā rabhe svasti mā sam pārayā

I grasp (*anvārabhe*) you; carry me towards bliss and felicity (*svasti*).

ऽऽदि॒त्यस्ते॑ वाजि॒न् युङ्ङ्

ādityas te vājin yuñgñg

Aditya is your ally, O steed;

अनु॑ त्वा ऽऽ र॑भे स्व॒स्ति मा॒ सं पा॑रय

anu tvā ā rabhe svasti mā sam pāraya

I grasp (*anvārabhe*) you; carry me towards bliss and felicity (*svasti*).

[The above lines clearly imply that *vāji* is no ordinary horse. It is the Life-force which provides dynamism for all living beings. Its allies are Agni, Vāyu and Āditya. Only such a force can carry us towards bliss and felicity (*svasti*).]

प्रा॒ण॒धृग॑सि प्रा॒णं मे॑ दृꣳह

prāṇadhṛk asi prāṇam me dṛmha

You are the supporter of prāṇa; support my prāṇa.

व्या॒न॒धृग॑सि व्या॒नं मे॑ दृꣳह

vyāna-dhṛk asi vyānam me dṛmha

You are the supporter of vyāna; support my vyāna.

अपान॒धृग॑स्यपा॒नं मे॑ दृꣳह॒

apāna-dhṛk asi apānam me dṛmha

You are the supporter of apāna; support my apāna.

चक्षु॑रसि॒ चक्षु॒र्मयि॑ धेहि॒

chakṣhur asi chakṣhurmayi dhehi

You are the eye; place the eye in me.

श्रोत्र॑मसि॒ श्रोत्रं॒ मयि॑ धे॒हि

shrotram asi shrotram mayi dhehi

You are the ear; place the ear in me.

आयु॑र॒स्यायु॒र्मयि॑ धेहि ॥ 19

āyur asi āyur mayi dhehi

You are life-span; place life in me.

7.5.20 (anuvāka 20) (M)

[Universal Harmony]

जज्ञि॒ बीजं॒ व॒र्ष्टा᳚ प॒र्जन्य॒ः

jajñi bījam varṣhṭā parjanyaḥ

May the seed be living. May Parjanya give rain.

पक्ता॑ स॒स्यꣳ सु॑पिप्प॒ला ओष॑धयः

paktvā sasyam supippalā oṣhadhayaḥ

May all the seedlings (*sasya*) become ripe; may the herbal plants be rich in leaves.

स्वधिच॒रणेयꣳ सू॑पसद॒नोऽग्निः

su adhicharaṇā iyam sūpasadano agniḥ

May this (earth) be easy to walk on; may the fire be easy of approach.

[May our inner or spiritual movements (*adhi charaṇa*) be guided well by Agni seated near us (*upasadana*).]

स्व॑ध्य॒क्षम॒न्तरि॑क्षꣳ सुपा॒वः पव॑मानः
सूपस्था॒ना द्यौः

svadhyakṣham antarikṣham supāvaḥ pavamānaḥ sūpasthānā dyauḥ

May the midworld be easy to see through (*su-adhyakṣham*); may the wind be purifying; may the heaven be easy of access.

शि॒वम॒सौ तप॑न् यथापू॒र्वम॑होरा॒त्रे

shivam asau tapan yathā-pūrvam aho-rātre

May he that burns there be auspicious (*shivam*); may the day and night be as of old.

प॑ञ्चद॒शिनो॑ऽर्धमा॒सास्त्रि॒ꣳशिनो॒ मासा॑ः
क्लृ॒प्ता ऋ॒तव॑ः शा॒न्तः सं॑वत्स॒रः ॥ 20

pañchadashino ardhamāsāḥ trimshino māsāḥ klṛptā ṛtavaḥ shāntaḥ samvatsaraḥ

May the half-months of fifteen days, the months of thirty days, the seasons be in due order, and the year be auspicious.

7.5.21 (anuvāka 21) (B)

[Offerings on *kapāla*]

आ॒ग्ने॒यो॑ऽष्टाक॑पालः सौ॒म्यश्च॒रुः
सा॑वि॒त्रो॑ऽष्टाक॑पालः पौ॒ष्णश्च॒रू रौ॒द्रश्च॒रुर॒ग्नये॑
वैश्वान॒राय॒ द्वाद॑शकपालो मृगाख॒रे यदि॒
नाऽऽगच्छे॑द॒ग्नये॑ऽꣳहोमु॒चे॑ऽष्टाक॑पालः सौ॒र्यं
पयो॑ वाय॒व्य॑ आज्य॑भागः ॥ 21

āgneyo aṣhṭākapālaḥ saumyaḥ charuḥ sāvitro aṣhṭākapālaḥ paushṇaḥ charū raudraḥ charur agnaye vaishvānarāya dvādasha-kapālo mṛga-ākhare yadi nā āgachchhet agnaye amho-muche aṣhṭa-kapālaḥ sauryam payo vāyavya ājya-bhāgaḥ

To Agni (offering is made) on eight potsherds (*kapāla*); to Soma an offering; to Savitṛ (offering) on eight potsherds; to Pūṣhan an offering; to Rudra an offering; to Agni Vaishvānara (offering) on eight potsherds; for his not going to the residence animals; to Agni, saviour from distress, (offering is made) on eight potsherds; to Sūrya milk (is offered); Vāyu receives a share in the butter offering.

7.5.22 (anuvāka 22) (B)

[Offering to Deities]

अग्नयेऽꣳहोमुचेऽष्टाकपाल इन्द्रायाꣳहोमुच
एकादशकपालो मित्रावरुणाभ्यामागोमुग्भ्यां
पयस्यां वायोसावित्र आगोमुग्भ्यां
चरुरश्विभ्यामागोमुग्भ्यां धाना मरुद्भ्य
एनोमुग्भ्यः सप्तकपालो विश्वेभ्यो देवेभ्य
एनोमुग्भ्यो द्वादशकपालोऽनुमत्यै चरुरग्नये
वैश्वानराय द्वादशकपालो द्यावापृथिवीभ्यामꣳ-
होमुग्भ्यां द्विकपालः॥ 22

agnaye amho-muche aṣhṭā-kapāla indrāya amho-mucha ekādasha-kapālo mitrāvaruṇābhyām āgomug-bhyām payasyā vāyo-sāvitra āgomug-bhyām charur ashvibhyām āgomug-bhyām dhāna marudbhya enomug-bhyaḥ sapta-kapālo vishvebhyo devebhya enomug-bhyo dvādasha-kapālo anumutyai charur-agnaye vaishvānarāya dvādasha-kapālo dyāvā-pṛthivībhyām amhomug-bhyām dvikapālaḥ

To Agni, saviour from distress (*ahomucha*), (offering is made) on eight potsherds;
to Indra, saviour from distress, (offering) on eleven potsherds;
to Mitra and Varuṇa, saviours from sin (*aghomuk*), a milk offering;
to Vāyu and Savitṛ, saviours from sin, an offering;
to the Ashvins, saviours from sin, (offering) grain;
to the Maruts, saviours from evil (*enomuk*), (offering) on seven potsherds;
to the All-gods saviours from evil, (offering) on twelve potsherds;
to (the goddess) Anumati an offering (*charu*);
to Agni Vaishvānara, (offering) on twelve potsherds;
to heaven and earth, saviours from evil (*amhomuk*), (offering) on two potsherds.

7.5.23 (anuvāka 23) (M)

[Establish Harmony among all]

अग्नये समनमत् पृथिव्यै समनमद्यथाऽग्निः
पृथिव्या समनमत्

agnaye samanamat pṛthivyai samanamat yathā agniḥ pṛthivyā samanamat

To Agni he made complete obeisance (*samanamat*); to the earth he made complete obeisance; as Agni (is in harmony) with the earth,

ए॒वं मह्यं॑ भ॒द्राः संन॑तय॒ः सं न॑मन्तु

evam mahyam bhadrāḥ samnatayaḥ sam namantu

so may everything in and around me be auspicious (*bhadra*) and harmonious (*samnatayaḥ*). May favourable harmonies be made for me.

वा॒यवे॒ सम॑नमद॒न्तरि॑क्षाय॒ सम॑नम॒द्यथा॑ वा॒यु॒रन्तरि॑क्षेण॒

vāyave samanamat antarikṣhāya samanamat yathā vāyuḥ antarikṣheṇa

To Vāyu he made complete obeisance; to the midworld he made complete obeisance; Vāyu is in harmony with the midworld.

सूर्या॑य॒ सम॑नमद्दि॒वे सम॑नम॒द्यथा॒ सूर्यो॑ दि॒वा

sūryāya samanamat dive samanamat yathā sūrye divā

To Sūrya he made complete obeisance, to the heaven he made complete obeisance; Sūrya (is in harmony) with the heaven.

च॒न्द्रम॑से॒ सम॑नम॒न्नक्ष॑त्रेभ्य॒ः सम॑नम॒द्यथा॑ च॒न्द्रमा॒ नक्ष॑त्रै॒ः

chandramase samanamat nakṣhatrebhyaḥ samanamat yathā chandramā nakṣhatraiḥ

To the moon he made complete obeisance, to the Nakṣatras he made complete obeisance; the moon (is in harmony) with the Nakṣhatras.

वरु॑णाय॒ सम॑नमद॒द्भ्यः सम॑नम॒द्यथा॒

varuṇāya samanamat adbhyaḥ samanamad yathā

To Varuṇa he made complete obeisance, to the Nakṣhatras he made complete obeisance; may Varuṇa (be in harmony) with the waters.

वरु॑णो॒ऽद्भिः साम्ने॒ सम॑नमदृ॒चे सम॑नम॒द्यथा॒ साम॒र्चा

varuṇo adbhiḥ sāmne samanamat ṛche samanamat yathā sāma ṛchā

To the Sāman he made complete obeisance, to the Rik he made complete obeisance; the Sāman (be in harmony) with the Rik.

ब्रह्म॑णे॒ सम॑नमत् क्ष॒त्राय॒ सम॑नम॒द्यथा॒ ब्रह्म॑ क्ष॒त्रेण॒ रा॒ज्ञे सम॑नमद्वि॒शे सम॑नम॒द्यथा॒

brahmaṇe samanamat kṣhatrāya samanamat yathā brahma kṣhatreṇa rājñe samanamat vishe samanamat yathā

To the Brahman he made complete obeisance, to the Kṣhatriya he made complete obeisance; may the Brahman (be in harmony) with the Kṣhatriya.

राजा॑ वि॒शा रथा॑य॒ सम॑नम॒दश्वै॑भ्य॒ः सम॑नम॒द्यथा॒

rajā vishā rathāya samanamat ashvebhyaḥ samanamat yathā

To the king he made complete obeisance, to the people he made complete obeisance; may the king (be in harmony) with the people.

रथोऽश्वैः॑ प्र॒जाप॑तये॒ सम॑नमत् भू॒तेभ्य॒ः सम॑नम॒द्यथा॑

ratho ashvaiḥ prajāpataye samanamat bhūtebhyaḥ samanamad yathā

To the chariot he made complete obeisance, to the horses he made complete obeisance; may the chariot (be in harmony) with the horses.

प्र॒जाप॑तिर्भू॒तैः स॒मनं॑मदे॒वं मह्यं॑ (२) भ॒द्राः संनं॑तय॒ःसं॑ नमन्तु ॥ 23

prajāpatir bhūtaiḥ samanamat evam mahyam bhadrāḥ samnatayaḥ sam namantu

To Prajāpati he made complete obeisance; to creatures he made complete obeisance; may Prajāpati (be in harmony) with creatures.

7.5.24 (anuvāka 24) (M)

[Ancient Paths and Deities]

RV (1.35.11) (v)

ये ते॒ पन्था॑नः सवितः पू॒र्व्यासो॑ऽरे॒णवो॒ वित॑ता अ॒न्तरि॑क्षे ।

ye te panthānaḥ savitaḥ pūrvyāso areṇavo vitatā antarikṣhe

O Savitṛ, your ancient paths, that are dustless (*areṇava*) and extended (*vitatā*) through the midworld,

तेभि॑र्नो॑ अ॒द्य प॒थिभि॑ःसु॒गेभी॒ रक्षा॑ च नो॒ अधि॑ च देव ब्रूहि ॥

tebhir no adya pathibhiḥ sugebhiḥ rakṣhā cha no adhi cha deva brūhi

with these paths of yours, easy to travel, guard us, and, O God, speak for us today.

rvv end

नमो॒ऽग्नये᳚ पृथिवि॒क्षिते᳚ लोक॒स्पृते᳚ लो॒कम॒स्मै यज॑मानाय देहि॒

namo agnaye pṛthivikṣhite loka spṛte lokam asmai yajamānāya dehi

Obeisance to Agni, dweller on earth, the world-maker, establish the sacrificer in your world.

नमो᳚ वा॒यवे᳚ऽन्तरि॒क्षक्षिते᳚ लोक॒स्पृते᳚ लो॒कम॒स्मै यज॑मानाय देहि॒

namo vāyave antarikṣha-kṣhite loka-spṛte lokam asmai yajamānāya dehi

Reverence to Vāyu, dweller in the midworld, world-maker, establish the sacrificer in your world.

नम॒ः सूर्या॑य दिवि॒क्षिते᳚ लोक॒स्पृते᳚ लो॒कम॒स्मै यज॑मानाय देहि ॥ 24

namaḥ sūryāya divikṣhite lokaspṛte lokam asmai yajamānāya dehi

Obeisance to Sūrya, dweller in the sky, world-maker establish the sacrificer in your world.

7.5.25 (anuvāka 25) (B)

[Entire manifestation symbolised by the steed associated with Ashvamedha]

[''Ashwa meant originally, ''being, existence, substance''. From the sense of speed and strength, it came to mean ''horse''. The word is therefore used to indicate material existence; and the horse (the image conveyed by this name) is taken as the symbol of universal existence in *annam.''* (SA) This anuvāka has many lines in common with the opening passage of Bṛhadāraṇyaka U. Recall that last chapter of Shukla Yajur Veda is identical to the Īsha U.]

यो वा अश्वं॑स्य॒ मेध्यं॑स्य॒ शिरो॒ वेदं॑ शीर्ष॒ण्वान् मेध्यो᳚ भवति

yo vā ashvasya medhyasya shiro veda shīrṣhaṇvān medhyo bhavati

He who knows all the aspects of the (cosmic) sacrificial horse (*medhyasya ashva*) obtains the understanding (*medhya*) of all the aspects (of the universe) (*shīrsgaṇvā*).

[*shira:* all the aspects of the cosmic form beginning with the head.

medhya: sacrifice; understanding.

shīrṣhaṇavān: one who knows of all the aspects beginning with the head.]

उ॒षा वा अश्व॑स्य॒ मेध्य॑स्य॒ शिरः॑

uṣhā vā ashvasya medhyasya shiraḥ

Dawn (Uṣha) is the head of the horse sacrificial.

[Head is the front, the part of us that faces and looks upon our world, --- and Dawn is that part of the Horse of the Worlds. This goddess must therefore be the opening out of the world to the eye of being --- for as day is symbol of a time of activity, night of a time of inactivity, so dawn images the imperfect, but pregnant, beginnings of regular cosmic action; Dawn or Uṣhas to the early thinkers was the impulse towards manifest existence, no longer a vague movement in the depths of the unmanifest, but already emerging and on the brink of its satisfaction.]

सूर्य॒श्चक्षु॒र्वातः॑ प्रा॒णः

sūryaḥ chakṣhur vātaḥ prāṇaḥ

The Sun is his eye, the breath is his wind.

च॒न्द्रमाः॒ श्रोत्रं॒ दिशः॒ पादा॑

chandramāḥ shrotram dishaḥ pādā

The moon is his ear; the feet are the regions.

अवान्तरदि॒शाः पर्श॑वोऽहोरा॒त्रे नि॑मे॒षौ

avāntaradishāḥ parshavo ahorātre nimeṣho

The intermediate region are the ribs; The days and night are his winking.

ऽर्धमा॒साः पर्वा॑णि॒ मासा॑ः सं॒धाना॑नि

ardhamāsāḥ parvāṇi māsāḥ sandhānāni

The joints are the half months; the months are the joinings.

ऋ॒तवोऽङ्गा॑नि संवत्स॒र आ॒त्मा

ṛtavo angāni samvatsara ātmā

The seasons are his limbs; the time (year) is the self (ātma) of the sacrificial horse.

[The mention of Sun, moon, ribs, joints etc., may mislead us into supposing the Horse of the worlds to be an image of the material universe only, a figure of matter. This mantra states that it is not so. *ātma* is used in the sense of substance or body. This line is stating that, ''time, the mental circumstance is the body of the force of the material universe, symbolised by the horse, whose eye is the Sun and his breath the wind. Hence, matter is not the body of this horse.]

र॒श्मय॒ः केशा॒ नक्ष॑त्राणि रू॒पं

rashmayaḥ keshā nakṣhatrāṇi rūpam

The rays are his stresses, his form the Nakṣhatras.

तार॑का अ॒स्थानि॒ नभो॑ मा॒ꣳसानि

tārakā asthāni nabho māmsāni

The stars are his bones and the sky the flesh of his body.

ओष॑धयो॒ लोमा॑नि॒ वनस्पत॑यो॒ वाला॑

oṣhadhayo lomāni vanaspatayo vālā

The plants and the earthly growth are his hair; the trees are the hairs of the tail.

अग्निर्मुखं वैश्वानरो व्यात्तं (१)

agnirmukham vaishvānaro vyāttam

The wide open (*vyāttam*) mouth is Fire, the master might Universal.

समुद्र उदरंमन्तरिक्षं पायुः

samudra udaram antarikṣham pāyuḥ

The ocean is his belly, the midworld is his anus.

द्यावांपृथिवी आण्डौ ग्रावा शेपः

dyāvāpṛthīvī āṇḍau grāvā shepaḥ

The heaven and earth are his testacles; the pressing stone is his member virile.

सोमो रेतो यज्जंजभ्यते तद्वि द्योतते

somo reto yat jañjabhyate tat vidyotate

Soma is the seed (*retas*). When he stretches himself, then it lightens.

यद्विंधूनुते तत् स्तंनयति

yat vidhūnute tat stanayati

When he shakes himself, then it thunders.

यन्मेहंति तद्वंर्षति

yat mehati tat varṣhati

When he urines, then it rains.

["The image of rain suggests that it is from the mere waste matter of his body that this great Power is able to fertilise the world and produce sustenance for the myriad nations of the creatures." (SA)]

वागेवास्य वाक्

vāk eva asya vāk

Speech is certainly the voice of him.

अहर्वा अश्वंस्य जायंमानस्य महिमा पुरस्तांज्जायते

aharvā ashvasya jāyamānasya mahimā purastāt jāyate

Day was the grandeur that was born before the horse as he galloped.

रात्रिंरेनं महिमा पश्चादनुं जायत

rātrir enam mahimā pashchāt anu jāyate

Night was the grandeur that was born in his rear.

एतौ वै मंहिमानावश्वंमभितः सं बंभूवतुः ॥

etau vai mahimānau ashvam abhitaḥ sam babhūvatuḥ

These were the grandeurs that arose into being on either side of the horse.

[1]हयों देवानंवहद्

hayo devān avahat

He became Haya and carried the Gods (*devān*).

अर्वाऽसुंरान्

arvā asurān

He became Arva and bore the Asurās (titans);

वाजी गंन्धर्वान्

vājī gandharvān

(He became) Vājin and bore the Gandharvās;

अश्वौं मनुष्यांन् ॥

ashvo manuṣhyān

(He became) Ashva and carried mankind.

[See the note 1 below.]

समुद्रो वा अश्वंस्य योनिंः

samudro vā ashvasya yoniḥ

The sea was his birthplace (*yonī*);

समुद्रो (बन्धुंः) ॥ 25

samudro (bandhuḥ)

And the sea was his brother (*bandhu*).

[See the note 2 below.]

Note 1

Haya, Vājin, Arvan and Ashva

[We give below the notes of Sri Aurobindo on the verse numbered 1 above taken from his commentary on the Bṛhadāraṇyaka U. As mentioned earlier, many lines of this Upanishad are same as those in the present anuvāka.]

"But what are these names, *Haya, Vājin, Arvan, Ashwa?* Certainly, they must suggest qualities which fit the Horse in each case to the peculiar type of its rider; but the meaning depends on associations and an etymology which in modern Sanskrit have gone below the surface and are no longer easily sizable. *Haya* is especially difficult. For this reason Shankara, relying too much on scholarship and intellectual inference and too little on his intuitions, is openly at a loss in this passage. He sees that the word *haya* for horse must arise from the radical sense of motion born by the root *hi;* but every horse has motion for his chief characteristic and utility, *Arvan* and *Vājin* no less than *Haya.* Why then should *Haya* alone be suitable for riding by the gods, why *Arvan* for the Asuras? He has, I think, the right intuition when he suggests that it is some peculiar and excelling kind of motion (*visiṣhṭagati*) which is the characteristic of *Haya.* But then, unable to fix on that peculiarity, unable to read any characteristic meaning in the names that follow, he draws back from his intuition and adds that after all, these names may have merely indicated particular kinds of horses attributed mythologically to these various families of riders. But this suggestion would make the passage mere mythology; but the Upanishads, always intent on their deeper object, never waste time over mere mythology. We must therefore go deeper than Shankara and follow out the intuition he himself has abandoned."

"I am dwelling on this passage at a length disproportionate to its immediate importance, not only because Shankara's failure in handling it shows the necessity and fruitfulness of trusting our intuitions when in contact with the Upanishads, but because the passage serves two other important uses. It illustrates the Vedantic use of the etymology of words and it throws light on the precise notions of the old thinkers about those super-terrestrial beings with whom the vision of the ancient Hindus peopled the universe. The Vedantic writers, we continually find, dwelt deeply and curiously on the innate and on the concealed meaning of words; *vyākaraṇa* always considered essential to the interpretation of the Vedas, they used not merely as scholars, but much more as intuitive thinkers. It was not only the actual etymological sense or the actual sense in use but the suggestions of the sound and syllables of the words which attracted them; for they found that by dwelling on them new and deep truths arose into their understandings. Let us see how they use this method in assigning the names assumed by the sacrificial Horse."

"Here modern philology comes to our help, for, by the clue it has given, we can revive in its principle the Nirukta of our ancestors and discover by induction and inference the old meaning of the Vedic vocables. I will leave *haya* alone for the present. But *vājin* and *arvan* are very illuminative. *Vāja* and *vājin* are common Vedic words; they recur perpetually in the Rig-veda. The sense of *vāja is* essentially substantiality of being attended with plenty, from which it came to signify full force, copiousness, strength, and by an easy transition, substance and plenty in the sense of wealth and possessions. There can be no doubt about *vājin.* But European scholarship has confused for us the approach to the sense of *arvan. Ar is* a common Sanskrit root, the basis of *ari, ārya, aryamā* and a number of well-known words. But the scholars tell us that it means to till or plough and the Aryans so called themselves because they were agriculturists and, not nomads and hunters. Starting from this premise one may see in *arvan* a horse for ploughing as opposed to a draught-animal or a war-horse, and support the derivation by instancing the Latin *arvum*, a tilled field. But even if the Aryans were ploughmen, the Titans surely were not - Hiraṇyakashipu and Prahlāda did not pride themselves on the breaking of the glebe and the honest sweat of their brow! There is no trace of such an association in *arvan* here, - I know not whether there is any elsewhere in the Vedas. Indeed, this agriculturist theory of the Aryans seems one of the worst of the many irresponsible freaks which scholastic fancifulness has perpetrated in the field of Sanskrit learning, No ancient race would be likely so to designate itself. *Ar* signifies essentially any kind of pre-eminence in fact or force in act. It means therefore to be strong, high, swift or active, preeminent, noble, excellent, or first; to raise, lead, begin or rule; it means also to struggle, fight, to drive, to labour, to plough. The sense of struggle and combat appears in *ari,* an enemy; the Greek *Ares,* the war-god, *arete,* virtue, meaning originally like the Latin *virtus,* valour; the Latin *arma,* weapons. Arya means strong, high, noble or warlike, as indeed its use in literature constantly indicates. We can now discover the true force of *Arvan,* - it is the strong one in command, it is the stallion, or the bull, i.e. master of the herd, the leader, master or fighter. The word *asura* also means the strong or mighty one. The Gandharvas are listed here briefly, so as to suit the rapidity of the passage, as the type of a particular class of beings, Gandharvas, Yakshas, Kinnaras, whose unifying characteristic is material ease, prosperity and a beautiful, happy and undisturbed self-indulgence; they are angels of joy, ease, art, beauty and pleasure. For them the Horse becomes full of ease and plenty, the support of these qualities, the *vāhana* of the Gandharvas. The Asuras are, similarly, angels of might and force and violent struggle, -self-will is their characteristic, just as an undisciplined fury of self-indulgence is the characteristic of their kindred Rakshasas. It is a self-will capable of discipline, but always huge and impetuous even in discipline, always based on a colossal egoism. They struggle gigantically to impose that egoism on their surroundings. It is for these mighty but imperfect beings that the Horse adapts himself to their needs, becomes full of force and might and bears up their gigantic struggle, their unceasing effort. And *Haya?* In the light of these examples we can hazard a suggestion. The root meaning is motion; but from certain kindred words, *hil,* to swing, *hind,* to swing, *hiṇḍ,* to roam about freely and from another sense of *hi,* to exhilarate or gladden, we may, perhaps, infer that *haya* indicated to the sage a swift, free and joyous, bounding motion, fit movement for the bearer of the gods. For the Aryan gods were *devas,* angels of joy and brightness, fulfilled in being, in harmony with their functions and surroundings, not like the Titans imperfect, dispossessed, struggling. Firmly seated on the bounding joy of the Horse, they deliver themselves confidently to the exultation of his movements. The sense here is not so plain and certain as with Vājin and Arvan; but Haya must certainly have been one in character with the Deva in order to be his *vāhana;* the sense I have given certainly belongs to the word 'the Deva', is discoverable in *haya* from its roots, and that this brightness and joyousness was the character of the Aryan gods, I think every reader of Veda and Purāṇa must feel and admit. Last of all, the Horse becomes Ashwa for men. But is he not Ashwa for all? Why particularly for men?''

[To understand the answer given by Sri Aurobindo we note that the subsequent passage (or second brāhmaṇa) in Brh. U. begins with the phrase, *'ashanāya mṛtyuḥ',* 'hunger which is death']

''Man, first and supreme type of terrestrial creatures, is most of all subject to this mystery of wasting and death which the Titans bear with difficulty and the Gods and Gandharvas entirely overcome. For in man that characteristic of enjoyment which by enjoying devours and wastes both its object and itself is especially developed and he bears that consequent pressure of *ashanāyā mṛtyuḥ* which can only lighten and disappear when we rise upward in the scale of Being towards Brahman and become truly sons of immortality, *amṛtasya putrāḥ.''*

According to Sri Aurobindo, *ashva* meant to the riṣhis, 'the unknown power made up of force, strength, solidity, speed and enjoyment that pervades and constitutes the material world'. Ashva is the *vāhana* or carrier for humanity for it can confront the force of wasting and death. This idea is expanded in note 2.

Note 2

The Sea and the Horse

The last line of the text declares ''Of this Horse of the Worlds, who bears up all beings, the sea is the brother and the sea is the birthplace''.

''There can be no doubt of the meaning of this symbol. It is the upper Ocean of the Veda in which it imaged the superior and divine existence; these are the waters of supramaterial causality. From that this lower Ocean of our manifestation derives its waters, its flowing energies, (*apaḥ);* from that, when the Vritras are slain and the firmaments opened, it is perpetually replenished, '*prati samudram syandamānāḥ),* and of that it is the shadow and the reproduction of its circumstances under the conditions of mental illusion, --- Avidya, mother of limitation and death. This image not only consummates this passage but opens a door of escape from that which is to follow. Deliverance from the dominion of *ashanāyā mṛtyuḥ is* possible because of this circumstance that this sea of divine being *is bandhu,* kin and friend to the Horse. The *aparārdha* proves to be of the same essential nature as the *parārdha,* our mortal part is kin to our unlimited and immortal part, because the Horse of the Worlds in his essence comes to us from that divine source and partakes of its nature, and from what other except this Ocean can the Horse of the Worlds, who is material yet supramaterial, be said to have derived his being? We, appearing bound, mortal and limited, are manifestations of a free and infinite reality and from that from which we were born comes friendship and assistance for that which we are, towards making us that which we shall be. From our kindred heavens the Love (or Force) descends always that works to raise up the lower to its brother, the higher.''

End of Prapāṭhaka 5
End of Kāṇḍa 7
End of Taittirīya Samhitā

PART III

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2. GLOSSARY

[We focus here on the words of TS useful in the spiritual/psychological interpretation. This glossary has only about 180 words. For more information, see Volume 1 of this series.

adhva:	path
adhvara:	yajña as a journey, pilgrimage-sacrifice.
adhvaryu:	priest of yajña
Aditi:	the Goddess of infinity, the power that has entered everyone
adri:	ignorance; mountain
agni:	a cosmic power, the Lord of the divine will and action
aja:	unborn, goat
amha:	sin
amhaspati:	intercalary month
andhasah:	see *soma*
aṅgiras:	flaming will, name of a riṣhi
antarikṣham:	midworld, see *bhuvar*
apaḥ:	work, waters set in action
Apastamba:	sage associated with KYV, author of *Apastamba shrauta sūtrās.*
apām:	waters
apāvṛṇu:	uncover
arṇa:	wave, flood, (maho *arṇa:* flood of inspiration referring to Sarasvati)
arṇavaḥ:	sea, ocean
aryaḥ:	aspirants, strivers
ashva:	horse, symbol of life-energies
Ashvins:	the Lord of bliss and lords of life-energies,
Atri:	name of sage
avabhṛta:	an act which grants and supports the protection *(ava);* the concluding bath
avatṛ:	protection, increasings
ādityāḥ:	gods, children of Aditi
ājyam:	knowledge; butter

āpaḥ:	divine energies; water
āpyayatam:	purify, increase, make it perfect
ārya:	nobles, strivers
āshiṣhaḥ:	blessing
bhadra:	auspicious
Bhaga:	the enjoyer, who distributes solar power
bhur:	plane of physical consciousness, earth
bhuvar:	plane of life-energies, midworld
brahma:	mantra, the power of the word which creates
Brahmaṇaspati:	Lord of mantra; the god Ganapati
Bṛhaspati:	god, teacher of gods
budh:	to know
chandra:	soma, moon
chiketa:	to be conscious
chitta:	knowledge
dīrghatamas:	completely opaque, name of a riṣhi who used heavy symbolism
daivir-viṣhaḥ:	men who become Gods
dadhikrāvan:	one who moves bearing someone, steed (life force) and a form of Agni (TS 1.5.11)
dakṣhiṇa:	Goddess of discrimination between Truth and falsehood; the right hand
dhiṣhṇya:	one who possesses comprehension
dhishaṇa:	Goddess of understanding
dhiyaḥ:	intellect or thought powers
dhīra:	one who has understanding, hero the power of multiplicity or divided consciousness

enasa:	sin
Gaṇapati:	Lord of the host of mantrās, popular God, same as Brahmaṇaspati
gandharva:	those who bear *(dhar)* the knowledge; demigods
ghṛta:	mental clarities; ghee
go:	a ray of knowledge, cow; translated as Ray-Cow so the reader can hoose the meaning of ray or cow; see also
pashu goṣhṭi:	cow-pen; a place of discussion or recitation
gotama:	most full of light (*go*); name of riṣhi
graha:	vessel or cup
grāva:	stone (used in crushing *soma* creeper to release the juice), symbolizes the bolt of light and sound
Harī:	horses of Indra
hṛdaya:	heart
Iḍā (Iḷa):	Goddess of revelation, cow for ritualists
idhma:	kindling the fire within
Indra:	a cosmic power, the Lord of Divine Mind
indrayavān:	one with the Indra-powers
indriyam:	the powers of Indra, the senses
isha:	a lunar month
iṣhe:	impulsion, the power which impels a person for action
Jaimini:	author of *mīmāmsa sūtrās*
Jamadagni:	he of flaming fire, name of a *riṣhi*
juhurāṇam:	tendency to commit evil
juṣhasva:	take pleasure
kalyāṇa:	happy state or well being
kapāla:	a potsherd for offering cake to Gods; skull
Kashyapa:	name of sage
kavi:	seer
Kāṇḍarṣhi:	a sage who compiled a kāṇḍa of Kriṣhṇa Yajur Veda
Kātyāyana:	author of Vedic index *sarvānukramaṇika*
ketu:	ray, intuition
krama:	to climb
kutsa:	one who harms the foes, name of riṣhi
madhu:	a lunar month
mahi:	the Goddess of Vastness
manīshī:	intellect
mana:	mind controlling the sense organs
manu:	creator, the original man, mantra, mental being, thinker
mati:	thought
mayas:	delight
mādhava:	a lunar month
māna:	to measure, to build
māya:	power of formation, from 'ma' to measure; even S assigns it as *jñānanāma,* name of knowledge in RV (1.51.5). It has no connection with illusion. *adevi maya* is in RV (6.98.5), the power of hostile forces
medhāvi:	intelligence
mitra:	cosmic power of friendship
nabha:	a lunar month
nabhasya:	a lunar month
nama:	surrender, homage
parvata:	ignorance, mountain; cloud;
pashu:	derived from *pash,* has two meanings, (i) cattle, (ii) one who has the vision of the subtle; *pashukavi:* RV (7.18.7), the seer with subtle vision; S gives this meaning in RV (8.1.3 1) for *yadvaḥ pashu.* We use the translation 'Ray-Cow' to indicate both meanings.
paryāya:	ordered set of riks

patni:	wife
payas:	milk or knowledge
pāka:	immature
pāsha:	the psychological cords of bondage
pitṛ:	forefathers
pituḥ:	see *soma*
prāṇa:	the five-fold life-energy made of *prāṇa, apāna, vyāna, samāna* and *udāna*
prachetaḥ:	one who is conscious, cognizing consciousness,
praja:	progeny; successors of knowledge
Prajāpati:	creator
puroḍasha:	rice-cake
purūravas:	one who cries much
purīsham:	that which completes and fulfils (Sh. Br. 6.4.2.1), fill us with pleasing things, (1.2.12) (BB)
purohita:	priest in yajña, placed in front
Pūshaṇ:	the nourishing deity
rajas:	midworld, see *bhuvar*
ratha:	movement of delight, chariot
ratna:	ecstasy
rayi:	felicities, delight
rādha:	achievement
rādhasa:	riches, opulence
rāya:	riches
riṣhi (ṛṣhi):	one who has the vision of mantra, seer
Rudra:	the Lord with the terrible form; described in TS (4.5, 4.7),
Ṛbhu:	divine artisans
ṛtam:	the dynamic aspect of Truth, root 'ṛ' is action, the best action, often translated as the right action or the right way or Right
ṛtudha:	divine timing
saha:	a lunar month

sahasya:	a lunar month
samit:	log of wood,
samsarpa:	intercalary month
sapti:	swift horse
Sarasvati:	the Goddess of inspiration and speech
satyam:	truth
saubhagāni:	happiness, felicities
saumanasa:	happy right-mindedness
Savitr:	the creator, the dynamic aspect of Sun who impels our thoughts and actions
savya:	beautiful
Sādhyās:	names of group of Gods
Shabara-swāmin:	author of *mīmāmsa darshana sūtra*
shamishva:	make happy, TS (1.1.5)
shamita:	achiever of works (SA in RV 3.4.10 and RV 2.3.10), the immolator or butcher (S in RV (1. 162.9, 1.162.10)), name of a god (S in RV 10.110.10))
Shaṇḍa-Marka:	asura teacher
Shiva:	benevolent form of Rudra
shravas:	hearing, inspiration
shuchi:	a lunar month
shukra:	a lunar month
Shulbha Sūtrās:	science of altar construction
shundhyu:	purifying
simhi:	lioness, the shakti which executes
soma:	lord of delight, soma creeper
stoma:	chants of rik mantrās
stṛṇīmahi:	(we) spread
sumanaḥ:	happy in mind
sumati:	happy in thought
suta:	pressing or putting force on the body to release the delight, crushing (the creeper)
suvar:	see *svar*

Sūrya:	the spiritual Sun, the Lord of all that moves and moves not
svadhā:	self-law, the law built into an entity which yields its function and form
svadite:	axe, power of making sharp distinctions
svar:	Sun-world, World of Light
svasti:	happy state
svāhā:	blessing mantra
syona:	happy
tama:	ignorance
tapa:	a lunar month
tapas:	askesis (not penance), heat
tapasya:	a lunar month
tmana:	soul
tvacha:	skin
Tvaṣhṭa:	divine architect who fashions forms
uktha:	metre of one syllable TS (1.4.28)
u loka:	the wide world
uru:	wide
Uṣha:	the Goddess of spiritual dawn
usra:	Ray-Cow
ūrja:	a lunar month
ūrje:	abounding force
ūrmi:	wide
ūrvashi:	wide-enjoyment
ūtiḥ:	increase, protection
Vaishampāyana:	sage associated with KYV
vakṣha:	heart, breast
Vala:	the demon who hoards the knowledge (Ray-Cows)
vana:	delight, woods
varchas:	splendour
variva:	room, happiness (2. 1.11)
Varuṇa:	the Lord of vastness representing purity;
Vasiṣhṭha:	most shining, name of a *rishi*
vāja:	plenitude, plenty of everything including strength, substance
vāji:	horse, that which has plenty of life energy
vāma:	beauty, left-hand
Vāmadeva:	god of delight, name of a *rishi*
vāta or *vāyu:*	the cosmic power which controls our life-energy prāṇa
vedi:	fire altar within, the centre of earth RV (1.164.34), the external fire-altar
vicharṣhaṇi:	one who has the sight
vicheta:	one who has developed a consciousness which sees
vidatham:	wise one
vimāna:	measurer, TS (1.4.8)
vipashchit:	one illumined in consciousness
vipra:	one who is illumined
Virāj:	metre, food
Viṣhṇu:	the Cosmic Power, the all-pervading power known for his three steps of climbing
vrata:	law of workings, act of self dedication (not vow, the common observance)
vṛka:	the tearer, wolf
vṛṣhabha:	the showerer (of energies), the bull
Vṛtra:	the demon who covers the energies (waters)
yava:	barley
yavaya:	to bar the (evil) forces
yoni:	womb, source
Yāska:	earliest known commentator on Veda, circa 1000 BCE
yūpa:	the sacrificial altar within or the sacrificial altar on which the animal is killed.

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Dr. R. L. Kashyap is Professor Emeritus of Electrical and Computer Engineering at Purdue University, Lafayette, Indiana in USA. He had his Master's degree from Indian Institute of Science, Bangalore and obtained Ph.D. from Harvard University. He is the recipient of many International awards. Recently he has received 'Vedanga Vidvan' award instituted by Maharshi Sandipani Vedavidya Pratishthan (Ujjain), an autonomous body of HRD, Govt. of India and 'Jnana Keerti' award instituted by Harsha Kriya Foundation, Bangalore. He has authored more than 350 research articles of which 220 are published in scholarly journals and the rest were presented at conferences. He has guided above 50 doctoral students. He has written extensively on Veda. He has to his credit eight major books on the Veda. 'Why Read Rig Veda', 'Secrets of the Rig Veda', 'Krishna Yajur Veda Taittiriya Samhita' (3 Volumes), 'Exploring the Mystery of Gods', 'Rudra mantras', 'Essentials of Atharva Veda', 'Work Enjoyment & Progress' are some of his major books. He is the Honorary Director of Sri Aurobindo Kapali Sastry Institute of Vedic Culture, Bangalore.

> *"Now Dr. Kashyap has shown that like the rks of the Rig Veda, the yajus of Taittiriya Samhita also deal with the common human aspirations to enrich the human potential, and enhance the quality of life; and that the ritual this text advocates is not necessarily external and material; it can be symbolic, internal and psychological. The value of Dr. Kashyap's work lies in presenting Taittiriya Samhita in a new light altogether."*
>
> **Prof. S. K. Ramachandra Rao**

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ISBN 81-7994-006-3